

CRITICAL EDITION AND STUDY

OF

UPĀSAKAJANĀLĀṆKARA

BY

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## P R E F A C E

The Upāsakajanālaṅkāra is a unique work in that it is the most comprehensive Pali manual dealing with the Buddha's teachings for the layman. This work was first brought to the notice of Western scholars by Dr. L.D. Barnett as far back as 1901 in the Journal of the Royal Asiatic Society of Great Britain and Ireland. Nevertheless no scholar has made any serious study of this book up to the present day. In the meantime, however, attempts have been made by certain scholars to define Buddhism as a purely monastic religion having no relevance to the lay life, though without any basis for such an assumption. The Upāsakajanālaṅkāra is in itself an ample testimony to discredit this assertion.

My interest in the Upāsakajanālaṅkāra was first aroused not only as an attempt to make available this book to Western orientalists by making a critical edition of it, but also as a means by which, with the general introduction, to dispel the wrong impression created in the minds of some regarding Buddhism.

My first task towards editing the Upāsakajanālaṅkāra began with a search for manuscripts extending from Copenhagen to Rangoon. Prof. A.K. Warder, Ph.D., was responsible for providing me with photostatic copies of the manuscript at the Royal Library at Copenhagen. A copy of the manuscript at the National Library at Rangoon was very kindly obtained for me by Miss I.B. Horner, M.A., President of the Pali Text Society, through the generosity of The Asia Foundation.

H. Saddhatissa



Other manuscripts from Ceylon were obtained for me by several of my good friends (kalyāṇamittā) in Ceylon, among whom special mention should be made of the Ven. Dr. K. Wachissara, M.A., Ph.D., of Ananda College, Colombo.

In my task, Prof. Warder has been to me a keen and affectionate kalyāṇamitta, a willing and considerate ācariya and a constant source of encouragement throughout. Miss Horner has been lavish in her kindness bestowed on me in the preparation of this work, by not only obtaining for me the manuscript from Rangoon, but also reading through a fair portion of this work and making valuable comments and suggestions. I wish to express my profound gratitude to both of them for their guidance and inspiration without which this work would never have seen the light of day.

Special mention should also here be made of my devoted pupil Sāmaṇera Dhammaratana, who always with a willing and cheerful heart, looked after my wellbeing, which greatly contributed to the successful completion of this work. I sincerely thank them all for their esteemed help, kindness and generosity.

It is but natural that a work of this nature may contain errors of commission and omission, and I have taken the utmost care to avoid such inaccuracies, though, in spite of this, it may still be possible that mistakes may have crept in. I appeal, therefore, to my readers to acquaint me with such errors if they come across any, so that I may avoid them in a later edition. -

Kass' accayā na vijjanti.

Edinburgh,  
October, 1963.

H. Saddhatissa

# C O N T E N T S

## INTRODUCTION

### INTRODUCTION

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## INTRODUCTION

### 1. THE UPĀSAKAJANĀLĀṆKĀRA : GENERAL

The Upāsakajanālaṅkāra<sup>1</sup> (the Adornment of the Buddhist Laity) is an exegetical treatise in nine chapters dealing with the following subjects :

- i Three Refuges,
- ii Moralities,
- iii Ascetic Practices,
- iv Livelihood,
- v Ten Domains of Skilful Deeds,
- vi Harmful Actions,
- vii Mundane Happiness,
- viii Supramundane Happiness,
- ix Accomplishment of the Meritorious Results.

The specific and the general instructions to the laity are widely scattered in the Piṭakas and their commentaries, sub-commentaries and other non-canonical works. After a thorough survey of them the author has composed this manual in an abridged form. There are also a few other treatises such as the Paṭipattisaṅgaha, the Suttasaṅgaha, the Maṅgalatthadīpanī, dealing with the teachings for the laity. But so far as we know, it is the only systematic and

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1 This work is called Upāsakālaṅkāra in Burma.

comprehensive work of its kind in the Pali literature.<sup>1</sup>

The author clearly states in the opening stanzas his object in undertaking this work and why it is called the Upāsakajanāṅkāra<sup>2</sup>:

[1] Having paid homage to the Sublime One of exceedingly pure radiance, to the doctrine well expounded by Him, and to the Order freed from defilements, I fain would write the Adornment of the Buddhist Laity.

[2] Those who closely associate with these three jewels obtain the status of Buddhist householdership. Those lustres such as Refuges and so on by which they are adorned are called the Adornment of the Laity.

[3] Because this work expounds those virtues which adorn men, it is known by the learned as the Adornment of the Buddhist Laity, according to the literal sense. But it may have been advantageously used also by preachers (dhammakathikas) of the past.

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1 A similar book called the Upāsakasūtra is catalogued in Taisho No.1488; Nanjio No.1088 of the Chinese Tripiṭaka. Although it is classified in the books of Vinaya, it deals with the essential teachings of all pāramitās for the lay followers. There is another work called Upāsakasamvarāṣṭaka by Śūnyaśrī in Tibetan and its commentary called Upāsakasamvarāṣṭakavivarana by the same author. Both works were translated by Dharmakīrti. See Sarvāstivāda Literature by A.C. Banerjee, Calcutta, 1957, p.49f.

2 Ch.I. 1-6

[4] Since the old Paṭipattisaṅgaha (the Compendium of the Practices) has no Nidānakathā<sup>1</sup> (Narrative of the beginning), and its methods of exposition are complicated, does not appeal in the least to new comers to the teachings of the Buddha.

[5] As men skilled in the art fashion a noble crown with gems gathered from various mines, so, gathering the essence from various discourses, I here elucidate the teaching.

[6] May good and wise people, endued with a wealth of confidence, dispelling the foe of envy and washing away the impurity of perplexity, give ear to me with joyous mind.

According to this statement made by the author, it is clear that his work was primarily intended for the intelligent newcomers to the teaching of the Buddha. But it may have been advantageously used also by preachers (dhammakathikas) of the past.

1 The Nidānakathā deals with the biography of the Buddha and consists of three sections : The story of the "beginning in the remote past" (dūrenidāna), the story of the "beginning in the near past" (avidūrenidāna), the story of the "beginning in the present" (santikenidāna). See detail in the Jātaka, ed. Fausböll, Vol.I.pp.1-94; T.W.Rhys Davids' translation, Buddhist Birth Stories, pp.1-33; Kern's Der Buddhismus, I. pp.24-140



The Upāsakajanālaṅkāra gives abundant information about various views held by Buddhist teachers which are so far not available else where. Other important matters that are already scattered in other Pali works have been put here in a coherent and intelligible form. We should bear in mind that there was a schism lasting for several centuries till the Saṅgha was reconciled by King Parākramabāhu I (1153-1186 A.D.). Though all of them accepted the authority of the Tipiṭaka each sect had its own interpretation of some of the teachings. Sometimes while discussing the conflicting views of the day, the Upāsakajanālaṅkāra has pointed out the view of the Mahāvihāra as right and acceptable. The diligence and precision which the author has shown in this work may not appear in any other exegetical Pali work meant for the Buddhist laity.

### The Language

It is written in elegant and simple language. The author has not deviated from the style of the contemporary exegetical works. It may be mentioned that in some places, our author used the Sanskritized Pali, as did other authors of that age. The lucidity of expression, evenness of sound and beauty of the sense of the author's verses given here and there, specially at the end of each chapter, clearly show that he was not only an exponent of the Dhamma but also was skilled in poetic composition. Sometimes Pali words have been used in a Sanskrit sense and sometimes Sanskrit words have been used in their Pali forms and sometimes long compound words have been used in the Sanskrit kāvya style. It seems that our author had a profound knowledge not only of Pali and Theravāda Buddhism but also of Sanskrit and other Indian systems, as is evident from the ninth chapter of the Upāsakajanālaṅkāra.

### Synopsis of the Work

As we have noted here under different headings the author lived for sometime in India where he had the opportunity of associating with Indian pandits. Hence he may have learnt the Mahāyāna and Hindu Philosophy from them. It is also evident that his learning of Sanskrit and other contemporary philosophies naturally influenced his language and style. It is free from verbosity and does not become diffused in its explanations. The author has tried to avoid tiresome repetitions while quoting the suttas.

### Place of the Work

The Upāsakajanālaṅkāra occupies a unique place among the works associated with the Buddha's instructions for the laity. It may be classed among the exegetical works like the Visuddhimagga, the Suttasaṅgaha, the Sārasaṅgaha and so on. In size it is nearly one third of the Visuddhimagga, which it resembles in its presentation of the contents. The chronicles tell us that Buddhaghosa wrote the Visuddhimagga summing up in brief the three Piṭakas with their commentaries<sup>1</sup>. Similarly our author has written the Upāsakajanālaṅkāra, collecting and summing up in brief the teachings for the Buddhist laity. It seems that the Upāsakajanālaṅkāra was held in high esteem in Ceylon. The Siṃhala Upāsakajanālaṅkāraya, the Sinhalese translation of the Pali work, written in 1803, by the Rājaguru, Moratoṭa Dhammakkhandha is very popular among Buddhists in Ceylon. The Srī Saddharmovādasāṅgrahaya, a well known work written by the Mahānāyakaṭhara of Malvatu Vihāra, Srī Siddhārtha Buddharakṣita in the 18th century has evidently followed the Upāsakajanālaṅkāra.

### Synopsis of the Work

Like his precursor, Upatissa, who wrote the Vimuttimagga on a gāthā<sup>1</sup> Buddhaghosa wrote the Visuddhi-magga on two gāthās.<sup>2</sup> Undoubtedly our author had the Visuddhimagga before him and has exactly followed the same pattern. The only difference is that, instead of taking a gāthā or gāthās from the Piṭakas, he himself composed the following short passage containing the principal points he proposed to deal with in his work:

Evam saranagatehi pana upāsakopāsikajanehi  
sīle patitṭhāya patirūpadhutaṅgasamādānena tam  
parisodhetvā pañcavaṇijjā pahāya dhammena samena  
jīvikam kappayantehi upāsakapadumādibhāvaṃ patvā  
dine dine dasapuggakiriyavatthūni pūrentehi  
antarāyakaradhamme pahāya lokiyalokuttarasampattiyo  
sampādetabbā.<sup>3</sup>

Thus the lay-disciples both men and women, who have gone for refuge, being well established in virtue, and purifying it well by the undertaking

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1 A.II.2;D.II.123 :

Sīlam samādhi paññā ca vimutti ca anuttarā  
anubuddhā ime dhammā Gotamena yassinā.

2 S.I.13 :

Anto jaṭā bahi jaṭā jaṭāya jaṭitā pajā  
taṃ taṃ Gotama pucchāmi ko imaṃ vijaṭaye jaṭan ti.

Sīle patitṭhāya naro sapañño,  
cittam paññañ ca bhāvayaṃ  
ātāpi nipako bhikkhu  
so imaṃ vijaṭaye jaṭam.

3 Ch.II. 1

of suitable ascetic practices, shunning the five trades, reaching the state of the lotus-disciple and so on by leading a life of righteousness and justice, and daily fulfilling the ten domains of skilful deeds, discarding harmful actions, should accomplish mundane and supramundane happiness.

The above passage possesses of itself a natural eightfold structure and it is this structure which our author has adopted as a basis for the distribution of his chapters, each chapter being an expansion and explanation of the phrase or term concerned.

The division is as follows:

- i Evam saranagatehi pana upāsakopāsikajanehi
- ii sīle patitṭhāya
- iii patirūpadhutāṅgasamādānena tam parisodhetvā
- iv pañca vaṇijjā pahāya dhammena samena jīvikam  
kappayantehi upāsakaratanādibhāvaṃ<sup>1</sup> patvā
- v dine dine dasapuñṇakiriyavatthūni pūrentehi
- vi antarāyakaradhamme pahāya
- vii lokiya
- viii lokuttarasampattiyo sampādetabbā.

Although the ninth chapter is additional to these eight chapters he has linked it to them quite appropriately with a connecting passage at its opening: Idāni imasmiṃ Upāsakajanālaṅkāre ye sīlādayo kusalaḍḍhammā nidditṭhā, na pan' etesaṃ kārako attā nidditṭho.

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1 In the original sentence the author has used upāsakapadumādibhāvaṃ instead. Ch.II.Par.1



The author of the Upāsakajanālaṅkāra refers to another interpretation of the word Tisarana, based on the following saying of the Master :

## 2. CONTENTS OF UJ

### I CHAPTER

The author of the Upāsakajanālaṅkāra has rightly opened his work with the first chapter on Tisarana, or the Three Refuges. Every religion worthy of the name has certain articles of belief in which its followers have confidence. It is these articles which awaken the religious impulse of man and inspire him to lead the religious life; they give concrete shape as it were to abstract principles round which the followers of a religion rally. Thus it may be said that it is these articles of belief which give rise to the institutional form of a religion, the organized form of a religion cannot exist without them, in fact no movement whatsoever can be operative and successful unless organized in the institutional form. Buddhism is no exception, and it is the Three Refuges in which its followers show their confidence.

The Buddha, Dhamma and Saṅgha, known as Tisarana or the Triple Gem, form the Three Refuges. The Buddha is one who has attained to full enlightenment after fulfilling the Ten Perfections during the period of four incalculables and a hundred thousand kappas. The Dhamma is the doctrine preached by such an enlightened teacher. The Saṅgha is the Order of the Noble Ones who have practised the teachings and realised the Truth in varying degrees, so the Saṅgha is eightfold according to the four maggas and four phalas. For the same reason the Order of such members is known as the Ariya-Saṅgha.



The author of the Upāsakajanālaṅkāra refers to another interpretation of Sarāṇa, and for that matter Tisarāṇa, based on the following saying of the Master :

"Kammassakā, mānava, sattā kammadāyādā  
kammayoni kammabandhu kammapaṭisaraṇā"<sup>1</sup>

"O young man, living beings have kamma as their inheritance, matrix, relation and refuge".

In this passage emphasis is on paṭisaraṇa or sarāṇa. Kamma in the present context refers to the kusaladhammas or skilful states. Now the Buddha, Dhamma and Saṅgha can be objects of kusalacitta, so while sarāṇa has a direct reference to kamma it would have only an indirect reference to the Triple Gem. For the same reason, according to this interpretation, Sarāṇa in its primary sense means kusala, but has a secondary meaning the Triple Gem. The author of the Upāsakajanālaṅkāra points out that this interpretation of Sarāṇa is too wide and also too superficial in nature as many other things both relevant and irrelevant could be included within such a definition, he rejects it and keeps within the bounds of the traditional interpretation. Accordingly by Sarāṇa one has to understand Tisarāṇa or the Three Refuges.

The author gives a detailed explanation of Tisarāṇa with reference to the many aspects which have close bearing on the religious life of the devotee. At the end he also illustrates the good consequences that accrue from the act of Saraṇāgamana.

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1 M.III.203; Cf. A.III.186, V.87-88

Saranāgamana, or the taking of the Refuge, is as old in its origin as Buddhism itself, it being on record<sup>1</sup> that shortly after the enlightenment of the Master two merchants named Tapassu and Bhallika happened to come to the Bodhimandapa, the place of enlightenment, to offer him cake and honey, and before leaving they expressed their complete confidence in the Buddha and the Dhamma. The question of taking refuge in the Saṅgha could not at that time arise, for the Saṅgha had not yet come into existence. It may be remarked here that by their taking of refuge the foundation of the institutional form of the religion was laid.

The five ascetics to whom the Buddha preached the first sermon<sup>2</sup> formed the nucleus of the Saṅgha. Yasa of Benares was the next to be admitted to the Order. His parents and wife were the first lay devotees to profess their confidence in the Triple Gem of the Buddha, Dhamma and Saṅgha.

Here it has to be noted that Tisaranagamana has a significance not only for lay devotees but for members of the monastic order as well. It is evident from the Vinaya that in the beginning Pabbajjā and Upasampadā were also performed by taking Tisarana<sup>3</sup>, and it was only at a later stage that rules and regulations were introduced, so Tisarana occupies a very important place in the institutional form of the religion.

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1 Vin.I.3;A.I.26;UdA.54;J.I.80

2 Vin.I.10f.;S.V.420ff.;Lal.540(416)f.;Mtu.III.330f.

3 Vin.I.22

Now the devotee should not rest satisfied with the observance of these five precepts. From time to time,

## II CHAPTER

Sīla is the second topic in consecutive order. Saranāgamana is not a mere formal act, it is a profound undertaking to attain the goal represented by the Triple Gem. This goal is not easily attained, and the devotee has to reach it by treading the path gradually. He has to begin the journey by taking the five precepts, and every lay devotee is expected to observe these five elementary rules of moral conduct.

Man is a social being and develops his character in relation to the society to which he belongs, so whatever he does leaves its impression not only on himself but also on that society. The observance of the moral precepts must therefore also leave their impression.

The first precept refer not only to human being but to all living being without any exception, and implies sanctity of all life. As regards the second precept, on the one hand it inculcates respect for the property of others, and on the other it exercises control over the acquisitive instinct of the individual. As regards the third precept, in the first place it preserves the integrity of family life, which is the basic unit of human society, and in the second place it exercises control within reasonable limits over the sex impulse. The fourth and fifth precepts - not to tell lies and not to take intoxicating drinks - also have their bearing both on society and the individual, and thus the moral culture of the individual leaves its influence on the society also.

Now the devotee should not rest satisfied with the observance of these five precepts. From time to time,

especially on full moon days and now on new moon days, he should also observe the eight or ten precepts, thereby taking another step forward on the path. The author gives an elaborate explanation of these precepts and ends with references to the good results they bear in due course. Here and there he refers to differences of opinion on matters of interpretation, and gives his own opinion with explanations.

### III CHAPTER

Dhutāṅgas are the practices within the life of simplicity and renunciation which strengthen the moral conduct of a man. There are thirteen dhutāṅgas. It is next to impossible for the householder to observe all the thirteen, so only two, ekāsanikaṅga and pattapiṇḍikaṅga, have been prescribed for them. Here a relevant question may be raised, when the Tathāgata rejected the life of asceticism, was it not inconsistent to give recognition to these practices in the scheme of moral discipline formulated by him? In this connection it should be borne in mind that while the Buddha rejected asceticism he did believe in strict moral discipline. This is amply borne out by the nature of the rules and regulations laid down for the guidance of the members of the monastic order; it should, however, here be noted that the Lord Buddha recognised the existence of what might be called the ascetic temperament, and these dhutāṅgas have been recommended for their benefit, but they are considered as voluntary practices in no way obligatory to the members of the order and it has been strictly laid down that their practices should in no way be advertised and should be observed by a member without even the knowledge of his fellow brethren. The Buddha did not wish to attach any



undue importance to them. He put right emphasis in the right place so that people might not be taken up with the external forms and formalities at the cost of the essential spirit.

According to the Mahāsakuladāyī-Sutta<sup>1</sup>, when Udāyī, an ascetic, told the Buddha that he (Udāyī) was venerated by people for his life of holiness, purity and simplicity, the Buddha remarked that in matters of simplicity there were his disciples who even surpassed him; for instance, there was Mahākassapa who was foremost among those who upheld minute observances of dhutaṅgas<sup>2</sup>. He lived all his life on alms begged from door to door and spent all his days in the forest, whereas the Buddha used to live occasionally in palatial buildings and would accept the invitations of royalty. Further he said to Udāyī that wise men paid homage to the Tathāgata for his attainments and achievements in sīla (moral culture), samādhi (mental culture), paññā (insight) and above all akuppā cetovimutti (that liberation of mind which can never be perturbed and disturbed again). The following verses provide a fitting answer to this question :

"Na naggacariyā na jaṭā na paṅkā  
nānāsakā thaṇḍilasāyikā vā  
rajo ca jallam ukkuṭikappadhānam  
sodhenti maccam avitinnakaṅkham"<sup>3</sup>

(Nakedness, matted hair, dirt (mud), fasting, lying on the ground, besmearing the body with ashes and sitting motionless, do not purify man who has not overcome doubts.)

1 M.II.I-22

2 A.I.23

3 Dh.p.v.141.21; Cf. Sn.v.249.p.44



"Alaṅkato ce pi samaṇi careyya  
santo danto niyato brahmacārī  
sabbesu bhūtesu nidhāya dandaṃ  
so brāhmaṇo so samaṇo sa bhikkhu"<sup>1</sup>

( He who though adorned with fine clothes fosters the serene mind, is calm, controlled, is established in the noble way of life and has ceased to injure all other beings, he indeed is a noble one (Brāhmaṇa), a recluse (Samana), and a mendicant (Bhikkhu).

These two gāthās sum up the whole attitude of the Buddha on these matters.

It appears that at a later stage the belief gained ground that the observance of dhutaṅgas was an essential part of the religious life. This is very evident from a discussion which took place between King Milinda and Nāgasena Thera, and which is recorded in the Milindapañha. Here Milinda asks Nāgasena Thera whether there have been householders who attained to nibbāna. In answer Nāgasena says that there have been not only hundreds, not only thousands but millions who have done so.<sup>2</sup> Then the King remarks that if a man can attain to the highest goal while leading a worldly life is it not useless to take up the life of homelessness and undergo a strict moral discipline including the practices of the dhutaṅgas. Nāgasena rejoins that those householders who so attain while yet remaining in the worldly life have in previous births already undergone that moral discipline including the practice of the dhutaṅgas.<sup>3</sup> So it is seen that among certain sections of Buddhists the practice of the dhutaṅgas became an indispensable part of the moral discipline. As a result the observance of at least certain dhutaṅgas was recommended for lay devotees.

1 Dhp.v.142.21; Cf. Dhp.v.405.p.58; Sn.v.35.p.6; Divy.339; Mtu.III.412

2 Miln.348

3 Ibid. 350ff.

## IV CHAPTER

The question of livelihood is a very important matter, no moral system can be complete without it. In the Buddhist system of sīla, therefore, it has been given due consideration, the Buddha recognising it as a matter of primary importance. This has been recorded by tradition in the catechetical form - "ekānāma kim? Sabbe sattā āhāratthitikā"<sup>1</sup> ( what is the one? All sentient beings are supported by food ).

Now a living may be obtained either by right means or by wrong means, the devotee being expected to follow the former and abstain from the latter. In the ancient world, as also in the modern world, people in general, with the exceptions of skilled workers, lived either by agriculture or by trade, so wherever wrong livelihood has been mentioned reference is made to five kinds of objectionable trade : satthavanijjā, sattavanijjā, mamsavanijjā, majjavanijjā and visavanijjā.<sup>2</sup>

These five are to be understood not only in the literal but also in the implied sense. Thus satthavanijjā refers to the sale of weapons as a means of violence, but objection is not taken against the sale of weapons for possibly useful purposes. Sattavanijjā is the sale of human beings and refers to the trade in slaves which was more prevalent at that time than to-day when there is little slave trade as such, though the exploitation of human labour still remains in some parts of the world. So sattavanijjā should be understood in its wider sense to plough the land and prepare the ground, then he sows the seed which in due course germinates, grows up and

1 Khp.2

2 A.III.208

sense to cover this aspect of the problem also. The third prohibition refers to the profession of butcher. Though dealing in meat is alone directly referred to the breeding of animals and their sale for slaughter is also implied. The evil effects of intoxicating substances and poisons are quite obvious, so their sale for wrong purposes has been prohibited, but as both these articles are effective in the treatment of certain ailments their sale for medical use is not objectionable. For this reason all civilized governments exercise a degree of control over their sale and use. Besides these forms of wrong livelihood already mentioned there are many others which are dealt with in different contexts, but no list, however elaborate, could be exhaustive, and the intelligent devotee has to understand the spirit of the matter and follow a useful profession for his or her livelihood. And as every person is a member of a family of a community and of society as a whole, he has accordingly to discharge his duties properly.

The Sigālovāda-Sutta<sup>1</sup> provides a code of discipline for the lay devotee, and has been accepted as such through the ages. Our author therefore incorporates it in this chapter with necessary notes and explanations.

## V CHAPTER

The work of moral and spiritual culture has been compared with that of the farmer. First, a farmer has to plough the land and prepare the ground, then he sows the seed which in due course germinates, grows up and

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1 D.III.180-193

bears fruit. In this way the farmer has to follow a twofold method, one of destruction, the other of production. In the same way moral and spiritual culture is based on a twofold method, one of elimination and the other of cultivation. The akusalas, or evils, are to be eliminated and the kusalas, or virtues, are to be cultivated. The one is as important as the other.

The principles explained in the previous chapter are more or less negative in character, so in the present chapter the author presents a positive programme based on the ten domains of meritorious deeds (dasapuffñakiriyavatthūni).<sup>1</sup> Many a scheme of positive character has been set forth both in the canonical and in the exegetical literature; this is only one of those schemes with perhaps a wider scope of application.

As is so frequently the case in expressing the various aspects of the dhamma the matter in question is dealt with analytically. In this particular instance our author deals with the cultivation of moral (kusala) states under the headings of tenfold group of meritorious deeds (dasakusalakammamapatha).<sup>2</sup> This group of meritorious deeds is as follows :

- (1) charity, (2) virtue, (3) mental culture,
- (4) reverence, (5) service, (6) transference of merit,
- (7) rejoicing in other's merits, (8) listening to the doctrine, (9) teaching the doctrine, and
- (10) straightening one's views.

(1) Charity (dāna), literally giving, is the moral volition of giving one's possessions to others.

Charity is practised in two ways : (i) by offering one's

1 For details see Abv.pp.98-100; Peṭakopadesa, PTS.237

2 Cf.M.I.47.489f.



possessions to those fit to receive offerings i.e. the Buddha, the Dhamma and the Saṅgha, (ii) by giving one's possessions to others in need, which act is performed out of compassion. There are three periods during which volitions arise in this act of giving viz., (i) before the act (pubbacetanā), (ii) during the act (muficanacetanā), and (iii) after the act (aparacetanā). (i) Those volitions (cetanā) before the act occur in the processes of thought arising during the preparation of material for offering. (ii) Those volitions during the act occur at the actual time of giving or making an offering. (iii) Volitions after the act are those which occur in thought processes whenever the act is contemplated with joy.

Again, according to their different intensities volitions are threefold, namely weak, moderate and intense. They are weak when the four factors of Iddhi - potency, viz., wish to act (chanda), energy (viriya), thought (citta) and investigation (vīmaṃsā) are weak at the time of offering. Volitions can also be moderate or intense respectively at the time of offering. Again volitions become weak when the charity is given with the impure and defiled thought which hopes for worldly pleasure in this phenomenal existence, in subsequent existences in the devaloka and brahmaloka and in the final emancipation of one's self alone. They become intense when given with the hope of attaining the four paths (magga), the four fruitions (phala) and Nibbāna, and in hoping that all sentient beings may escape from sorrow and attain Nibbāna. To practise in this way is to fulfil the first pāramitā which also is dāna.

These grades are applicable to the other moral acts such as virtue or morality (sīla), mental culture or concentration (samādhi) and insight (paññā).



(2) Virtue (sīla) is the moral volition of refraining from evil done through the doors of the body and of speech, hence it is the volition of right speech (sammāvācā), right conduct (sammākammanta) and right livelihood (sammā-ājīva). Virtue is of four kinds, namely (i) the virtue of the bhikkhu (bhikkhusīla), (ii) the virtue of the bhikkhunī (bhikkhunisīla), (iii) the virtue of the novice (sāmaṇerasīla) and the virtue of the laity (gahatṭhasīla). The virtue of the laity is in the observance of Tisarāṇa and the five precepts throughout one's life and in the observance of the eight precepts or of ten precepts on uposatha days or any other day convenient for the observance of a higher ethical code.

If without specifically taking the precepts one were to refrain spontaneously from doing evil either of body or speech, such ability would be known as sampattavirati. In the event of the five precepts having been specifically taken together (samādānavirati) even if a single precept be violated, then all are thereby violated and the householder becomes defiled (dussīla).

(3) Mental culture (bhāvanā) is the moral volition arising with consciousness when a man is practising any of the forty exercises prescribed for the attainment of mental tranquillity or calm (samatha); or it is the contemplating again and again the three salient characteristics, viz. impermanence (anicca), misery (dukkha) and the absence of an abiding Self (anatta) up to the stage of gotrabhūṇāṇa which immediately precedes the attainment of full concentration of the mind (jhāna) and the path leading to Nibbāna.

The volition arising in the processes of thought during the time of learning the doctrine (dhamma) or any other arts, sciences and so on may also be included

under the heading of mental culture. (Niravajjavijjāpariyā-  
punānacetanā pi etth' eva saṅgayhati.)

(4) Reverence (apacāyana) is the moral volition of paying respect and reverence to the Buddha, the Dhamma and the Saṅgha, to one's parents and elders, to teachers and others who lead virtuous lives without the impure motives of personal gain and similar undesirable qualities. It is demonstrated by rising from one's seat in their presence, by saluting them, by offering flowers and by other respectful actions.

(5) Service (veyyāvacca) is the moral volition of rendering service to those mentioned in the previous section as well as to strangers and to those about to set out on a journey, to the sick, the old and the feeble. Stitching and darning the robes of bhikkhus and rendering assistance to the moral deeds of others are included under this heading.

(6) Transference of merit (pattidāna) is the moral volition of requesting others to participate in the wholesome deeds done by a person and thereby to share in the resultant merit.

(7) Rejoicing in other's merits (pattānumodanā) is the partaking of merit offered by others and rejoicing therein. Patti is of two kinds, namely, uddissika and anuddissika. Uddissika is giving to a particular individual, anuddissika is giving in general. Both pattidāna and pattānumodanā are often referred to as types of charity.

(8) Listening to the doctrine (dhammasavana) means hearing it attentively and with purity of mind for the purpose of practising morality, concentration and insight, for the attaining of the four maggas, the four phalas and Nibbāna and for the learning of dhamma with the

aim of preaching it to those not versed in it. Hearing lectures on arts, sciences and other kindred subjects too can be included to some extent in this category. (Niravajjavijjādisavanacetanā pi etth' eva saṅgayhati.)

(9) Teaching the doctrine (dhamma) is the practice of teaching dhamma to others out of compassion for them, teaching them with purity of mind without any impure motive of obtaining offerings, honour, praise, fame or glory. Teaching arts, sciences and so on are included also in this category. (tatheva niravajjavijjāyatanādikaṃ upadisantassa ca pavattā cetanā dhamma-desanā nāma.)

(10) Straightening one's views, i.e. forming correct views (ditthijjukamma) is the moral volition of establishing right understanding (sammāditthi), of establishing the four noble truths. It is freedom from incorrect views and ideas such as the ten kinds of erroneous opinion (dasavatthukamicchāditthi), the creation by Gods such as Īsvara (Issaranimmānādi), and that fortune depends upon objects seen and so on (ditthamaṅgalikādi).

## VI CHAPTER

This chapter warns the devotee against certain dangers (antarāya) to the religious life, and points out that it is desirable to have congenial environment and associations. If this is not possible he should at least avoid the company of persons who have no respect for moral and spiritual values, for if he is not a strong person he may, because of their evil influence, deviate from the path of righteousness. In this connection the author deals

at length with the serious consequences of ariyopavāda, or the vilification of noble ones, and the commission of pañcānantariyakammāni, the five heinous crimes which bear their results immediately in the next birth. viz. (i) matricide (mātughāta), (ii) patricide (pitughāta), (iii) killing of an Arahant (arahantaghāta), (iv) displacing the blood from the body of the Enlightened One (lohituppāda), (v) causing schism in the Saṅgha (saṅghabhedaka).

## VII CHAPTER

This chapter explains how a life of righteousness gives birth to living beings in planes of happiness. It shows how the cultivation of the kusalas, or virtues, give birth in the happy planes of kāmaabhūmi (sensuous planes which include the world of human beings and those of the devas), how the practice of rūpajjhānas leads to birth in rūpabhūmis, and how the practice of arūpajjhānas leads to birth in arūpabhūmis.

Apāyas, or planes of misery, are also included in the kāmaabhūmi. Beings are born into them as a result of akusalakamma, bad actions. Being subject to constant suffering they do not get the opportunity of leading a religious life, for this can occur only in the birth, sugatibhūmis, or planes of happiness. Hence the significance of instruction for the abstinence from pāpa (evil) and the performance of puñña (good). But they, too, serve them by setting the example of spiritual life before them.



## VIII CHAPTER

Sammāsambuddhi refers to the supreme wisdom of a fully enlightened one. He attains to full enlightenment through his own efforts and, unlike a paccekabuddha, he possesses the gift of enlightening others.

In the previous chapter the author referred to the cultivation of the kusaladhammas, or skilful deeds, leading to birth in sugatis, or happy planes of kāmadhātu, rūpadhātu and arūpadhātu. These happy planes are however still within samsāra, and because of this beings born into them are still subject to birth, decay and death; the wise man, therefore, has to seek deliverance not only from planes of misery but also from sugatis, the so-called planes of happiness. Living beings are born in samsāra again and again because of avijjā, or ignorance, so deliverance from samsāra can be gained only by attaining Bodhi, or enlightenment.

Bodhi, or enlightenment, is threefold, sāvakabodhi, paccekabodhi and sammāsambodhi. Sāvakabodhi refers to the enlightenment of the arahant who has attained deliverance by treading the path pointed out by a Sammāsambuddha. For this reason it is known as the enlightenment of a disciple (sāvakās). When the sāvakas have realised the truth they are expected to follow the example of the Master and preach the dhamma for the benefit of others.<sup>1</sup>

Paccekabodhi refers to the enlightenment of a person who has attained deliverance by discovering for himself the path leading to the release from re-birth, and following it without the help of anybody else. Although a paccekabuddha attains enlightenment for himself he does not possess the gift of enlightening others. But they, too, serve them by setting the example of spiritual life before them.

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1 Vin. (Mahāvagga) I.21

state in Sammāsambodhi refers to the supreme wisdom of a fully enlightened one. He attains to full enlightenment through his own efforts and, unlike a paccekabuddha, he possesses the gift of enlightening others. noted that

Bodhi cannot be attained in the course of merely one or two births, it takes many births and long periods of time. According to tradition aggasāvakabodhi takes one incalculable and and hundred thousand kappas, paccekabodhi takes two incalculables and one hundred thousand kappas, and sammāsambodhi takes at least four incalculables and one hundred thousand kappas. In other words those aspiring to any of the three bodhis have to fulfil pāramīs, or perfections, for the appropriate specified period. A further factor concerning the attaining of sammāsambodhi which is also mentioned, is that according to the predominance in a bodhisatta of paññā, saddhā or virīya, the time factor varies. Thus a bodhisatta in whom paññā predominates requires four incalculables and a hundred thousand kappas for the fulfilment of the perfections. A bodhisatta in whom saddhā is predominant requires eight incalculables and a hundred thousand kappas for the same attainment, and a bodhisatta in whom virīya is predominant requires sixteen incalculables and a hundred thousand kappas for the purpose of fulfilling these same pāramīs.

Sāvakabodhi, referred to above, has to be explained in terms of the four stages of path attainment, sotāpatti, sakadāgāmi, anāgāmi and arahatta. By attaining to the first stage one enters the stream that carries one towards the ultimate aim, Nibbāna. Those who have attained to this state are divided into three groups according to the time they may take to attain to the final stage. The groups are : ekabījī, kolamkola and sattakkhattuparama. Ekabījī is one who will attain the final

state in the next birth, kolaṃkola is one who will attain it in the course of two to five births, and sattakkhattuparama is one who will attain it in the course of seven births. Here it should be carefully noted that a sotāpanna is one destined to be born in this world seven times only at the most, though further births might could take place in other planes. A sakadāgāmi is so called because he will be born only once more in this world. Should he not make further spiritual progress in the course of this next birth he will be born into a higher plane where he will eventually attain to the final stage.

The Anāgāmi is so called because he will not return even once more to this world. After this life he will be born in higher planes where he will make further progress until he attains to the final stage.

The Arahanta has gained the final deliverance. For him there is no more re-birth here or hereafter.

The Theravāda and the Sarvāstivāda, both off-shoots of the earliest form of Buddhism, though differing on certain doctrinal matters, fully agree on the ideals of the three-fold bodhi.

In the Divyāvadāna, a book of the Saravāstivādins, there are passages which refer to the fact that after the deliverance of a discourse by the Master, those who did not realise the truth on that occasion aspired to attain one of the three bodhis.<sup>1</sup> Vasubandhu also explains the nature of difference in attainments.<sup>2</sup> The Avadāna literature is full of stories which illustrate the ideals of the three bodhis.

1 Dvy.pp.226,271,368,469,476,478,495,568

2 Abhidharmakośa, Rāhula Sankrityāyana, Kāśī Vidyāpīṭha, Benares, Vikramābda 1988=1931, pp.185-195



The Mahāyāna took over the ideals from the early school. Coming to the Theravāda, we find there the collection of 547 Jātaka stories, each of which is concerned with a previous birth of Gotama Buddha. The Nikāyas refer to six Buddhas who preceded him.<sup>1</sup> The Theravāda tradition also contains a list of twenty-eight Buddhas.

One of the earliest divisions of the teachings of the Buddha is that of navāṅgas or nine sections, and Jātakas form one of these. There is reason to believe in the early compilation of the Jātakas. As early as the 3rd century B.C. they supplied themes to the artists of both Bharhut and Sānchi stūpas. It was the inspiring ideals represented by the life of the Master that led his followers to depict these scenes on stone. It has to be noted that most of the Jātakas also refer to the former lives of some of the disciples, as do the apadānas of various theras and therīs.

As regards Paccekabuddhas, references to them are few and far between. Isigilisutta gives a long list of the names of Paccekabuddhas.<sup>2</sup> The Dīghanikāya and the Anguttaranikāya also refer to the importance of Paccekabuddhas.<sup>3</sup> Among other works, Puggalapaññatti,<sup>4</sup> Cullaniddesa<sup>5</sup> and Milindapañha<sup>6</sup> explain the difference in their wisdom and attainments. Though these ideals as such were not expounded in the early nikāyas in so many words, the whole tradition represents their spirit.

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1 S.II.pp.5-9

2 M.III.pp.69-71

3 D.II.pp.142-143;A.I.77

4 Puggalapaññatti, ed.R.Morris,PTS,1883,pp.3,9,10,14,70,73

5 Nd2.pp.95,106,142,162,164

6 Miln.p.104-105



The Mahāyāna took over the ideals from the early schools. It is true that from the very beginning their emphasis was on sammāsambodhi. But there is evidence to show that in the beginning they too believed that the attainment of any of the three bodhis was sufficient for gaining deliverance. At the second stage paccekabodhi and sāvakabodhi came to be regarded as half-way houses. At the third stage all importance was attached to sammāsambodhi. The result was that the remaining two bodhis were presented as obstacles on the path of sammāsambodhi. So at the second stage two of the bodhis were relegated to a subordinate position, and at the third stage an attempt was made to discredit them. The sectarian differences must have led to this state of affairs. It is a matter of research to trace the events that led to these developments. Dr. Kimura has shed some light on this subject.<sup>1</sup> In those countries where the early schools are prevalent the three bodhis present the ideals of aspiration for the devotees even to-day.

#### IX CHAPTER

Buddhism stands unique among religious teachings in denying the existence of an unchanging and abiding entity called "Self", Atta (Skt. Ātman). The Mahānidāna-sutta contains the theories giving rise to the

4 Ibid. I. pp. 159-160

1 See A Historical Study of the terms Hīnayāna and Mahāyāna and the Origin of Mahāyāna Buddhism, by Ryukan Kimura, University of Calcutta, 1927

idea of soul.<sup>1</sup> The Pañcattaya-sutta deals with five specific theories giving rise to the idea of soul, and in this Sutta the Buddha points out that Nibbāna does not depend on any one of them.<sup>2</sup> In the Brahmajāla-sutta we come across sixty-two forms of speculation concerning the world and the soul taught by other teachers of the period.<sup>3</sup> The Jāliya-sutta discusses the nature of soul as compared with body.<sup>4</sup> The Poṭṭhapāda-sutta records the discussion between the Buddha and Poṭṭhapāda on the nature of soul, in which the Buddha states the question to be irrelevant and not conducive to enlightenment.<sup>5</sup> In the Mahātanḥāsāṅkhaya-sutta we are told that the Buddha refuted the heresy of a monk, Sāti by name, who thought that one and the same consciousness (viññāna) transmigrated, not another.<sup>6</sup> In the Sallekha-sutta the Buddha expounds the way to get rid of self and other false views.<sup>7</sup> His discourses on Anatta (No-Soul) are to be found in many suttas.<sup>8</sup>

Thus Buddhism propounds the theory of anattavāda and does not believe in the existence of a permanent soul. Yet it does believe in rebirth based on the kamma theory, also in moral and spiritual values. For an attavādin who believes in the existence of a permanent

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1 D.II.pp.64-71

2 M.II.pp.228-238

3 D.I.pp.12-46

4 Ibid. I.pp.159-160

5 Ibid. I.pp.171-203

6 M.I.pp.256-271

7 Ibid. I.pp.40-46

8 S.III.21,77,78,178,196,199,201, IV.2,4,6,28,  
V.133; Vin.I.13-14

entity this is very difficult to understand. So down the ages the question of the consistency between the doctrine of anatta and of kamma has been raised and answered again and again. This is also one of the interesting topics of discussion between King Milinda and Nāgasena Thera.<sup>1</sup>

The author of the Upāsakajanālaṅkāra does not forget this important question, and after dealing with all other topics, he discusses it in his last chapter. Here he reminds the attavādins that it is more difficult to maintain consistency between a permanent entity and the moral law than between a changing being and the moral law. The summary of the discussion is as follows:

In this book instruction has been given for leading a religious life by practising moral deeds. Nothing, however, has been mentioned about a person or soul who performs these moral actions, for in such a case there would appear to be a negation of these actions and their results, and the teachings about morality and relevant subjects would become meaningless.

Such arguments as these may be refuted; if there can be skilful deeds because there is no atta "self" which performs them, then an imaginary (parikappita) self also does not exist, because there is no other maker of that self (tassa attano aññassa kārakassābhāvato). If there be a self even when there is no maker of it, then it must be accepted that there can be skilful deeds even when there is no doer of them. How can one accept the former position and reject the latter? Just as sprouts, etc. arise from such causes and conditions as seeds, earth, water,

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1 Miln. 25ff.

light and so on even though there is no self present in them, so moral activities etc. come into being through the combination of certain causes and conditions (hetuppaccaya-sāmaggi).

Let it be further examined whether there is a permanent entity called self, which performs moral actions etc. The question arises whether a permanent entity or self, which performs the role of an agent and experiencer, is conscious (sacetana) or unconscious (acetana)? If it is unconscious it is no better than a wall or a tree or a stone. Moreover in such a case it could not be either agent or experiencer, for consciousness is an inalienable element of actions and experiences. If it is conscious it must be identical (anāñña) with consciousness. Consciousness, however, is subject to change. So, it would follow that with the change of consciousness there would be change in the self also. It might be argued that the changes which take place in consciousness do not affect the self which is a permanent thing. This is a position impossible to maintain. If the self is conscious it has to be admitted that it is identical or co-extensive with consciousness or there would be two consciousnesses present. This being so it must be subject to change. It may still be insisted that the self is both permanent and conscious. But if the self is permanent, consciousness must also be so, because two things which are identical or co-extensive in nature must follow the same laws. So it is not possible to maintain that one could remain permanent while the other is subject to change.

If it is still maintained that the one is not affected by the changes brought about in the other, it would then mean that these are two different and separate things, for only in such a case could the one be unaffected



by changes taking place in the other. For example, a horse is quite different and separate from a buffalo. So the changes that take place in the one do not directly affect the other and vice versa. Similarly it would have to be admitted that self and consciousness are neither identical nor co-extensive and that therefore self is different from consciousness.

Now, this difference (aññatta) may be of two kinds: difference caused by characteristics or attributes (lakṣhanakatamaññatta) or difference caused by space or location (desantarakatamaññatta). If it be the former, then it is similar to colour, taste, smell etc. existing in the same location or object, for example, a pot, but which differ from it in their characteristics or attributes. In the same way, self and consciousness might be considered as two different things existing in the same location.

This again, is not a tenable position for when a pot is burnt, (i.e. fired, in making it), it is not only its colour which changes, but also its other attributes of taste, smell etc., the reason being that their location is identical. Similarly, when consciousness changes, self also must change, because their location also is identical. It may still be insisted that though self and consciousness have the same location, only consciousness changes, but not self.

This also is untenable. If self does not change, consciousness also cannot change, because being situated in the same location (ekadesa) they are consequently inseparable (avinibbhoga), just as the colour, taste, smell etc. of a pot is inseparable from it. There is thus no valid reason why consciousness alone should change and not self, since they are of identical location.

The only alternative now left is to argue that self and consciousness are two different things existing quite separately and consequently having different locations (desantarakatamaññatta).<sup>1</sup> or to khandhas,

Āyatanas and dhātus have to be understood in the ultimate sense. In this case, self would have to be an unconscious entity, because of its being separate and different from consciousness. This kind of unconscious self would, however, be difficult to accept because again it would be like a wall or a stone, as was discussed earlier. So in concluding it would have finally to be admitted that there could be no self of this kind either. This expression has a direct reference to the

casual relation of things as explained by Paticcasamuppāda. But what about the saying of the Master where he speaks of a person (puggala) wandering in samsāra and receiving the results of his good and bad actions?<sup>1</sup>

The idea of a person (puggala) expressed in those sayings is only conventional (sammuti) and not ultimate or absolute (paramattha). But in his ultimate teaching he denies the existence of a being in an absolute sense.<sup>2</sup>

In this connection it should be remembered that the Buddha preached his doctrine in two ways - by way of sammutisacca or conventional truth and by way of paramatthasacca or ultimate truth.<sup>3</sup> Sayings that contain

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1 BM.Abv.779,87

2 S.I.135

3 AA.I.94

1 Sammohavinodanī, p.147

such expressions as men, gods, etc. and refer to the existence of beings, have to be understood in the conventional sense, whereas those which refer to khandhas, āyatanas and dhātus have to be understood in the ultimate sense. In order to avoid misunderstanding and confusion the sense of the words of the suttas (suttapadānam adhippāyo), should be attained in association with a teacher possessed of understanding (gurukulam upasevitvā).

Our author has freely used the following terms in the ninth chapter:

(a) Hetupaccayasāmaggi

This expression has a direct reference to the casual relation of things as explained by Paṭiccasamuppāda. According to this doctrine all composite things (saṅkhatadhamma) are conditioned (paṭiccasamuppanna) in nature. There is nothing which is given rise to by a single cause or condition. In other words every composite thing is the result of a set of causes or conditions.<sup>1</sup> For instance the shoot (aṅkura) is the result of not only the seed (bīja), but also of a set of conditions such as earth, water, light and so on. In the absence of the latter the seed would not have germinated. Again if the shoot is analysed, it would be clear that it is not a single entity, but is composed of many elements. This composite nature of the cause-effect relation is signified by the expression hetupaccayasāmaggi.

It appears to have been used by the Sarvāstivādins in the beginning. Vasubandhu points out

1 Sammohavinodanī, p.147

that this principle enunciating a set of causes and conditions, among others, goes against the belief in a creator of the world.<sup>1</sup> This expression hetupaccaya-sāmaggi (Skt. hetupratyayasāmagrī) has been used in the works of the Mahāyāna schools also.<sup>2</sup> It is not found in the canonical Pali literature. Buddhaghosācariya has used it in his works.<sup>3</sup> The author of the Upāsakajanālaṅkāra also has used it in the same sense.

(b) Parikappita

In the canonical Pali literature this term has not been used in the sense intended here. Its Sanskrit form Parikalpita is a very popular term of the Yogācārin and the Mādhyamikas.<sup>4</sup> According to the

1 Abhidharmakośa, op.cit.p.44; Cf. Visuddhimagga, p.511: issara (an Overlord), p.522: vasavattivāda (theory of Power-wielder asserts the existence of an Overlord - issara), p.598: issarādīnam abhāvo (non-existence of any Overlord).

2 Mūlamādhyamikakārikās with Candrakīrti's Commentary Prasannapadā, Louis de Vallée Poussion, St.Petersbourg, (Bibliotheca Buddhica.IV), 1913, pp.8,529. These two references are actually in Candrakīrti's commentary (c.600 A.D.) not in the kārikās; but the expression does occur in the kārikās, especially Ch.XX, which is devoted to its criticism (pp.391ff. in the kārikās).

3 Vism. p.521f.

4 Laṅkāvatāra-Sūtra ed.Bunjiu Nanjio, Kyoto, Otani University Press, 1923, pp.51,67,150,163,312; Candrakīrti in his Prasannapadā, op.cit.pp.274,374; Candrakīrti is quoting a Yogācāra view, p.274



Mādhymikas there are three kinds of truth - parikalpita (imaginary), paratantra (dependent) and pariniṣpanna (ultimate). Therefore parikalpita means that which does not have even the semblance of truth as represented by conventional truth (sammutisacca). In the exegetical Pali literature the term has been adopted and used in this same sense<sup>1</sup>, also employed by the author of the Upāsakajanālaṅkāra.

(c) sacetana and acetana

Permanence (niccatā) is the 'soul' so to say of any theory of self, and self is regarded as the core or essence of a living being. Now consciousness is the surest indication of the phenomenon called life. So from the hoary past those who propounded the existence of a self accepted consciousness either as the essence or as an essential part of the self. This proved to be a weak point at the hands of the anattavādins. The Buddha might have had this fact in view when he remarked that it was better for an ignorant man to consider the body than the mind as his "soul" because the former is more durable than the latter.<sup>2</sup>

When we go through the suttantas it becomes clear that there was a number of theories propounding the existence of self. The upholders of these theories tried to support them with empirical facts. All the theories have not come down to us. However it may be pointed out here that the present Indian systems, as known to us, reflect some of the most important theories of the day. With the single exception of the Nyāya-vaiśeṣikas, all other systems have accepted consciousness either as the

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1 Vism. p.578

2 S.II.p.96

pp.247-261; Indian Philosophy, Vol.II, by  
R. S. Radhakrishnan, London, 1923, pp.180-189

essence or an essential part of an ātman. There is the reason to believe that our author had these theories in mind when he advanced his arguments against those theories of the self which were based on consciousness.

The Nyāya-vaiśeṣikas propounded consciousness as a separate substance (dravya) quite distinct from ātman<sup>1</sup>. This position was quite defective in the eyes of other Ātmavādins. So they all called the Nyāya-vaiśeṣikas' ātman no better than a stone. The remarks of the author of UJ about an ātman that is unconscious remind us of the same taunt. Here the matter does not end. It is the material states that are unconscious, and they too are impermanent. Perhaps the author of UJ wanted the reader to work out this implication for himself.

(d) Anatta

Here difference of attribute (lakṣhaṇa) and location (desantara) has been taken into consideration. Every substance according to the Ātmavādins has an attribute or attributes. Ātman is a substance, and cetanā or consciousness is its attribute. The substance is manifested through the attribute. Therefore, the proof of the existence or non-existence of the one holds good for the other also.

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1 In the enumeration of nine different substances (dravya), we find that soul (ātman) and consciousness (manas) have been treated as two separate substances. The Vaiśeṣika Sūtra of Kaṇāda, Bibliotheca Indica, Calcutta, 1861:I.1.5: Prṥhivyāpastejo vāyurākāśam kālo digātmā mana iti dravyāni. See also the Vaiśeṣika-system, by Dr. B. Faddegan, Amsterdam, 1918, pp.247-261; Indian Philosophy, Vol.II, by Dr. S. Radhakrishnan, London, 1923, pp.188-189

In different systems the relation between the attribute and the substance was presented in different terms. Those that could be acceptable to all are lakṣaṇa and lakṣya. In dealing with the ātman theories Nāgarjuna employs these two (lakṣya lakṣaṇa) terms.<sup>1</sup> Our author also makes use of them. The substance manifests itself through the attribute. Therefore any objection to the position of the attribute is equally applicable to the substance. This he has proved by pointing out that the impermanent nature of consciousness which is the lakṣaṇa of ātman, must be applicable to the ātman which is the lakṣya.

As substance manifests through the attribute the one cannot be separated from the other. Therefore their location is one and the same. To speak of two locations for them means to speak of two different things.

In Indian logic ghaṭa and paṭa have been used to illustrate the nature of the existence of two different things. Candrakīrti has used them in his works.<sup>2</sup> Our author, also, does not forget to use this classical example. He says that when the impermanent nature of consciousness, which is an attribute of ātman, is proved, if the ātmavādins were to say that the latter is different from the former, the relation between an attribute and a substance would not exist.

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1 Mādhyamikakārikās with Candrakīrti's Commentary, op.cit.pp.63,131,213,225

2 Mūlamadhyamikakārikās commentary, op.cit.p.579



its existence in relation to the five aggregates  
(e) Puggala but did not identify it with them. They  
maintained this position in order to keep clear of

The original teaching of the Buddha is called Vibhajjavāda, the doctrine which analyses. The Buddha himself says that he is a Vibhajjavādin.<sup>1</sup> The thera Moggaliputta Tissa who convened the third council (tatiyaśaṅgāyanā) during the reign of Emperor Asoka belonged to the school of Vibhajjavādins.<sup>2</sup> Stcherbatsky states that Buddhism started with a very minute analysis of the human personality (puggala) into the elements (dharma) of which it is composed.<sup>3</sup> Two of the early schools of Buddhism - Vātsīputrīya and Sammitīya believed in the existence of a puggala or a personality that transmigrates from one birth to another. They explained

Following this tradition our author also  
treats puggalavādin as follow-travellers of the

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- 1 M. II. p.297; Cf. M. III. p.208; A. I. p.197; Miln. p.144f.
  - 2 The Vibhajjavādins claimed that they taught the Theravāda. See Mahāvamsa, 5.271; Vibhaṅga-aṭṭhakathā, 130; Cf. Points of Controversy, translation of the Kathāvatthu, PTS, reprint. 1960, Intro. p.38; see Sarvāstivāda Literature, p.3f.: The Ceylonese tradition gives the alternative name of Vibhajjavāda to Theravāda, but it will be observed that the term 'Vibhajjavāda' is applied to Sarvāstivāda or other sects as well. It is very likely that the term 'Vibhajjavāda' implied that the adherents belonged to the main sect with some special views, for which they distinguished themselves as 'Theravāda-vibhajjavāda' or 'Sarvāstivāda-vibhajjavāda'.
  - 3 Buddhist Logic by Th. Stcherbatsky, Vol. I. Mouton & Co. 'S-Gravenhage, 1958, Intro. p.3



its existence in relation to the five aggregates (khandhas), but did not identify it with them. They maintained this position in order to keep clear of the Ātman Doctrine. So all other Buddhist schools without any exception treated puggalavāda as a heresy.

In the Kathāvatthu we have the earliest refutation of the doctrine by the Theravādins. The importance attached to this is evident from the fact that the very first chapter of the book is devoted to this purpose.<sup>1</sup> Vasubandhu devoted the last chapter of the Abhidharmakośa, his monumental work, to the refutation of the position of the puggalavādins.<sup>2</sup> The ācāryas of the Mahāyāna schools also have dealt with it along with other theories of ātman.<sup>3</sup> Following this tradition our author also treats puggalavādins as follow-travellers of the ātmavādins.

On this basis of the terms used and the arguments advanced in this chapter, we can safely conclude that the author of the Upāsakajanālaṅkāra had knowledge not only of the Mahāyāna schools but of other Indian systems as well.

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1 Kvu. I.pp.1-69

2 The Soul Theory of the Buddhists, the last chapter of the Abhidharmakośa translated from Tibetan by Th.Stcherbatsky, Bulletin de l' Académie des Sciences de Russie, Petrograd, 1919, pp.830,841, 842,851; Also vide Abhidharmakośavyākhyā, Dr. Unrai Wogihara, pp.697-723

3 Mūlamādhyamikakārikās, op.cit.pp.192,193,275, 276,283

### 3. THE AUTHORSHIP

The authorship of the Upāsakajanālaṅkāra has not been discussed so far by the earlier Pali scholars who dealt with the history of Pali literature. A critical discussion, therefore, is necessary to establish the date and the authorship of this work. According to the colophon, the author of this work was one Ānanda of Ceylon.<sup>1</sup> There were several authors known by the name of Ānanda within the period of two or three centuries during which this work is considered to have been composed. It is, therefore, a difficult task to trace the authorship and exact date of the compilation of this work. According to the available data, there were four Ānandas who flourished during this period.

(i) First of them was the author of the Mūlaṭīkā, the sub-commentary on Buddhaghosa's commentaries on the entire Abhidhammapiṭaka.<sup>2</sup> However, the proper title of this work is Paramatthappakāsinī, which is frequently used.

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1 Iti Sīhalācariya-bhadantānanda-mahātheraviracito Upāsakajanālaṅkāro niṭṭhito. (Thus the Upāsakajanālaṅkāra written by a Sinhalese teacher, the Venerable Ānanda Mahāthera was ended.)

2 Gv. pp.60,69; Sāsv. p.33

3 Sāms. p.60

4 Gv. p.60

5 Sāsv. p.33

According to the colophon, this voluminous work was compiled by him at the request of Dhammamitta.<sup>1</sup> Mūlaṭīkā seems to be the popular name of this work perhaps because it was considered as the first of its kind.<sup>2</sup> The Saddhammasaṅgaha (14th Century) states that the Mūlaṭīkā as well as its Anuṭīkā (the further sub-commentary) were written during the reign of Parākramabāhu I (1153-1186 A.D.);<sup>3</sup> but no mention of their authorship has been made in it.

If any thing on the Mūlaṭīkā and the Anuṭīkā was done during the period when conflicting expositions were in vogue, it might have been only their revision or recitation (saṅgāyanā) for the purpose of scrutinising their compatibility with the Mahāvihāra tradition. The Anuṭīkā, called Līnatthavannanā, was written by a Dhammapāla, and the Gandhavaṃsa includes this work in the list of the works attributed to Dhammapāla, the celebrated commentator,<sup>4</sup> while the Sāsanavaṃsa states that it was written by ācariya Dhammapāla.<sup>5</sup> The time in which Dhammapāla of Badaratittha,

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1 Dhammamitto ti nāmena sakkaccaṃ abhiyācito  
Ānando ti nāmena katā ganthā subhāsītā.

2 Instead of the name Dhammamitta the Gandhavaṃsa (p.69) gives Buddhamitta which is presumably followed by Dr. G.P. Malalasekera, The Pali Literature of Ceylon, London, 1928, p.210

3 Gv. p.33: Sā ca sabbāsaṃ ṭīkānaṃ ādibhūtattā  
Mūlaṭīkā ti pākāṭā.

4 Sdms. p.60

5 Gv. p.60

5 Sāsv. p.33

the commentator, flourished must have been somewhat later than that of Buddhaghosa (early part of 5th Century A.D.), as the works of the latter are mentioned in his commentaries; but he lived definitely before the 7th century as the Chinese traveller Hsüan-tsang had visited Kāñcipura (Conjeevaram on the Madras coast) in 640 A.D. and referred to him<sup>1</sup>.

In the colophon of the Visuddhimaggatīkā, Dhammapāla says that he wrote it at the request of a wise thera of pure character Dāṭhānāga by name, who lived in the Sitthagāma Pariveṇa<sup>2</sup>. According to the Cūlavamsa, this Pariveṇa was built by King Sena IV (954-956 A.D.) in a place where he lived as a monk before his accession<sup>3</sup>. His successor, King Mahinda IV (956-972 A.D.) appointed thera Dāṭhānāga, a forest-dwelling monk who was an ornament of Lankā to discourse

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1 Gv. Ch.54.v.36.p.153:

1 On Yuan Chwang's Travels in India 629-645 A.D. II, by Thomas Watters, ed. Rhys Davids and S.W. Bushell, London, 1905, p.226; See Intro. to the Psalms of the Sisters (Therīgāthā) by Mrs. Rhys Davids, p.XVI

2 āyācito Sitthagāma-pariveṇanivāsina  
therena Dāṭhānāgena suddhācārena dhīmatā.  
 See also Gv. p.69

3 Gv. Ch.54.v.6.p.150:  
Pariveṇaṃ Sitthagāmaṃ kāretvā vuttham attanā  
lokaṃ puttāṃ va pāletvā tivassena divaṃ gato.



on the Abhidhamma<sup>1</sup>. It seems that this thera, who had been a resident of the Sitthagāma Parivena, later entered a forest hermitage during the reign of Mahinda. According to the Sinhalese version of the Mahābodhivaṃsa, named the Madhurārthaprakāśinī, written by the Saṅgharāja Saraṇāṅkara in the 18th century, the Mahābodhivaṃsa was written by a thera called Upatissa at the instigation of Dāṭhānāga.<sup>2</sup> We agree with Mr. Wickremasinghe, Professor Geiger and Dr. Paranavitāna in assigning this work to the 10th century.<sup>3</sup> The foregoing historical evidence urges us to accept the theory that the Dāṭhānāga referred to above was one and the same eminent thera who lived in the 10th century and it was he who invited Dhammapāla to write the Visuddhimaggaṭīkā. Therefore, the author of the Visuddhimaggaṭīkā undoubtedly belonged to the same period.

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1 Cv. Ch.54.v.36.p.153:

Dāṭhānāgābhiddhānena therenāraññavāsina  
Laṅkālaṅkārabhūtena Abhidhammaṃ kathāpayī.

2 Louis de Zoysa, A Catalogue of the Temple Libraries of Ceylon, 1885, p.16

3 The Catalogue of the Colombo Museum, Government Oriental Library, Colombo, 1896, p.xiv; The Dīpavaṃsa and Mahāvaṃsa (English Translation), Colombo, 1908, p.79; History of Ceylon, Vol. I. Part I, University of Ceylon Press Board, 1959, p.393

Buddharatthavibhāṣaṇaṃ ācāriya-  
Dhammapālaṃ kathā kettipakarevassa atthavannanā samettā.  
See also Sāev. p.33

As the Gandhavamsa includes the Visuddhimaggatīkā and the ṭīkās on the Nikāyās called the Līnatthappakāsinī in the list of the works of the Dhammapāla,<sup>1</sup> who lived before the 7th century, scholars are inclined to ascribe these ṭīkās also to him.<sup>2</sup> The Sāsanavamsa provides two lists - one for the commentaries attributed to Dhammapāla, the commentator, and the other for the ṭīkās on the Visuddhimagga and on the Nikāyas attributed to ācariya Dhammapāla.<sup>3</sup> This separation of the lists clearly suggests that these two Dhammapālas were also different authors. On the other hand, we have seen that the Mūlaṭīkā was written earlier than the reign of Parākramabāhu I. Dhammapāla, the commentator, was definitely a native of Kāñcipura and wrote while dwelling in the Badaratittha Vihāra situated in Nāgapaṭṭanam in South India,<sup>4</sup> whereas the latter Dhammapāla seems to have been a Sinhalese thera who wrote

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1 Sāsv. p.33

2 The Pali Lit. of Ceylon, p.114; B.C. Law, A History of Pali Literature, Vol.II, London, 1933, p.392; A.P. Buddhadatta, Pālisāhityaya, Ambalangoḍa, 1956, p.215

3 Sāsv. p.33

4 Colophon of the Nettipakaranatthakathā, ed. E. Hardy, PTS, 1902, p.249:

Saddhammotaranatthāne paṭṭane Nāgasavhaye  
Dhammāsokamahārāja-vihāre vasatā mayā.

Badaratittha-vihāravāsinā ācariya-  
Dhammapālena katā Nettippakaranassa atthavannanā samattā.

See also Sāsv. p.33

in Ceylon. If these suppositions be correct, the later Dhammapāla who wrote the Visuddhimaggatīkā during the 10th century may also be the author of the ṭīkā on the three Nikāyas: Dīgha, Majjhima and Samyutta. The author of the Saccasaṅkhepa<sup>1</sup>, the senior pupil of Ānanda, may be identical with this Dhammapāla. Very probably due to this fact this work has been sometimes confusedly attributed to Ānanda.<sup>2</sup>

In order to distinguish the above two authors of the same name the earlier one is called Mahādharmapāla, or Badaratitthadhammapāla, and the later one is called Culla Dhammapāla (Dhammapāla Junior). The epithet, ācariya, seems to have been added to the names of both.

In the light of what we have discussed above, we can justly infer that it was Culla Dhammapāla who wrote Anuṭīkā to his teacher's Mūlaṭīkā. On the other hand, the Abhidhammatthasaṅgaha - Sanne attributed to the Saṅgharāja Sāriputta made references to the Saccasaṅkhepa and the Mūlaṭīkā (p.164). The Abhidhammatthavibhāvinī written by Sumaṅgala, one of Sāriputta's senior pupils based on his teacher's Abhidhammatthasaṅgaha-Sanne also refers to the ācariya Ānanda (pp.81,108,118,151), the Mūlaṭīkā (pp.104,118) and the Saccasaṅkhepa (p.73) as well as to Dhammapāla (pp.86,87,100,141). Another of Sumaṅgala's works called Abhidhammatthavikāsinī, a ṭīkā on Buddhaddatta's Abhidhammāvatāra, has been mentioned in the Abhidhammatthavibhāvinī (pp.102,104,118) and the former one, therefore, must be earlier than the latter. This

1 Gv. p.60; Sasv. p.34

2 Sdms. p.62

tīkā also refers to Ānanda (pp.153,207,216,237,254,278, 301,302,304,306,388), the Saccasaṅkhepa (p.238) and Dhammapāla (pp.41,199,207,260,299,305,344,351,386,450). These references clearly indicate that the period of Ānanda, the author of Mūlatīkā, and of Dhammapāla was definitely earlier than that of Sāriputta's circle.

The Burmese tradition attributes the authorship of the Upāsakajanālaṅkāra to Ānanda, the author of the Mūlatīkā<sup>1</sup>. The author of the Mūlatīkā was a native of India<sup>2</sup> whereas the author of the UJ was a Sinhalese (Sīhalācariya). Moreover, the UJ mentions the Sāratthadīpanī<sup>3</sup> of Sāriputta and quotes the Abhidhammatthavikāsinī<sup>4</sup> and the Abhidhammatthavibhāvinī<sup>5</sup> which were written at a period later than that of Ānanda's Mūlatīkā. It is, therefore, difficult to accept the Burmese tradition as authentic.

(ii) The second Ānanda was the author of the Saddhammopāyana, which is a poem written for the elucidation of certain ethical topics of the dhmma. There are two books written on this important work - the Saddhammopāyana-Sanne<sup>6</sup> by a later writer, also called Ānanda, and the Saddhammopāyanaviggaha<sup>7</sup>, a commentary by an anonymous writer. The prologue of the Saddhammopāyana states that it was composed to be sent

1 See under the heading of the Burmese MS of the UJ

2 Gv. p.66

3 Ch.II.Par.129,130,131

4 Ch.V.Par.5,5ff.,19,20,21,22,23,24

5 Ch.V.Par.8,9,10,12,14,15,16,19,20,21,36,55ff.

6 ed. Baṭuvantudāve, Third Edition, Colombo, 1913

7 ed. Kahave Ratanasāra, Second edition, Colombo, 1911



as a gift to Buddhasoma, an intimate fellow monk of the author.<sup>1</sup> The same idea has been repeated in the epilogue too.<sup>2</sup> The epilogue of the Saddhammopāyana-Sanne also confirms this statement and adds that Ananda Mahāthera, styled Abhayagirikakravarti, composed the work to dissuade his great friend named Buddhasoma from reverting to lay-life as he became lukewarm in the sāmañña. The title Abhayagirikakravarti (monarch of the Abhayagiri circle) itself suggests that the author of the Saddhammopāyana was a leading monk of the Abhayagiri school.

The monks of Abhayagiri Vihāra seceded from the Mahāvihāra in the first century B.C.,<sup>3</sup> and lasted as a separate faction till the 12th century A.D. During the reign of Vohāra Tissa (209-231 A.D.) Abhayagirivāsins

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1 It is possible that the author of the Mahāvamsa

1 Sdhp.v.3,p.36: Vatthullekāya (Ch.XXVI.v.41) and  
Saddhammopāyanam kiñci racayissāmi pesitum  
or V nāmato Buddhasomassa piyasabrahmacārino.

B.C. Law wrongly states that "Brahmacārī Buddhappiya" is the name and designation of the author, due apparently to his inability to understand this stanza. A History of Pāli Literature, op.cit.p.626

2 Sdhp.v.616.p.72:

Iti Saddhammopāyanam idam  
atigambhīram amalavipulattham  
uddissa Buddhasomam  
uparacitam ganthabhīrūnam.

3 Mhv.XXXIII.v.96ff.p.276f. references to Mahāyāna texts in the Indrakūṭaya Copper Plaques in EZ.Vol.III.No.20, pp.199-212 and the Nikāyasamgraha, ed. D.P.R.Sarasranayaka, Colombo, 1960, pp.70,71 & 82-84

2 History of Ceylon, Vol.1, Part II, University of Ceylon  
Press Board 1960, p.588

studied and accepted the Vaipulya Sūtras, a part of Mahāyāna Canon written in Sanskrit.<sup>1</sup> Since then they evidently became proficient in Sanskrit language which may also have paved the way towards the Sanskritisation of Pali. The Saddhammopāyana displays the influence of Sanskrit and its poetic imagination on Pali, as may be expected from the Abhayagirivāsins.

The Mahāvihāravāsins were also by no means lagging behind in the field of Sanskrit learning during this period. The author of the Pali poem called the Telakaṭāhagāthā was definitely a Mahāvihāravāsin. This work which has been quoted by our author belongs to the last quarter of the tenth century.<sup>2</sup> The Pali authors normally open their works with a namaskriyā (salutation)

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- 1 It is possible that the author of the Mahāvamsa used the terms Vetullavādiṃ (Ch.XXXVI.v.41) and Vetullavādino (Ch.XXXVI.v.111) to denote Vaitulya or Vaipulya Sūtras (discourses of great extent) and the monks who accepted the teachings of the texts. These Sūtras are regarded as the most sacred texts of Mahāyāna Canon. According to the Abhidharmasamuccaya of Asaṅga the three terms Vaipulya, Vaidalya and Vaitulya are identically one and the same. (ed.Pradhan, Santiniketan, 1950, p.79). In Nepal the following nine works are popularly known as the Vaipulya Sūtras : Aṣṭasāhasrikā Prajñāpāramitā, Saddharmapundarikā, Lalitavistara, Laṅkāvatāra or Saddharma-Laṅkāvatāra, Suvarṇaprabhāṣa, Gaṇḍavyūha, Tathāgataguhyaka or Tathāgataguṇajñāna, Samādhirāja and Dasabhūmīśvara. References to Mahāyāna texts in the Indikaṭuṣaya Copper Plaques in EZ.Vol.III.No.20. pp.199-212 and the Nikāyasaṅgraha, ed. D.P.R.Samaranayaka, Colombo, 1960, pp.70, 71 & 82-84

- 2 History of Ceylon, Vol.1, Part II, University of Ceylon Press Board 1960 p. 588

whereas the Sanskrit authors open their works with namaskriyā, āśis or vastunirdeśa. Unlike other Pali authors, the author of the Telakaṭāhagāthā opened with āśis<sup>1</sup>. His method of expression and language also suggest that he was deliberately imitating the style of Sanskrit kāvya. We have already seen that celebrated authors like Culla Dhammapāla and Upatissa lived in the 10th century. The Saddhammopāyana does not furnish us with any other clue enabling us to date it more precisely; but judging by the title of the author, and the degree of Sanskritisation of the language, we cannot be far wrong in ascribing it to the tenth century. We, therefore, agree with Dr. Paranavitana in accepting the 10th century as the date of the compilation of the Saddhammopāyana.<sup>2</sup>

A comparative study of the Saddhammopāyana with the Upāsakajanālaṅkāra will be submitted in the following pages.

(iii) The third Ānanda was the teacher of Buddhappiya Dīpaṅkara and Vedeha, the celebrated authors. As our explorations lead us to accept this Ānanda as the most probable author of the Upāsakajanālaṅkāra we shall deal with the matter in detail after the discussion relating to the fourth Ānanda.

1 Tkg. p.55; Haṭṭhavanagallavihāravamsa is another Pali work which begins with āśis, ed. C.E. Godakumbura, PTS, 1956, p.1

2 History of Ceylon, Vol. 1. Part I, University of Ceylon Press Board, 1959, p.393





(iv) The fourth Ānanda was the author of the Padasādhana-Sanne, an interverbal paraphrase of the Padasādhana of Piyadassi, a direct pupil of Mogallāna<sup>1</sup>, one of the leading members of the synod convened by Parākramabāhu I for the sāsana reformation<sup>2</sup>. Another paraphrase of the Khuddakasikkhā by Dhammasiri is also ascribed to him<sup>3</sup>. According to the colophon of the Padasādhana-Sanne, he was the pupil of Āraññaka Medhaṅkara, successor of Saṅgharakkhita, the Saṅgharāja of Udumbaragiri. Medhaṅkara-mahāsāmi who flourished in the 13th century was chiefly responsible for the sāsana reform which took place during the reign of Parākramabāhu II (1236-1270 A.D.)<sup>4</sup>. The late Aggamahāpandita A.P. Buddhaddatta was of the opinion that this Ānanda may probably be the author of the Upāsakajanālaṅkāra<sup>5</sup>. The Padasādhana was mainly written in order to elucidate the aphorisms of the Moggallānavyākaraṇa and while doing so the Rūpasiddhi of Buddhappiya was also criticised by Piyadassi<sup>6</sup>. As Piyadassi was Moggallāna's pupil he must have lived during the reign of Parākramabāhu I or little later.

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- 1 Padasādhana with Sanne, Colombo, 1932, (in the colophon) pp.301-302
  - 2 Cv. Ch.78,v.9.p.424; EZ.Vol.II.p.249ff.
  - 3 The Pali Lit. of Ceylon, p.211
  - 4 The Katikāvatsangarā, compiled by Sir D.B. Jayatilaka, Kālaṇiya, 1955,pp.6ff.; The Nikāyasaṅgraha, Eng.Trs., by C.M. Fernando, Colombo,1908,pp.22ff.
  - 5 Pālisāhityaya, p.446
  - 6 Padasādhana with Sanne, p.67



Buddhappiya, therefore, was a contemporary of Piyadassi or somewhat earlier than him in the Poḷonnaruva period.<sup>1</sup> Hence, it is clear that the author of Padasādhana-Sanne lived at a later date than that of Buddhappiya's teacher. In addition to this, the author of the Padasādhana-Sanne and the teacher of Buddhappiya belonged to two rival schools of Pali grammar, the Kaccāyana and Moggallāna. The foregoing evidence, therefore, does not allow us to accept the opinion of some scholars that this Ānanda who lived in the Dambadeni period was the teacher of Buddhappiya.<sup>2</sup>

We now come to further discussion on the third Ānanda referred to before. We have already seen that Buddhappiya may have been a contemporary or a precursor of Piyadassi. Buddhappiya was the author of two Pali works which are still held in high esteem, namely the Rūpasiddhi, a grammar based on the Kaccāyana, and the Pajjamadhu, a beautiful Pali poem in praise of the Buddha. While describing himself in the colophon of the Rūpasiddhi, Buddhappiya eulogizes his teacher as follows: "This elegant work called Rūpasiddhi was composed by that monk Buddhappiya styled Dīpaṅkara who was renowned like a lamp in the Tamil country. While residing in two Vihāras including Bālāditya,<sup>3</sup> he caused

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- 1 C.E. Godakumbura, Intro. to the Samantakūṭavannanā, PTS, places Buddhappiya in the reign of Parākrama-bāhu II.
  - 2 The Pali Lit. of Ceylon, p.211
  - 3 Rūpasiddhi-Sanne, ed. Paññāsāra, Colombo, 1927, p.597: Bālāditya nam vāsaya ādi-śabdayen gat Cūdāmanikarma (>varma)-vihāraya yana mē devāsayehi vesemin.

the sāsana to shine forth and he was a pupil of Ānanda, the great teacher, who was like a banner to Ceylon."<sup>1</sup> In the colophon of the Pajjamadhu he versifies as follows: "May they drink in this verse made like honey by the bee, thera Buddhappiya who was joyous in the great virtues of the Buddha and who constantly attended upon that lotus, Ānanda, the great monk, jewel of the forest, which is laden with perfumes of virtues and always in bloom."<sup>2</sup>

This Ānanda's greatness has also been extolled by the other celebrated pupil, Vedeha in his two works, the Rasavāhinī<sup>3</sup> and the Samantakūṭavannanā.<sup>4</sup>

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- 1 Rūpasiddhi, ed. Paññāsekhara Mahānāyakathera, Colombo, 1933, p.303:

Vikkyātānandatheravhayavaragurunam Tambapanniddhajānam  
sisso Dīpaṅkarākhyaddamilavasumatīdīpaladdhappakāso,  
Bālādiccādivāsadvitayam adhivasam sāsanaṃ jotayī so  
So 'yam Buddhappiyo yati imam ujukam Rūpasiddhiṃ akāsi.

- 2 Pajjamadhu, ed. E.R. Gunaratne, JPTS, 1887, p.16:

Ānandarāññaratanādimahāyatindo  
niccappabuddhapadumappiyasevitāṅgī  
Buddhappiyena ghanabuddhagunappiyena  
therālinā racita-Pajjamadhum pibantu.

- 3 Rasavāhinī, ed. Saraṇatissa, Colombo, reprint, 1928, end:

Yassa ācariyo āsi sabbasatthavisārado  
Araññaratanānanda-mahāthero mahāgaṇī.

- 4 Samantakūṭavannanā, ed. C.E. Godakumbura, PTS, 1958, Intro. ix and p.75:

Bhuvanodaramhi paññāto raviv' ambaramaṇḍale  
Araññaratanānandamahāthero mahāgaṇī,  
Jīvitam viya yo satthusāsanassa mahākavi  
sāro suppaṭipattīsu satthasāgarapārago.

Another pupil of Ānanda who wrote the Sāratthasamuccaya, a commentary on the Catubhānavārapāli, has eulogized his teacher in the same manner.<sup>1</sup> As Buddhappiya is referred to in the Padasādhana, his contemporaneous author, Vedeha, must have flourished in the Polonnaruva period as well.<sup>2</sup> The scholars, as we have already noted above, assign Buddhappiya to the 13th century relying upon Ānanda, the pupil of Medhāṅkara of Udumbaragiri who organised the sāsana affairs during the Parākramabāhu II (1236-1270 A.D.) was his teacher.<sup>3</sup> As this Ānanda was the author of the Padasādhana-Sanne to the Padasādhana where Buddhappiya has been criticised we cannot accept him as the teacher of Buddhappiya. All these suggest that the teacher of Buddhappiya, presumably, the author of the Upāsakajanālaṅkāra, flourished in the 12th century.

Buddhappiya and Kassapa, the author of the Mohavicchedanī and the Vimativinodanī, are often given the epithet of 'Coliya' mainly for the identification of their native country, as they were equally well known in Ceylon. Undoubtedly for the same purpose the author of the Upāsakajanālaṅkāra was identified by the epithet of 'Sīhalācariya' during his stay in India, when he composed this work.

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1 Sāratthasamuccaya, ed. Nāṇasena, Hewavitarne Bequest, Colombo, 1929, p.186:

So 'yaṃ dayālū garu me jayatīha pañño  
Ānandarāññaratanādimahāyatindo  
nissāya yassa yatayo hi yatissa tejaṃ  
jotenti dhammam atisemusigocaram pi.

2 See the Journal of the Great India Society, Vol.XI, No.1, 1944, 17-25

3 The Pali Lit. of Ceylon, p.221



The consensus of opinion among scholars in Ceylon is that this was written by one Ānanda who lived in a great Vihāra in Kotmalē in the 13th century.<sup>1</sup> The Venerable Jotiratana who edited the Siṃhala Upāsakajan-ālankāraya in 1930 also says in his Preface that the Pali book is a work of a Sinhalese teacher, the Venerable Ānanda who dwelt in a Vihāra known as Perampalli in Kotmalē. As far as our knowledge goes, there is no historical fact or such allusion which we can hold to be in agreement with the above consensus of opinion.

The colophon of the Upāsakajanālankāra clearly says that Coḷagaṅga, one of the feudatory rulers of the Pāṇḍyan kingdom, who belonged to a tribe called Vanni (Vañño sāmantabhūmipo), built three Vihāras at the request of a Buddhist monk named Lokuttama, and that our author composed this work while staying in a pāsāda north-east of the Perampalli or Pharaṇī, which was one of them. The colophon runs thus:<sup>2</sup>

Sirivallabhanāmena vissute pavare pure  
saddho mahaddhano pubbe visālakulasambhavo

Lokuttamo to paññāto āsi yo bhikkhu tena tu  
Jinasāsanam appetuṃ dinnovāde susaṇṭhito

Paṇḍubhūmaṇḍale yo 'bhū Vañño sāmantabhūmipo  
saccasandho naye dakkho Coḷagangoti vissuto.

Tena kārāpitā rammā viharā varadassanā  
tayo āsum mahikantā kirīṭam iva bhāsura.

Yo tesam pavaro āsi viharo cārudassano  
sītalūdakasampanno nānādumagaṇālayo,

1 C.E. Godakumbura, The Sinhalese Literature,  
Colombo, 1955, p.54

2 Ch. IX. 20



Anekajanasammōda-nayanālisamāgamo  
tassa kittilatāpuppha-mañjarī viya bhāsuro

Tidasalayanissenī viya jantuparāyano  
aghāpāharāṇo rammo Pharaṇī sutivissuto

Guṇākara-Perampalli iti viññūhi dassito,  
Laṅkāḍīpamhi sakale Damilānalasamākule  
āgatā pātum attānaṃ bhūyo sāsana-vuddhiyā,

Tambapaṇṇiddhajā therā sadā saddhammagocarā  
āgamaṃ anurakkhanta yasmiṃ vāsam akappayum.

Tassa pubbuttare ramme pāsāde vasatā mayā  
racito 'yam alaṅkāro sadāsajjanaraṇḍjako.

( There was a Buddhist monk known as Lokuttama endued with confidence, and born to a wealthy and illustrious family in the famous and excellent city of Sirivallabha. There lived in the Paṇḍya country a feudatory ruler known as Coḷagaṅga of Vanni tribe, truthful and well versed in the Law, being well established after having followed that Buddhist monk's advice to accept the teaching of the Buddha. There were three Vihāras built by that king, beautiful and pleasant in appearance, which (together) shone like a crown over the whole earth. Of these three Vihāras, one was called "Perampalli" by the learned. It was blessed with cool water and many kinds of trees, and crowded with the bee-like happy eyes of many people, shining in the fame of that king like bunches of flowers blossoming on a creeper. It was helpful to people as a ladder to the happier world, dispelling evil, pleasant, excellent, a mine of goodness and known to them as "Pharaṇī". When the entire island of Laṅkā was confused by the Tamil conflagration, the theras, who abided always in the pasture-land of the good Law,

and were like banners to the island of Tambapaṇṇi, seeking their own protection for the well-being of the dispensation (āgamaṃ), came and dwelt there promoting the dhamma in this Vihāra. This Upāsakajanālaṅkāra which always pleases good men, was written by me while dwelling in a pleasant mansion to the north-east of the Perampalli Vihāra.)

The above description of the colophon does not give any indication to such a Vihāra in Kotmalē. In fact, Kotmalē is situated in central Ceylon, and from our historical records no Vihāra of that name is known ever to have existed in that area.<sup>1</sup> The word Perampalli (Perumpalli) is neither Pali nor Sinhalese. It is a Tamil word which means a great monastic establishment. It may also have been used for the monasteries where the adherents of the Mahāvihāra lived.

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1 The epigraphic records establish that there were in Ceylon several Buddhist establishments known by the name of Perampalli (Perumpalli) during the 11th century A.D. The Velgam Vehera or Naṭanarkōvil in the Trincomalee District was known as Rājarāja-pperumpallī. (Archaeological Survey of Ceylon, 1953, pp.9-12; Ceylon Journal of Science, Vol.II, p.199, No.596-7). During the reign of Jayabāhu I (1110-1111 A.D.) the Tooth Relic Temple at Poḷonnaruva was also known as Daḷaday-pperumpallī (EZ.II, pp.242-55. See also EI., Vol.XVIII, 330-340), and Ratnamāli-cetiya at Anuradhapura has been referred to in an inscription at Anuradhapura as Śrī Jayagobbagan-perumpallī. (South Indian Inscription, Vol.IV.No.1402).

There are references to a Cūlāmaṇivarma (varman)-vihāra, Rājarāja-pperumpalli and Rājendra-sola-pperumpalli in the well known Leyden copper-plate grant of Coḷa Emperor, Rājarāja I (985-1014 A.D.) and in the smaller Leyden grant of Kulottuṅga I (1070 - 1120 A.D.).<sup>1</sup> These Vihāras are located at Negapatam (Nāgapaṭṭanam) in South India.<sup>2</sup> Dr. S. Paranavitana is certainly right that in the eleventh century, Buddhism still had its adherents at the port of Negapatam on the South-eastern sea coast of India, and that the followers of this faith in further India took an interest in building shrines at that place and making endowments for their maintenance.<sup>3</sup> Our author also wrote this work while he was dwelling in a Vihāra called Perampalli where the Sinhalese theras who moved to India when the Tamils had invaded their country they used to live.<sup>4</sup> Buddhappiya, as we have referred to

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1 ed. K.V. Subrahmanya Aiyar in EI.Vol.XXII,pp.213-281

2 Ibid. Vol.XII.pp.213-266,267-284

3 The Journal of Greater India Society, 1944,Vol.XI No.1.p.17ff.

4 It would appear to be illogical for Sinhalese theras to move to India when the Indians had invaded Ceylon. It must be remembered that the atmosphere of wars in those days was quite different from modern times. It is in keeping with historical facts that a monk with only cultural or religious interests would have been free from persecution and restriction in travel, and quite uninvolved in the purely political issues which <sup>were</sup> the source of the outbreak of hostilities. This also is suggested in the colophon.



above, a pupil of Ānanda, lived in two monasteries (Bālādiccādivāsa-)<sup>1</sup> Bālāditya and Cūḍāmaṇvarma in South India. Here one is tempted to suggest that the author of the Upāsakajanālaṅkāra who lived at Perampalli might have been this Ānanda, the teacher of Buddhappiya - the teacher lived at Perampalli while his pupil lived at Bālāditya and Cūḍāmaṇivarma. Could it be that the three Vihāras mentioned in the colophon were these three - Perampalli, Bālāditya and Cūḍāmaṇivarma?

It is extremely difficult to identify this king, Coḍagaṅga, who is said to have built these three Vihāras. The fact that this Coḍagaṅga was a Vaññasā-manta suggests that he was perhaps a feudatory ruler or a viceroy of the Pāṇḍyan territory. The term 'Vañña' has been used in place of the Tamil word 'Vanniyan', (Skt. Vanya) which means a person of Vanni caste, a feudatory prince or a commander.<sup>2</sup> This term is derived from Pali and Skt. vana 'forest' and originally the chieftains who ruled tracts of territory covered with forests may have been called Vannis.

The Vannis as a tribe are well known in Ceylon. The kings of the Vannis played an important role in the history of Ceylon. Wilhelm Geiger says that the tribe of the Vanni is mentioned for the first time during the reign of Vijayabāhu III (1233-1236 A.D.).<sup>3</sup> The term 'Vanni' does not occur in the older Mahāvamsa nor in the first part of the Cūlavamsa. Only a few hundred Vannis are living today and they are located in the northern

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1 'āvāsa' is the word for the monastery in which Buddhist monks live. This has been used by Buddhappiya as 'vāsa' for metre reason. These may be the āvāsas built individually.

2 Tamil Lexicon, Madras, 1934

3 Cv. Ch. LXXXI, p. 136



frontier of the North-central Province. Their origin is still unknown to historians. It is true that the first Vanni who ascended the Sinhalese throne was Vijayabāhu III, but there is ample evidence to show that the Vannis have their origin in India. John Wilson in his book on Indian Castes furnishes a list of different classes of Kāśmīri Brahmans, of which there are 221 classes, 'Vanya' being the 58th. He further says : "These classes correspond closely to the clan of family distinctions of the Marāṭhas and the other Brahmans of South India."<sup>1</sup> During the period of one king, Sena, an important event took place in the Nuvarakalāviya District. A large band of Tamil Vanniyans (known as Vannivaru in Sinhalese) came and settled down in the district.<sup>2</sup> Probably these Vanniyans were a part of the Pāṇḍyan army of Śrī Vallabha (815-862 A.D.) who invaded Ceylon during the reign of Sena I (833-853 A.D.), and sacked the capital, Anurādhapura. According to an authoritative Tamil work, the Yālpāṇa-vaipava-mālai, hearing that the Vanniyans were trying to assume the kingship, the King Aggabodhi I (571-604 A.D.) led an expedition against them and reduced them to their true position, namely that of athikāris (chieftains).<sup>3</sup> The Vannirājāvaliya a manuscript written in Sinhalese to trace the origin of the Vannis and their claims on Ceylon, illustrates how the Vanni princes came to Ceylon from South India and settled down in North and North Central Provinces of Ceylon.<sup>4</sup> It is thus seen

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- 1 John Wilson, D.D., F.R.C.S., Indian Castes, Part II, Edinburgh & London, 1877, p.146 & 148
  - 2 JRAS (Ceylon Branch), Vol.III, No.9, p.149
  - 3 C.S. Navaratnam, Vanni and the Vanniyas, Jaffna, 1960, p.13
  - 4 This manuscript is in the possession of the Colombo Museum.

that many literary works of Ceylon referred to immigrations of Vanniyans to Ceylon from South India. More specific evidence pointing to the presence of Vanniyans in South India is available in inscriptions. According to a South Indian historical record, the Vanniyans held office as viceroys or provincial chieftains under a great king. A Coḷa record of the third year of Kulottuṅga III refers to a chieftain who had the title of Vanniya Malaiyaman.<sup>1</sup> The Coḷa king, Rājendra II, is said to have defeated a chieftain called Vanniya-Revan in South India in the eleventh century A.D.<sup>2</sup>

It is surely a bold inference that in some parts of South India Buddhism was still receiving the support of its sympathisers and benefactors in the eleventh century. Considering this fact, it is conceivable that the king mentioned by our author as a patron of Buddhism may be Anantavarman Coḍagaṅga, the son of Rājarāja I, who belonged to the Gaṅga dynasty of Kāliṅga.<sup>3</sup> According to Dr. L.D. Barnett the

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- 1 Annual Report of Epigraphy, Southern Circle, Madras Government, No.315 of 1921
  - 2 Nīlakanta Sastri, The Coḷas, Second Edition, Madras, 1955, p.257
  - 3 EI. Vol.XXXI, p.45. There are two Coḍagaṅgas mentioned in the history of Ceylon. "A short Sanskrit inscription at Trincomalee records an invasion by a prince called Coḍagaṅga which does not seem to have reached the ears of chronicler." (History of Ceylon.I, Pt.I.p.70). "A Kāliṅga prince named Coḍagaṅga who was responsible for the death of Vikramabāhu III. He is said to have been the sister's son (bhāgiṇeyya) of Nissanka-malla." (History of Ceylon.I,Pt.2 p.516). These two Coḍagaṅgas lived in later times.

king mentioned is beyond doubt Anantavarman Coḍagaṅga, who succeeded in 1078 A.D. At that time the Coḷa kingdom was asserting itself vigorously at the expense of the Pāṇḍya kings, to which our author distinctly refers in the word Pandubhūmandale, which, however, need not be pressed to mean that at the time of Coḷagaṅga regularly held his court in the Pāṇḍya capital. Probably it is vaguely used, and signifies merely the suzerainty of the Coḷas over the Pāṇḍyas.<sup>1</sup> It is known that during this time the Pandyan kingdom was under the hegemony of the Coḷa king, Kulottuṅga I, who in his Manimaṅgalam inscription mentioned thirteen relatives installed in different parts in the empire.<sup>2</sup> Elucidating this, Nīlakanta Sastri states that among the titles conferred on these members of the Royal family, some like Coḷa-Pāṇḍyan, Coḷa-Gaṅga and Coḷa-Keralan, perhaps connoted the charge of the administration of the particular provinces.<sup>3</sup> The fact that Anantavarman's mother was the Coḷa princess, Rājasundarī, daughter of Rājendra Coḷa<sup>4</sup> (Vīrarājendra 1063-1070 A.D.) reveals that he was none other than the above mentioned Coḷa-Gaṅga, the provincial chieftain appointed by Kulottuṅga I. Hence he might have been mentioned by the author of the Upāsakajanālaṅkāra as a Vaṁśasāmantā.

Anantavarman Coḍagaṅga is said to have renounced his original leanings toward Saivism and become an ardent devotee of the god Viṣṇu,<sup>5</sup> so that he might

1 JRAS (GB), 1901, p. 89

2 South Indian Inscription, Vol. III, p. 58

3 The Coḷas, Nilakanta Sastri, Second Edition, Madras, 1955, p. 318

4 EI. Vol. XXXI, 45ff.

5 Ibid. Vol. XXVIII. 239ff.



have visited this place and built these vihāras in the name of his grandfather, Rājendra Coḷa.<sup>1</sup> That may perhaps be the reason why the two of these three Vihāras were known as Rājarāja-pperumpalli and Rājendra-śola-pperrumpalli.<sup>2</sup>

There is no city by the name of Sirivallabha in South India as far as our knowledge goes. It was a custom of some South Indian kings to change the names of foreign cities whenever they captured them. Hence we can assume that Nāgapaṭṭanam was renamed Sirivallabha after the great Pandyan Emperor, Siri Vallabha (815 - 862 A.D.) during the Pandyan rule. The remnant of this name also can be seen as 'Vallayi' (=vallabha) in the name Solakula-Vallayi-Pattanam,<sup>3</sup> used by the Coḷas for this city.

Nilakanta Sastri also points out that Solakula-Vallayi-Pattanam is another name for Nāgapaṭṭanam.<sup>4</sup>

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1 It is also to be pointed out that the god Viṣṇu is said to have 10 avatāras (incarnations) and the Buddha is regarded as the 9th. It seems, therefore, the kings of Vaiṣṇava cult have been patrons of Buddhism.

2 Archaeological Survey of South India, Vol.IV.p.224

3 Ibid. p.224

Coḷa, Coḷa and Sola are identically one and the same.

4 The Coḷas, p.318



According to the above mentioned celebrated Leyden grant, the Śailendra king of Śri Vijaya and Kaṭāha, Śri Māravijayottuṅga Varman, erected the Cūḍāmaṇivarma-vihāra and another temple at Nāgapaṭṭanam.<sup>1</sup> He sent an embassy to Kulottuṅga I in about 1090 and requested him to issue a copper plate grant containing the name of the villages granted by the Coḷa kings as pallic-candam to the two Vihāras called Rājendra-Sola-pperumpalli and Rajendra-pperumpalli, the latter having the alternative name, Śrī Śailendra Cūḍāmaṇivarma Vihāra.<sup>2</sup> Although this shows that the Śailendra king built these two vihāras, we can conjecture that these three vihāras were originally built by Coḷaganga and two of them were renovated and maintained by the Śailendra king later. It is also quite probable that he built more shrines and monasteries in the same ārāma. If it is not so, how could these vihāras assume the above mentioned Tamil names? According to this information, now we are positive that the Perampalli Vihāra which is mentioned by our author was in India and it was perhaps a vihāra referred to in the Leyden grant.

According to the fragmentary slab-inscription

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1 T.N. Ramachandran, Bulletin of the Madras Government Museum, New series - Grant Section, VII.No.1, which deals exclusively with the locality and antiquities

2 The Coḷas, p.318

The reading (pungava) was spuriously filled in  
 Chief. Of. Vism. p. 78. manipungava;  
 Thga. p. 69. narapungava, etc. See JRAS (Ceylon Branch),  
 Vol. VII. Pt. I, p. 4. f. n. 20

2 EZ. Vol. II. p. 194ff.

of a Kalinga princess, Sundaramahādevī, a monk named Ananda lived in the Coḷa country.<sup>1</sup> Both Mr. A.M. Hocart and Dr. S. Paranavitana are of the opinion that this inscription was engraved on a stone slab used for the construction of the Rājaveśyābhujāṅga-maṇḍapa in Poḷonnaruva built by Parākramabāhu I (1153-1186 A.D.). The only other inscription mentioning Sundaramahādevī is the Mārā-vīdiya Rock-inscription in a cave at Udumbaragiri in the Tamankaḍuva District.<sup>2</sup> According to both the inscriptions, it seems that they were assigned to the reign of Jayabāhu (1110-1111 A.D.). In arguing this discrepancy of the dates and other historical data of these inscriptions Mr. Wickremasinghe says: "Finally, as to why the inscriptions in question were dated in the years reckoned from the coronation of the

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1 EZ. Vol.IV pp.71-72

Ānanda-nāma-vidito jayatiddhipatto  
Laṅkā-talussita-dhajo pavaro yatī so  
Yo Tamba-ratṭha-yati <puṅgava> therabhūto  
Coḷesu sāsana-patiṭṭhitako 'si dhīro

"May that noble monk, known by the name of Ananda, be victorious - he who has attained high spiritual power, who is like a banner raised aloft in the land of Laṅkā, who is the chief thera of all monks of the Tamba country and who, the wise one, has been instrumental in the establishment of the sāsana among the Coḷas."

The reading <puṅgava> was spuriously filled in the sense of best or chief. Cf. Vism.p.78. muniṭṭhapa; ThgA.p.69. narapuṅgava, etc. See JRAS (Ceylon Branch), Vol.VII.Pt.I, p.4.f.n.20

2 EZ. Vol.II.p.194ff.

deceased monarch Jaya-Bāhu I, two reasons might be urged. First, his successors Vikkama-Bāhu and Gaja-Bāhu were not crowned, and so the documents had to be dated from the last crowned king. Secondly, Vikkama-Bāhu, as Mr. Bell has already pointed out, was no friend of the Buddhist church. His son, Gaja-Bāhu, too, was not thought of highly (Mv., 58-59), nor was he at any time firmly established on the throne (he is altogether omitted both in the Pūjāvaliya and in the Rājāvaliya) whereas Jaya-Bāhu was a monarch fully recognized and favoured by the period."

At the end Mr. Wickremasinghe concludes the arguments as follows: "In these circumstances, it was quite natural and reasonable on the part of Sundaramahādevī, the queen-dowager, to allow the composer of the inscriptions to follow the usual form of expression and make mention of her late royal spouse, Vikkama-Bāhu I, and her royal son, Gaja-Bāhu II, (then ruling at Polonnaruva) and yet to have the record dated from the coronation of Jaya-Bāhu either by way of pleasing the pious monks then residing at Dimbulāgala or at their special request, or to make the grant perfect in the eye of the law."<sup>1</sup> Thus it is evident that these inscriptions were engraved just before or during the reign of Parākramabāhu I. Hence, it is most probable that this particular Ananda lived during the 12th century A.D.

This Ananda is described in the Sundaramahādevī's inscription as a great dignitary of the sāsana in

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1 EZ. Vol.II. p.201f.

is included in the territories of the ancient Kingdom of Ceylon. History of Ceylon, Vol.I.Pt.II, p.201. An important centre of Theravāda Buddhism in the eleventh and twelfth centuries was Ligor in the Malay Peninsula, then known as Tembarattha.



Ceylon. He is also eulogized in the inscription as a "banner raised aloft in the land of Lankā" and said to have had some connection with the Buddhist Saṅgha of Tambaraṭṭha as well as of the Coḷa country. In the colophon to the Upāsakajan-ālaṅkāra, its author also eulogizes theras as "banners to the Tambapaṇṇi" who came (āgatā) over to India and dwelt in the monastery called Perampalli where he wrote the work. As already we have seen, in the colophon to his Rūpasiddhi, Buddhappiya also states that his teacher was "a banner to Ceylon" (Tambapanniddhajānaṃ). Do all these allude or refer to one and the same Ānanda? If so, the author of the Upāsakajanālaṅkāra must be the teacher of Buddhappiya. It is quite possible that Buddhappiya met our author during his sojourn in the Coḷa country and received Ordination from him and studied under him there. The Ānanda mentioned in the inscription cited above was doing a great deal of work for the establishment of the sāsana in the Coḷa country (Coḷesu sāsana-patiṭṭhitako 'si dhīro).

The inscription further states that he was a leading thera of monks in the Tambaraṭṭha. Prof. Paranavitana locates Tambaraṭṭha in the Malay Peninsula<sup>1</sup> and not

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1 G. Coedès, Les Etats Hindouistes d'Indo-Chine et d'Indonesie, p.72; JRAS (Malayan Branch), Vol. XXIII, pt. II. pp. 1ff.; Bulletin of the School of Oriental and African Studies, London, Vol. XXI, Pt. 3, pp. 587ff.; R. Le May, The Culture of South-East Asia, London, 1954, p. 75: Two other ancient States are known from the Chinese annals. The first is Tambralinga, which had its capital at Ligor on the east coast of the Malay Peninsula (now known as Nakon Sritammarāt). JRAS (Ceylon Branch), Vol. XXXII, pp. 195-196: The modern Ligor, known in olden days by the names of Śrīdharmarāja, Nagara Śrī Dharmarāja, Nakhon Si Thammarat, Tambaraṭṭha and Tambralinga, is included in the territories of His Siamese Majesty. History of Ceylon, Vol. I. Pt. II, p. 565: An important centre of Theravāda Buddhism in the eleventh and twelfth centuries was Ligor in the Malay Peninsula, then known as Tambaraṭṭha.



It is clear from this account that the Sumana in South India as other scholars are inclined to think.<sup>1</sup> The sāsana activities of Sinhalese monks in Siridhammanagara (identified as Tambāraṭṭha) have been described in the Jinakālamālī which is attributed to the 15th century.<sup>2</sup> According to this work, at the time of Kilanā, the king of Nabbisipura and the Dhammarāja of Sukhodaya, a monk named Sumana who had been to Pegu, was instrumental in introducing the Sinhalese form of religious discipline among the monks of Thai countries. The story is thus narrated in the Jinakālamālī : "At that time (in the reign of Kilanā), a thera named Sumana, a resident of Sukhodaya, went to Ayojjhapura and, having learnt the Dhamma from the teachers (there), returned to Sukhodaya. Then a great patriarch named Udumbara who came from Laṅkāḍīpa was in the Rammanadesa. On hearing that, Sumana accompanied by a friend, went to Rammanadesa, received ordination (pabbajjā) anew at the hands of the great patriarch of Udumbara, and learnt the dhamma. Then Dhammarājā, desirous of having a bhikkhu capable of performing all acts of monastic discipline, sent an envoy to the great patriarch asking for such a bhikkhu. The great patriarch, wishing for the prosperity of the sāsana, deputed the thera Sumana to Sukhodaya to perform all acts of the Saṅgha (sakalasāṅghakammakaranatthāya). Having taken leave of his master, thera Sumana went with his companion to Sukhodaya. Rejoicing at this, Dhammarāja prepared the Ambavana monastery, made the thera Sumana reside there and supplied him with the four requisites."<sup>3</sup>

1 Cv.Vol.II.p.606; B.C. Law, Intro. to the Thūpavaṃsa, PTS, 1935, p.vii; K.A. Nilakanta Sastri, JRAS (Ceylon Branch) Vol.VIII, Pt.I. pp.125-140

2 Jinakālamālī, ed.A.P.Buddhadatta,PTS,London,1962,p.85f.

3 Ibid. 84f. ed. A.P. Buddhadatta, PTS, London, 1962, p.85f.

It is clear from this account that the Sumana referred to here belonged to the Udumbaragiri fraternity in Ceylon. Presumably the author of the Upāsakajanālaṅkāra too was a leading member of the same fraternity who lived for some time in India and proceeded to Tambaraṭṭha. Reference is also made in the Jinakālamālī to one Ānanda who belonged to the Udumbaragiri fraternity.<sup>1</sup>

The colophon of the Samantakūṭavannaṇā, noted above, tells us that the teacher of Vedeha, the Mahāthera Vanaratna Ānanda was well known in the world like the sun in the sky (bhuvanodaramhi paññāto ravīva 'mbaramaṇḍale). This statement clearly shows that he was not only well known in Ceylon but abroad too. It seems that this thera was away from Ceylon when the reformation and the literary activities took place in the reign of Parākramabāhu I, although he was a very prominent thera of the Fraternity of forest-dwelling monks. All the leading members of the Fraternity were, probably, given the epithet of 'Vanaratana' or 'Arañña', and as such this Ānanda was also given the epithet 'Vanaratana' (the Jewel of the forest) which has been employed as 'Araññaratanaṇanda' (Rasavāhinī and Samantakūṭavannaṇā), 'Ānandaraññaratana' (Pajjamadhu and Sāratthasamuccaya) due to the metres.

In the light of the above discussion, we may perhaps be permitted to conclude that Ānanda, the author of the Upāsakajanālaṅkāra, was a thera of the Udumbaragiri fraternity connected with the forest-dwelling monks, that he began his Buddhist activities abroad during the early part of the 12th century, and that he wrote this work during the reign of Parākramabāhu I, after the composition of Sāriputta's Sāratthadīpanī and Sumaṅgala's Abhidhammatthavikāsinī and Abhidhammatthavibhāvinī.

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1 Jinakālamālī, ed. A.P. Buddhadatta, PTS, London, 1962, p.85f.

#### 4. THE CONTEMPORARY SĀRATTHADĪPANĪ

Sāriputta-mahāsāmi, the author of Sāratthadīpanī, a masterly sub-commentary on Buddhaghosa's Samantapāsādikā, was a pupil of Mahākassapa-thera of Udumbaragiri (figus glomerata hill) who presided over the Council of theras of the three fraternities summoned by king Parākramabāhu I (1153-1186 A.D.) for the purpose of reconciling and cleansing the Saṅgha. Eulogising his teacher in the prologue of the work Sāriputta says that he reached prosperity in the Sāsana by association with him (yaṃ nissāya vasanto 'haṃ vuddhiṃ patto 'smi sāsane). In this work references have been made to another erudite thera of high repute, by name Sumedha, as one of Sāriputta's teachers (anutheraṃ mahāpaññaṃ Sumedhassutivissutaṃ). It is stated in the colophon that Sāriputta wrote the Sāratthadīpanī at the request of king Parākramabāhu while this thera was dwelling in the Jetavana Vihāra built by the same monarch.<sup>1</sup> According to their colophons, the Sāratthamañjūsā, the

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1 Ajjhesito narindena so 'haṃ Parakkamabāhunā  
saddhammatthitikāmena sāsanañjotakārinā  
Ten' eva kārite ramme pāsādasatamandite  
nānādumagaṇākinne bhāvanābhiratālaye

2 Sītalūdakasampanne vasaṃ Jetavane imam  
atthavyañjanasampannaṃ akāsiṃ suvinicchayaṃ.

4 Op.cit., p.59



Ṭikā on the Manorathapūranī, and the Pālimuttakavinaya-  
vinicchayaśaṅgaha were also written by Sāriputta at the  
same monastery and at the instance of same king.<sup>1</sup> He is  
also regarded as the writer of a concise Sanskrit  
grammar called the Padāvatāra. The Abhidhammatthasaṅ-  
gaha-Sanne, an interverbal paraphrase in Sinhalese,  
is another well known work of Sāriputta. Four other  
works of his - a Ṭikā on Ratanaśrīñāna's Pañcīkālāṅkāra,  
the Visuddhipathasaṅgaha, the Kammaṭṭhānasaṅgaha and the  
Maṅgalasuttasaṅgaha<sup>2</sup> are not known at the present day.

The Gandhavaṃsa says that a ṭikā also was  
written on his Pālimuttakavinayavinicchayaśaṅgaha by  
Sāriputta himself.<sup>3</sup> According to the Saddhammasaṅgaha  
the ṭikās on Buddhaghosa's other three commentaries of  
Dīgha, Majjhima and Samyutta, called the Sāratthamañjūsā,  
were also written at the Jetavana.<sup>4</sup> As far as we know,

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1 The colophons of both the Sāratthamañjūsā and the  
Pālimuttakavinayavinicchayaśaṅgaha are identical  
with the colophon of the Sāratthadīpanī except the  
last line. The Sāratthadīpanī reads atthavyañja-  
nasampannam akāsi sādhusammatam while the  
Pālimuttakavinayavinicchayaśaṅgaha reads vinayassa  
saṅgaham saram akāsi yoginam hitam. It is also  
interesting to note that six stanzas out of the  
prologue of the Sāratthadīpanī i.e., 4,5,6,7,8,9  
are identical with the stanzas - 2,3,4,5,6,7, of the  
prologue of the Sāratthamañjūsā.

2 See AbhsS. p.276

3 Op.cit., p.61

4 Op.cit., p.59

History of Ceylon, Vol.I, Part II, University of Ceylon  
Press Board, 1960, p.586).



neither in the Saddhammasaṅgaha itself nor anywhere else, is Sāriputta's name mentioned in this connection, though some scholars have credited him with their authorship.<sup>1</sup> Apparently, this supposition has been caused by the title of the Āṅguttaratīkā as well as the ascription of the same title to other ṭīkās as given in the Saddhammasaṅgaha. Sāriputta was an important member of the Jetavana and undoubtedly the head of the literary activities pursued there. We may perhaps believe, therefore, that these ṭīkās were not written by Sāriputta himself but by his colleagues (saddhivihārikas), most probably under his supervision.<sup>2</sup> It seems that all the four ṭīkās on the

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1 Wickramasinghe, D.M.de Z., Sinhalese MSS. in the British Museum, London, 1900, p.XV; A Critical Pali Dictionary, Epilegomena to vol.I, Copenhagen, 1948, p. 40f.

2 The Līnatthavannanā also called the Līnatthappakāsinī on Buddhaghosa's commentaries to the four Nikāyas written earlier by Dhammapāla might surely have been consulted in this recompilation of ṭīkās. The Saddhammasaṅgaha has freely used the word atthavannanā for ṭīkā and further amplified it as the Atthavannanā for the purpose of elucidating the hidden meanings (Līnatthappakāsanattham atthavannanam). Referring to the Sāratthadīpanī it specifically says: līnatthassa pakāsanā Sāratthadīpanī (the Sāratthadīpanī which elucidate the hidden meanings). (See the Saddhammasaṅgaha, pp.58 & 61). The ambiguity of the above two phrases in the Saddhammasaṅgaha have led some scholars to believe that Sāriputta wrote ṭīkās called Līnatthappakāsinī. (Cf. the Pali Lit. of Ceylon, p.192; History of Ceylon, Vol.I, Part II, University of Ceylon Press Board, 1960, p.586).

four Nikāyas of the Suttapitaka were, however, commonly known as the Sāratthamañjūsā after the title of Sāriputta's Anguttaraṭṭikā.

Sāriputta had many pupils such as Vācissara, Sumaṅgala and Dhammakitti who were celebrated Pali authors. All speak of him in most eulogistic terms in their works and have mentioned, first of all, that he was the author of the Sāratthadīpanī. This suggests that it is his first and foremost work.

The Cūlavamsa<sup>1</sup> states that soon after Parākramabāhu ascended the throne he immediately expressed four aspirations, namely, the happiness of the people, the stability of the Sāsana, the protection of the nobility and the support of those in need. In order to fulfil his second kingly aspiration he purged the Saṅgha, built Vihāras and urged scholars to write books on the Dhamma. The Jetavana with a vast and glorious pāsāda for the use of Sāriputta was the first and greatest Vihāra erected by the king.<sup>2</sup> The Saddhammasaṅgaha tells us how the Vihāras were built by him and how the writing of Ṭīkās

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1 Ch.73,p.321ff. The king, and composed Ṭīkās (līnattha-vaggaṇā) on the Vinaya-Pitaka (the Sārattha-mañjūsā divided into four parts) and on the Abhidhamma-Pitaka (Paramattha-dīpanī in three parts)."

2 Sad. p.60: ayam pitakatthakathāya atthavaggaṇā akasavvecharen' eva nīṭṭhitā.

on the Canonical texts and commentaries took place in the Jetavana Vihāra.<sup>1</sup> The laborious work of writing ṭīkās to the commentaries on the Tipiṭaka was accomplished within one year.<sup>2</sup>

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- 1 Sdms. VIII, 58ff. This interesting chapter is summed up by Dr. Malalasekera (Pali Lit. of Ceylon, p.193) as follows: "After the three fraternities of Ceylon monks had been reconciled and monasteries and places of learning had been built for their use, Mahā-Kassapa, head of many thousand monks at Jetavana Vihāra, assembled there and made the following declaration: "Whatever commentaries have been compiled by teachers of old on the Atthakathā of the three Piṭakas are now of no use to monks living in the various countries. Many of them are written in the Sinhalese language, and the others in Māgadhī mixed with various languages (ākulaṃ) and unintelligible. Let us therefore remove such faults and compose exegetical commentaries, complete and clear in exposition." The Bhikkhus agreed and requested him to obtain the royal sanction. That having been secured, they reassembled in the hall (at Jetavana) built by the king, and composed ṭīkās (līnattha-vannaṇā) on the Vinaya-Piṭaka (Sārattha-dīpanī), the four chief Nikāyas of the Sutta-Piṭaka (the Sārattha-mañjūsā divided into four parts) and on the Abhidhamma-Piṭaka (Paramattha-dīpanī in three parts)."

- 2 Sad. p.60: ayaṃ piṭakatthakathāya atthavannaṇā ekasamvaccharen' eva niṭṭhitā.

In the prologue of the Sāratthamañjūsā, perhaps the second work by him, Sāriputta mentions that he was supported immensely by the king, (tehāham accantam anuggahito). The same statement has been repeated by Vācissara in his prologue of the Vinayasāratthadīpanī : Parākramabāhu, the Lord of Lāṅkā graciously extended his patronage to Sāriputta, (raññā Parakkantibhujena sammā Lāṅkissarenā pi katopakāram).

Taking these remarks into consideration the Sāratthadīpanī may be safely referred to the earlier part of the renaissance of literary activities pursued during the sāsana activities of the king Parākramabāhu I.

have been made. As the Sāratthadīpanī and the Kathāvatthū. Of the Vinaya references have been made to the Parivāra and materials have been derived from the Maṅgala. He has probably used the Sāmaṇipāsādikā and the Kathāvatthū. He has not lost sight of some of the contemporary Vijīḍa like the Sāratthadīpanī, the Abhidhammatthavibhīṇī and the Abhidhammatthavibhīṇī in his excellent attempt to interpret the exegetical matters. At the same time our author makes special reference to his authentic guide, the Visuddhimagga, and borrows material from it. In fact we have seen that the whole work has been designed after the pattern of the Visuddhimagga.

On the other hand, a great deal of material has been taken from earlier treatises like the Paṭi-pattisaṅgeha, the Saddhammapāyana, the Teḷakatāṅgāthā and the Abhidhammavāṭṭa. He has endeavoured to present

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1 See Ch.I. Par.7



## 5. ANTECEDENTS OF UJ

The Upāsakajanālaṅkāra, a systematic presentation of the Buddha's teaching for the laity is predominantly based on the canonical works and their commentaries which had been handed down in the Mahāvihāra of Anurādhapura. Among them the chief source has been the Suttapiṭaka.<sup>1</sup> With great diligence and industry the author has made good use of the books of Khuddakanikāya. Some of his expositions clearly indicate that he has not ignored the Abhidhammapiṭaka wherever relevant matter arose. The Vibhaṅga has been referred to and allusions have been made to the Dhammasaṅgani and the Kathāvatthu. Of the Vinayapiṭaka references have been made to the Parivāra and materials have been derived from the Mahāvagga. He has probably used the Samantapāsādikā and the Kaṅkāvitaranī. He has not lost sight of some of the contemporary ṭīkās like the Sāratthadīpanī, the Abhidhammatthavikāsinī and the Abhidhammatthavibhāvinī in his excellent attempt to interpret the exegetical matters. At the same time our author makes special reference to his authentic guide, the Visuddhimagga, and borrows material from it. In fact we have seen that the whole work has been designed after the pattern of the Visuddhimagga.

On the other hand, a great deal of material has been taken from earlier treatises like the Paṭtipattisaṅgaha, the Saddhammopāyana, the Telekaṭāhagāthā and the Abhidhammāvatāra. He has endeavoured to present

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1 See Ch.I. Par.7

this material in an easily comprehensible manner; and in doing so has sometimes quoted and paraphrased these works and sometimes alluded to them. We are glad to mention here that our attempt was successful in tracing these numerous quotations and allusions except for three Gāthās : two in Par.138 and one in Par.139 of Ch.II. Gurlugomi who flourished during the later half of the twelfth century also has quoted the same Gāthās in his Dharmapradīpikā. Probably the work from which they quoted is missing or both the authors quoted from oral tradition as was very common in the past.

(a) The Paṭipattisaṅgaha<sup>1</sup>

The Paṭipattisaṅgaha, "the Compendium of the Practices" dealing with the conduct of the Buddhist layman was one of the precursors of the Upāsakajanā-lāṅkāra. This treatise in mediocre Pali consists of the following five chapters : (i) Saraṇāgamanasaṅgaho, (ii) Sīlasaṅgaho, (iii) Samādhisaṅgaho, (iv) Paññāsaṅgaho, (v) Anisaṃsasasaṅgaho. It seems these saṅgahas (chapters) have been again subdivided into various saṅgahas.

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1 Pps = MS. of the Goḍapiṭṭiya Śrī Sudaśanārāmaya, Akuressa, Mātara, received through the kind effort of the Venerable Dr. K. Wachissara, 22.1" x 2.3". Margin on both sides of the leaf is approx. an inch. 69 palm-leaves with 9 lines on a page.

The Paṭipattisaṅgaha covers very much the same range of subject-matter as that of the Upāsaka-janālaṅkāra, though the amplitude and manner of treatment in both are different. In its introductory verses the author of Paṭipattisaṅgaha emphasises that the work is specially meant for the laity (visesena gahaṭṭhānaṃ ayaṃ kathā). He attempted, therefore, to collect the essential teachings from the Piṭakas for the laity and elucidate them briefly as they were given in detail in other works like the Khuddakaṭṭhakathā.<sup>1</sup>

The Paṭipattisaṅgaha is mainly based on the following works: Khuddakaṭṭhakathā, Āṅguttaranikāya, Majjhimanikāya, Paṭisambhidāmagga, Vibhaṅga, Atthasālinī and Visuddhimagga; reference is made also to the Kurundi-aṭṭhakathā.<sup>2</sup>

The Gandhavaṃsa twice mentions the name of the work<sup>3</sup> but gives no indication of its author. Without any substantial evidence the Ceylon tradition sometimes attributes this work to the Saṅgharāja Sāriputta. The Paṭipattisaṅgaha itself gives no clue to its authorship.

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1 Kiñcā pi ca asaṃkiṇṇā pubbakehi yathākkamaṃ  
ṭhapitā uddharitvā te Khuddakaṭṭhakathādisu

Ativittthārato yesaṃ sammoho appavatti vā  
tesu tesam visesena gahaṭṭhānaṃ ayaṃ kathā.

2 Kurundiyaṃ pana vuttaṃ: yadi paṭisandhiyaṃ purisa-  
liṅgaṃ pavatte itthiliṅgaṃ nibbattati, yadi paṭi-  
sandhiyaṃ itthiliṅgaṃ pavatte purisaliṅgaṃ nibba-  
ttatī ti.

3 Gv. p.62,72



Only in the colophon are we told that it was composed at the instance of a Yuvarāja Kassapa.<sup>1</sup> The chronicles mention several Yuvarājas by the name of Kassapa. Buddha-datta Mahāthera conjectures that this Yuvarāja is the youngest brother of the king Aggabodhi III (629-639 A.D.) who ousted Dāṭhapatissa (639-650 A.D.) to India and proclaimed himself as the King Kassapa II (650-659 A.D.).<sup>2</sup> When he was the Yuvarāja he broke open by force the cetiya of the Thūpārāma and plundered valuable treasures to provide for his army. He also broke open the cetiya of the Dakkhiṇa-vihāra and seized its treasures, and had yet other cetiyas broken open.<sup>3</sup> This behaviour of his, detrimental to the sāsana, was quite contrary to the eulogies of him made by the author of the Paṭipattisāṅgaha in his colophon. We can hardly believe that he would invite a scholar to write the book.

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1 Saṅgahetvāna ekajjhaṃ saraṇāgamanādayo  
saṅgahaṃ paṭipattīnaṃ ādito yaṃ samārabhiṃ

dhīmatādiccavaṃsassa tilakena nayaññunā  
khantisoraccasallekha-dayādiguṇasāminā

Yācito yuvarājena Kassapena sirīmatā  
jaṅgamaṇa guṇānaṃ va niyamena virājitā.

So 'yaṃ anantarāyena pariniṭṭhānaṃ āgato  
tipaṇṇicabhānavārāya sātirekāya pāliya

1 Evam anantarāyena siṅhaṃ ijjhantu paṇinaṃ  
paññattaṃ lokanāthena nibbānasukhaṃ uttamaṃ.

2 A.P. Buddhaddatta, Pālisāhityaya, II, Ambalangoda, 1957, p.446

3 Cv. Ch.44.vv.137-141, p.67



The Upāsaka Janālenkāra has twice referred<sup>1</sup> to a work called Saddhammanettiṭikā, probably an old ṭikā written to the Nettipakarāṇa. We cannot, therefore agree with the opinion that this Yuvarāja was the person who gave the invitation to write the Paṭipattisaṅgaha.

Kassapa V (914-923 A.D.) who was about sixty years old when he became king held the title of Yuvarāja from his birth. He had the best education of that age and he was well versed in the Abhidhamma and his reign of nine years was full of religious works.<sup>1</sup> He himself was the author of the Dampiyā-aṭuvā-gāṭapadaya, a Sinhalese glossary to the Dhammapadaṭṭhakathā.<sup>2</sup> There is, therefore, every reason to believe that it was he who invited a scholarly monk to write the Paṭipattisaṅgaha.

#### (b) The Saddhammanettiṭikā

Our exploration to know whether the Saddhammanettiṭikā is in existence has so far proved fruitless. It is not an improbability that the writing of ṭikās and anuttikās which assimilated most of the Gaṇṭhipadas led to the loss of the latter. With this view in mind, we hardly made any attempt to know their whereabouts. While presenting the following sketchy discussion on the Saddhammanettiṭikā and the Gaṇṭhipadas may we draw the attention of scholars for further investigation.

1 See Cv. Ch.52.vv.37-56, pp.140-142

2 History of Sinhalese Lit., pp.31-33

3 Piṭakattessaṃ, op.cit. p.32. No. 290; S.S.v. p. 174

(c) The Ganthipada

The Upāsakajanālaṅkāra has twice referred<sup>1</sup> to a work called the Saddhammanettiṭikā which is almost certainly a ṭikā on the Netti (pakaraṇa). So far only three ṭikās on this work are known. According to the Piṭakatthamain, one of the most reliable record on the Pali literature,<sup>2</sup> the oldest among these three ṭikās is the Porāṇa-Nettiṭikā or the Nettiṭikā haung<sup>3</sup> attributed to Dhammapāla; perhaps he may be the Culla Dhammapāla, the author of the Saccasaṃkhepa who flourished in the tenth century. The remaining two are works of the Burmese theras. The first one is the Nettivibhāvinīṭikā or the Nettiṭikā<sup>4</sup> written by Saddhammapāla Siri Mahādhammarājaguru during the reign of Narapati of Ava (1442-1468 A.D.), the builder of Thūpārāma-Cetiya and the second one is the Abhinava-Nettiṭikā or the Peṭakālaṅkāraṭikā written by Nāṇābhivamsa Dhammasenāpati who was the Rājaguru of king Bodawpaya (1781-1819 A.D.).<sup>5</sup> Besides the Upāsakajanālaṅkāra, the Paṭipattisaṅgaha, ascribed to the tenth century, refers to the Saddhammanettiṭikā; therefore it may, perhaps, be another ṭikā on the Netti written earlier than the tenth century or in the same period but before the writing of the Paṭipattisaṅgaha.

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1 Ch.II.Par.129,134

2 Piṭakatthamain, Sudhammavattī Press, Rangoon, 1905, p.32. Nos. 229,230,231

3 Porāṇa-Nettiṭikā, ed. U. Hpye, the P.G. Mundyne Piṭaka Press, Rangoon, 1909

4 Nettivibhāvinīṭikā, ed. U. Hpye, the P.G. Mundyne Press, Rangoon, 1909

5 Piṭakatthamain, op.cit. p.32. No. 230; Sāsav. p. 134

(c) The Ganthipadas

commentary of the Vinaya, viz. Mahāganthipada.  
 In the excerpt<sup>1</sup> made by our author from the Sāratthadīpanī<sup>2</sup> there appear two Ganthipadas called the Cūlaganthipada and the Majjhimaganthipada. The author himself refers to the Ganthipada.<sup>3</sup> The most celebrated commentators, Buddhaghosa and Buddhaddatta lived and āra worked in the 5th century while the other renowned commentator, Dhammapāla flourished after the early 5th century but before the 7th century A.D.<sup>4</sup> Ganthipadas or the Glossarial works were posterior to the commentaries, but certainly they were composed before the inception of Tikās or the sub-commentaries, to undertake facilitate the understanding of difficult words, phrases and disputable points in the commentaries.<sup>5</sup> We, therefore, can conjecture that the Ganthipada period extends from the 6th century A.D. onwards.

As Sāriputta refers to the Ganthipadas there is no doubt that these were in existence in the 12th century. There were three Sinhalese Ganthipadas on the

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1 Ch.II. Par. 130

2 Sād. p.19

3 Ch.II. Par. 132

4 See Intro. to the Psalms of Sisters (Therigāthā) by Mrs. Rhys Davids, PTS, 1909, p.XVI

5 Vimativinodanī, ed. Dhammādhāra, Colombo, 1935, Intro. p.iv: "Tato aparabhāge tassā atthakathāya dubbodhatthānam padānam atthavannanārūpena tehi tehi tipitakapariyattidharehi mahākavīhi ganthipadāni nipphāditāni ahesum."

commentary of the Vinaya, viz. Mahāganṭhipada, Majjhimagāṇṭhipada and Cūlagāṇṭhipada. There was also one Gaṇṭhipada in Pāli.<sup>1</sup>

Wherever Sāriputta refers to the word kenaci in the Sāratthadīpanī he means the Vajirabuddhiṭṭikākāra. Wherever he refers to the Mahāganṭhipada or the Majjhimagāṇṭhipada or the Cūlagāṇṭhipada he means the glossaries in Sinhalese only, and when he refers simply to the Gaṇṭhipada he invariably means the glossaries in Pāli.<sup>2</sup> At the very commencement of his work, in explaining the circumstances that led him to undertake the writing of it, Sāriputta says: The Gaṇṭhipadas written

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- 1 Vimativinodanī, ed. Dhammādhāra, Colombo, 1935, Intro. p.iv: "Vinayaṭṭhakathāya Sīhalabhāsāya yeva Mahāganṭhipada, Majjhimagāṇṭhipada, Cūlagāṇṭhipadanāmā ti tīni gaṇṭhipadāni ahesum. Māgadhabhāsāya pi ekam eva gaṇṭhipadam āsi".

Sāsanavaṃsadīpa, Ācariya Vimalasāra, Colombo, 1880, p.130:

"Tayo gaṇṭhipadā cūla-mahā-majjhimasāññitā Lankādīpanivāsīhi thereh' eva purā katā."

- 2 Sād. p.7 : "Sabbattha kenaci vutte Vajirabuddhiṭṭikākārenā ti gahetabbam. Mahāganṭhipade ti vā Majjhimagāṇṭhipade ti vā Cūlagāṇṭhipade ti vā vutte Sīhalaganṭhipadesū ti gahetabbam. Kevalam Gaṇṭhipade ti vutte Magadhabhāsāya likhite Gaṇṭhipade ti gahetabbam."



by the ancients cannot be well understood by the Bhikkhus everywhere because they have been written in Sinhalese dialect.<sup>1</sup> Then how would the people of different countries grasp the sense?<sup>2</sup> Therefore, by discarding that dialect but extracting the best in it I shall give a comprehensive description in Pāli."<sup>3</sup>

Bhadanta Kassapa of Coḷa, in his Vimativinodanī, the third Ṭīkā on the Vinaya commentary written presumably soon after the writing of the Sāratthadīpanī, refers to and quotes from the Gaṇṭhipadas.<sup>4</sup>

The Vajirabuddhiṭīkā<sup>5</sup> was the first among the three ṭīkās on Buddhaghosa's Samantapāsādikā on the Vinayapitaka. A Sinhalese thera of Anurādhapura, Vajirabuddhi (by name) is credited with having written

1 Sād. p.2 :

"Porāṇehi katam yān tu līnatthassa pakāsanam  
na tam sabbattha bhikkhūnam attham sādheti sabbaso.

Duviññeyyasabhāvāya Sīhalāya niruttiyā  
Gaṇṭhipadesu nekesu likhitam kiñci katthaci."

2 Ibid. p.2:

"Katham attham vijānanti nānādesanivāsino?"

3 Ibid. p.2:

"Bhāsantaram tato hitvā sāram ādāya sabbaso  
anākulam karissāmi paripunnāvinicchayan ti."

4 Vimativinodanī, ed. Dhammādhāra Thera, Colombo, 1935, pp.95,96,291 etc.

5 Vajirabuddhiṭīkā, Chatṭhasaṅgāyanā edition, Rangoon, 1961

this as a transitional form of gaṇṭhipadas.<sup>1</sup> As this ṭikā was the precursor of the Sāratthadīpanī of Sāriputta, its author may have flourished before him, most likely in the later Anurādhapura period. We find an immense amount of information collected in Vajrabuddhi's ṭikā where he has made numerous references to various traditional teachings (ācariyavāda) such as Porāṇā,<sup>2</sup> Upatissatthera, Dhammasirithera, Abhayagirivāsins, Mahāvihāravāsins, Mahāsīvatthera, Kalasapuravāsī Anandatthera. He has also referred to the following gaṇṭhipadas:

Gaṇṭhipada, pp. 16, 17, 23, 36, 49, 52, 57, 94, 95, 97, 100, 103, 111, 112, 125, 127, 129, 130, 131, 140, 167, 170, 175, 178, 205, 211, 220, 237, 243, 280, 307, 315, 345, 441, 442, 498, 507, 508, 542, 554, 558, 568.

Anugaṇṭhipada, pp. 58, 62, 105, 108, 118, 119, 120, 123, 124, 125, 128, 130, 131, 140, 167, 170, 175, 178, 205, 211, 220, 237, 243, 280, 307, 315, 345, 441, 442, 498, 507, 508, 542, 554, 558, 568.

Porāṇagaṇṭhipada, pp. 125, 245, 254, 256, 281, 283, 288, 298, 309, 310, 314, 315, 334, 356, 360, 366, 371, 373, 376, 377, 378, 379, 380, 382, 386, 387, 412, 429, 430, 434, 435, 441, 450, 472, 493, 494, 507, 511, 520.

Vajirabuddhitherassa gaṇṭhipada: p. 75, Dhammasirithherassa gaṇṭhipada: p. 87, Pākatikagaṇṭhipada: p. 88, Aññataragaṇṭhipada : pp. 96, 97, 99, 112, 116, 128.

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1 In the prologue the author says: Samantapāsādikānā-mikāya sambuddhaghosācariyoditāya samāsato līnapade likhissam.

2 By the word porāṇā (ancients) the author has meant "saṅgīti ācariyā." pp. 372, 377, 473, 494.

The earliest reference to the Cūlaganṭhipada in Burma was during the reign of Sane (1698-1714 A.D.) who assumed the title of Siri Mahāsīhasūra Sudhammarājā on his accession to the throne. It was during his reign that a schism in the Buddhist order arose due to the differences of opinion as to the form of wearing the robes. One section of the Order claimed that the correct form was to wear the upper robe under one arm and over the opposite shoulder leaving the arms bare; they were known as Ekamsikās. The other section continued to wear the robes in the traditional manner with the upper robe covering the shoulders and arms; they were known as Pārūpanas.

The Sāsanālaṅkāra<sup>1</sup> says that during the reign of this king, the Ekamsikās, in order to justify their claim, asked a man from Phyathi<sup>2</sup> village, who had returned to lay life after leaving the Order, to interpolate an appropriate text sanctioning this mode of wearing the robe in what was then known as the Cūlaganṭhipada.<sup>3</sup> The Pārūpanas did not accept their claim and denied the authenticity of their text.

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1 Sāsanālaṅkāra, Hanthawaddy Press, Rangoon, 1928, p.187

2 Sāsv. p. 119 gives as "Byāsi". B.C. Law also has failed to give the Burmese name of this village "Phyathi". See his translation of the Sāsanavaṃsa called the History of Buddha's religion, London, 1952, p.124

3 M. Bode and B.C. Law basing their works only on the Sāsanavaṃsa mentioned the interpolation; but not the name of the work as the Cūlaganṭhipada. The Pāli Literature of Burma, RAS (GB) London, 1909, p.66;  
The History of Buddha's Religion, p.124



The next reference to the Cūlaganṭhipada was in the year 1784 A.D. The problem of schism in the Buddhist Order was finally settled only during the reign of Bodawpaya (1781-1819 A.D.) who assumed the title of Siri-pavara-vijayānanta-yasa-tribhavanā-dityādhipati-paṇḍita-mahādhammarājā after founding the city of Amarapura as his capital. At that time, the leader of the Ekamsika sect was Atula Sayadaw. Bodawpaya's father, Alaungpaya<sup>1</sup> (1752-60 A.D.) had conferred upon him the title of Mahā-atula-yasa-dhammarāja-guru and appointed him head of the Buddhist Order. A case of the persecution of a learned monk from the Pārūpana sect was recorded in the Sāsanaṃsa.<sup>2</sup>

In 1784, he sent a memorandum to the king informing him that the Ekamsika form of wearing the robes had been laid down in Cūlaganṭhipada which was written by Arahat Moggallāna<sup>3</sup> at Pokkantī village south of Anurādha city in Ceylon. On receipt of this memorandum, Bodawpaya gave an order to hold a public debate on this matter to settle the schism once and for all.

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1 Founder of the last dynasty of Burma, Bodawpaya, the 5th in succession, two elder brothers and two nephews having preceded him.

2 Sāsv. pp.124-127

3 M. Bode has wrongly identified him as Arahat Moggallāna, one of the chief disciples of Buddha.  
The Pali Lit. of Burma, p.75, f.n.1

2 It is rendered as the Piṭṭhakkattayāśakhanagandha.

Sāsv. p. 136; The Pali Lit. of Burma, p.75.



In the public debate<sup>1</sup> which followed, when Atula Sayadaw quoted this sentence "Cīvarapaṭalaṃ upari saṃghātiṃ katvā urabandhanavattthaṃ bandhitabbaṃ" from Cūlaganṭhipada to justify this view of the Ekamsikas, the leaders of the Pārūpanas asked him whether any other authoritative work beside what he claimed to be Cūlaganṭhipada had commented on this matter. He replied there was none. They then asked him who was the author of this work in question. He replied that in a Sinhalese bibliographical work on Buddhist texts, called the Piṭaka-hman (Mirror of Piṭakas)<sup>2</sup> it was listed as a work written by Arahat Moggallāna at Pokkantī village, south of Anurādha city in Ceylon. The leaders of the Pārūpanas then asked him who the author of the Mirror of Piṭakas was. He told them that it was a bibliography of Buddhist texts in Ceylon written by Buddhaghosa when he brought over the Buddhist works (to the main land of Jambudvīpa), adding that he had that very work in his hand. He was asked to show it to them. When they read it in full view of the public assembly, they found that it merely said that the Vinayaganṭhipada was written by the Elder Moggallāna during the reign of king Parakkamabāhu in Ceylon, but it did not say that Cūlaganṭhipada was written by Arahat Moggallāna at Pokkantī village, south of Anurādha city in Ceylon. When he was asked why he maintained something which was not mentioned in the Mirror of Piṭakas

1 Sāsv. pp.136-142; The Pali Lit. of Burma, pp.75-76; Sāsanālankāra, pp.209-211

2 It is rendered as the Piṭakattayalakkhanagandha. Sāsv. p. 136; The Pali Lit. of Burma, p.75

which he had produced in public as his authority, Atula Sayadaw, the leader of the Ekamsikas, could not say anything in reply. This was the first point he lost in public debate.

The leaders of the Pārapunas then asked him whether the Cūlaganṭhipada which he regarded as his authority was the very Cūlaganṭhipada referred to by the three great ṭīkāś, i.e. the Vajirabuddhiṭīkā, the Sāratthadīpanīṭīkā and the Vimativinodanīṭīkā. He replied it was the very same work. They pointed out to him that the Cūlaganṭhipada which he regarded as the very ganṭhipada referred to by the three great ṭīkāś, itself was referring back to them. It must therefore be later than the three great ṭīkāś; it could never be the Cūlaganṭhipada referred to by them. Atula Sayadaw, the leader of the Ekamsika sect could not say anything in reply to the argument of the leaders of the Pārupanas and thus lost the second point in public debate.

Finally the leaders of the Pārupanas pointed out to him an inconsistency in the so-called Cūlaganṭhipada he quoted from. In one place it mentioned the Ekamsika mode of wearing the robe while in another it mentioned the Pārupana mode. Such being the case, they asked him to explain the reason for its inconsistency. Atula Sayadaw could not say anything in reply and thus lost the third point in public debate.

After this defeat in public debate the Ekamsika sect, with its distinctive form of wearing the robes,

disappeared from the Buddhist Order in Burma altogether.<sup>1</sup>

The right and wrong of this controversy is no concern here but the important fact that emerged out of it was the existence of a work called the Cūlaganṭhipada between 1698 and 1714 A.D. in Burma. It was written in Pali and not in Sinhalese. The attribution of its authorship to Arahant Moggallāna at Pokkantī village south of Anurādhā city in Ceylon was proved in public debate to have been without any foundation. It quoted three great ṭīkāś and so could not have been the Cūlaganṭhipada referred to by these. As it has never been printed, it is not known whether the manuscript of this work is still in existence or not. It is important to bear in mind also that the account of this controversy comes from the Pārūpaṇa sect only and so may be onesided in its treatment. It is known that Atula Sayadaw, the leader of the Ekamsika sect, had himself written a history<sup>2</sup> of the Buddhist religion in Burma, but unfortunately it is

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1 Although they do not belong to different sects, the monks of one section of the Siam sect in Ceylon still hold the views of the Ekamsika which is supported by one of the great centres of Buddhist learning called Vidyālaṅkāra. The other great monastery, Vidyodaya, is in favour of Ubhayāmsa (covering both the shoulders). In fact, there was a controversy between the founders of these two centres of learning in the 19th century on this point that emerged out of a sekhiyā - "Supatīcchanno antaraghare gamissāmī ti sikkhā karaṇīyā"

2 Sāsanālaṅkāra, pp. 3, 237

not known whether it still exists or not as it has never been published. Perhaps the Cūlaganṭhipada he referred to as his authority might be a later translation into Pali of the original work, and the translator of it, incorporating facts relevant to some matters from the three great ṭikās, might have committed an unintentional plagiarism in his translation.

The author of the Piṭakatthamain simply ignores the Cūlaganṭhipada of the Ekamsika and Pārupana controversy. He merely says that the Cūlaganṭhipada, the Majjhimagāṇṭhipada and the Mahāganṭhipada were written by Shin Jotipāla of Ceylon and were not brought over to the main land of Jambudvīpa.<sup>1</sup>

(d) 'Dhammatissa' or 'Siddhātissa' was freely used anywhere else to describe King Siddhātissa who was known

Giving an example for upāsaka's strict observance of sīla our author says: Like the king Dhammatissa who desiring to savour the flavour of snipe (vaṭṭarasam) searched out a person and told him his desire after the lapse of three years.<sup>2</sup> According to the Manorathapūraṇī (AA.II.30) and the Sāratthadīpanī (SA.III.24ff.) this story is related to king Siddhātissa (Tissathe Devoted) (137-119 B.C.). He was

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1 Piṭakatthamain, Sudhammavathī Press, Rangoon, 1905, p.54, No. 370-372

2 Ch.II. Par.145



## 6. THE UPASAKAJANĀNĀRA AND

also known as Dhammatissa because of his pious nature. The author may have written Dhammatissa as Dhammatissa which is confirmed by three MSS. Pl, P2 and V. The other Sinhalese MSS. and Dh. read this name as 'Dhammasiri-Saṅghabodhi' while B reads 'Sirisaṅghabodhi'. 'Sirisaṅghabodhi' was a throne-name or title of several pious kings in Ceylon. Aggabodhi III (629-639 A.D.) Cv.xliv.83-144, Aggabodhi IV (667-683 A.D.) Cv.xlvi.1-38 and Vijayabāhu I (1110-1111 A.D.) Cv.lix.10, for example, possessed this title. Historically the title 'Sirisaṅghabodhi' was applied to some kings only after king Sirisaṅghabodhi (247-249 A.D.) who was a hero of righteousness (dharmavīra). King Saddhātissa lived about five centuries earlier than king Sirisaṅghabodhi and also we were unable to trace that the epithet 'Dhammasiri-Saṅghabodhi' or 'Sirisaṅghabodhi' was freely used anywhere else to describe king Saddhātissa who was known for his piety. Therefore we have to accept the reading 'Dhammatissa' as correct.

the reign of King Devānampiya Tissa (250-210 B.C.). On this mission, Mahinda, together with the other four theras must have brought with them not only the Tipiṭaka but also the Theravāda tradition accepted as pristine by the pharas at the Third Council which was held at Pāṭaliputra under the aegis of Asoka.<sup>2</sup> With the advent

1 Ch.IX. Par.20:

Nikāyantaraladdhīhi āgamissā o' anākulā  
Mahāvihāravāsīna pavatthihalanissita.

2 See Mhv.Ch.XIIff. The details on the Three Councils; Dīpavamsa, VII.34-44, 59; Samantapāsādikā, 306ff.; Mhv. V. 228ff.

6. THE UPĀSAKAJANĀLAṆKĀRA ANDTHE SADDHAMMOPĀYANACOMPARED

Owing to the fact that the UJ often quotes the Sdhp. one may naturally incline to question why both the works cannot be by the same author. The author of the UJ emphatically expresses in the colophon that he wrote it according to the existing sources of the Mahāvihāra tradition which were unmixed and not complicated by the views of the upholders of other sects.<sup>1</sup> It is clear, therefore, that the author of the UJ is undoubtedly a monk of the Mahāvihāra tradition. According to the tradition preserved in the Ceylonese Chronicles, Arahant Mahinda, at the instance of his father, the Emperor Asoka (c.273-236 B.C.) came to Ceylon in 236 B.C. and introduced Buddhism to the Sinhalese people during the reign of King Devānampiya Tissa (250-210 B.C.). On this mission, Mahinda, together with the other four theras must have brought with them not only the Tipiṭaka but also the Theravāda tradition accepted as pristine by the theras at the Third Council which was held at Pāṭalīputra under the aegis of Asoka.<sup>2</sup> With the advent

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1 Ch.IX. Par.20:

Nikāyantarataddhīhi asammissā c' anākulā  
Mahāvihāravāsīnaṃ pavatthiphalanissitaṃ.

2 See Mhv.Ch.XIIff. The details on the Three Councils, Dīpavaṃsa, VII.34-44, 59; Samantapāsādikā, 306ff.; Mhv. V. 228ff.

of Mahinda a most important event of the sāsana took place in the history of Ceylon. This was the foundation of the Mahāvihāra in the city of Anurādhapura.<sup>1</sup> Ever since the Mahāvihāra tradition was enhanced and preserved by a succession of theras to which the celebrated commentators and sub-commentators like Buddhaddatta, Buddhaghosa, Dhammapāla, Mahānāma, Upasena, Ānanda, Mahākassapa and Sāriputta belonged.

As we have noted above the other well known monastery of ancient Ceylon called Abhayagiri had been a great rival to the Mahāvihāra of the orthodox monks.<sup>2</sup> The Abhayagirivāsins disturbed the peace of the saṅgha in Ceylon for about twelve centuries and they produced literary works setting forth their own view points. Unfortunately many of these books were burnt by the patrons of the Mahāvihāra. Scholars are of the opinion that the Vimuttimaggā written by Upatissa<sup>3</sup> belongs to the school of the Abhayagirivāsins.<sup>4</sup> Professor P.V. Bapat

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1 Mhv. XV

2 The story of schism leading to this rivalry is related in Mhv. Ch.33, p.95ff.

3 P.V. Bapat, Indian Culture, I,3, pp.458-9; P.C. Bagchi, Sino-Indian Studies, The Sino-Indian Cultural Society, Santiniketan, India. II, p.113

4 See Intro. to the Vimuttimaggā and Visuddhimaggā, a Comparative Study, by P.V. Bapat, Poona, 1937; Intro. to the Path of Freedom, English translation of the Vimuttimaggā by Rev. N.R.M. Ehara, Soma Thera and Kheminda Thera, Colombo, 1961

says: "As a natural corollary, Upatissa must be supposed to have advocated the views which were later accepted by Abhayagirivāsins."<sup>1</sup> The other existing work of this school may be the Sdhp. written by the Abhayagiricakravartī Ānanda. Although the adherents of the school of Abhayagiri are said to have embraced heterodox views from India there is no fundamental difference in essential doctrine between the two schools but only differences on certain points in their interpretation. When we study somewhat dissimilar points or what may be more correct to call dissimilar expositions, in the Upāsakajanālaṅkāra and Saddhammopāyana we see how easily the Abhayagiri school could have merged into the school of Mahāvihāra by the decree of Parākramabāhu I.

In this connection it is interesting to make the following comparison of a few doctrinal points between the two works - Upāsakajanālaṅkāra and Saddhammopāyana:

(i) According to the Mahāvihāra tradition<sup>2</sup> there are five constituent factors in killing: a being, consciousness of there being a living being, intention of killing, effort and consequent death. The UJ give

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1 Vimuttimagga and Visuddhimagga, Intro. p.xlix

2 Atthasālinī, ed. E. Müller, PTS, 1897, pp.97ff.

1 Sdhp. vv.55,57. p.39; v.77. p.40

2 Ibid. v.60. p.39



these whereas the Sdhp. states only four constituent factors in this crime.

UJ Ch.II.88

Pāno pānasaññitā vadhaka-  
cittam upakkamo tena maranan  
ti pañcaṅgāni.

Sdhp.v.58.p.39

Satte satto ti saññā ca  
vadhakacittam upakkamo  
tena jīvitānāso ca  
sahatthā caturāṅgiko.

(ii) The UJ uses the word pāṇātipātā (taking of life) all through; the Sdhp. employs himsā<sup>1</sup> (violence), perhaps considering the fact that it embraces a wider sense. The word pāṇahimsā<sup>2</sup> is also used once in the Sdhp.

(iii) There are five constituent factors in theft: another's property, awareness that it is so, the thieving mind, effort and consequent removal. The sequence of the factors differ in the last two factors, i.e. in the UJ it is given as effort (upakkamo) and removal (haraṇa) whereas in the Sdhp. as removal and effort. It may, perhaps, be the way of interpretation by the two schools and not because of metre reason.

UJ Ch.II.100

Parapariggahītattam parapari-  
ggahitasaññitā theyyacittam  
upakkamo tena ca haranan ti  
pañca' eva āṅgāni veditabbāni.

Sdhp.v.61.p.39

Parapariggahabhaṇḍo ca  
parapariggahasaññitā  
theyyādisv ekacittāñ ca  
thānācāvanam eva ca  
payogo c' eti pañcaṅgam  
adinnaṃ sāhatthikammaṭṭam.

1 Abhs. p.21

2 Ch.II.144

1 Sdhp. vv.55,57. p.39;v.77.p.40

2 Ibid. v.60.p.39

(iv) There are four factors in lying: an untrue thing, intention to deceive, corresponding effort, the communication of the matter to others.

UJ Ch.II.121

Sdhp.v.65,p.39

Vatthuviparītatā visamvāda-  
nacittam tajjo vāyāmo parassa  
atthavijānanan ti cattāri  
aṅgāni.

Laddhīgūhanacittaṇ ca  
vācā tad anulomikā  
vacanattapaṭivedo ca  
musāvādo tivāṅgiko.

In these two statements we can notice that the first factor - an untrue thing (vatthuviparītatā) has been left out in the Sdhp. The author of the UJ himself points out that others (keci) take the first and third factors as one (vatthuviparītatā tajjo vāyāmo ti evam tam aṅgadvayam ekato katvā) and quotes the above stanza of the Sdhp. While using the word keci he probably had Abhayagirivāsins in mind though he did not refer to them by name.

(v) The Mahāvihāravāsins give four apāyas (unhappy states), namely niraya (downward-path or 'hell' as usually translated), tiracchānayani (animal kingdom), pettivisaya (ghost world) and asurakāya (demon world).<sup>1</sup> According to this the UJ also speaks of four apāyas (catunnam apāyānam).<sup>2</sup> The Sdhp. states that there are three apāyas (tayo apāyā)<sup>3</sup> and the Saddhammopāyana Sanne clearly enumerates the three, excluding asurakāya.<sup>4</sup> It seems that the Abhayagirivāsins accepted only three apāyas, leaving out the asurakāya.

1 Abhs. p.21

2 Ch.II.144

3 Sdhp. v.5.p.36

4 Saddhammopāyana-Sanne, ed. Baṭuvantudāve, Colombo, 1874, v.5.p.2: Tayo apāyā, (naraka tiryak prētalōkaya yana mē) tun apāyō da.

(vi) The resultants of some of the skilful (kusala) and unskilful (akusala) deeds are also given in rather different manner, e.g. :

By the evil of intense greed one is born in the ghost-worlds, by intense delusion one is born in the animal world and by intense hate one is born in 'hell'.<sup>1</sup>

Those who are not in the habit of sharing (their possessions) according to their means and ability, but are in the habit of envy and avarice are born among the ghosts.<sup>2</sup>

To the ghosts shade turns into hot sun, great lakes go dry and naturally cool breeze turns into hot air.<sup>3</sup>

One who praises is praised, one who takes refuge (sarana) is freed from defilements and one who practises recollections (anussati) gets all happiness.<sup>4</sup>

1 Sdhp.v.96,p.41:

Lobhādhikena pāpena petalokesu jāyare  
mohādhikena tiriye niraye dosādhikena hi.

2 Ibid. v.97,p.41:

Asaṃvibhāgasīlāya yathāsatti yathābalaṃ  
issākulā maccharino te petesupajāyare.

3 Ibid.v.123,p.43:

Chāyā ātapam yanti rittatañ ca mahāsarā  
unhā ca honti petānaṃ vātā pakatisītalā.

4 Ibid.v.231,p.49:

Pāsaṃsiyaṃ paṣaṃsāya saraṇen' aranattanaṃ  
anussativisesassa sabbā sampattiyo phalaṃ.

When we come across these interpretations in the Sdhp., we are inclined to presume that, since they are not common to the works descending from the Mahāvihāravāsins, they represent divergent views held by the Abhayagirivāsins.

(vii) The author of the UJ writes the 5th chapter on the Ten Domains of skilful Deeds (dasapuññakiriya-vatthūni). But there are Twelve Domains of skilful Deeds in the Sdhp.

UJ Ch.V.I.

Sdhp.vv.212,213,p.48.

Dasapuññakiriya-vatthūni  
nāma dānasīlabhāvanāpacāya-  
naveyyāvaccasaṅkhātāni dasa-  
dharmāni.

Sā dānāsu ekeke  
yadā dvādasavatthūsu  
vattate tena ten' eva  
nāmena voharīyati.

Dānaṃ sīlaṃ ca bhāvanā  
pattipattānumodanā  
desanāsavaṇaṃ pūjā  
veyyāvaccam pasamsanā  
saraṇaṃ anussati c' eva  
puññavatthūni bhārasa.

While elucidating the ditthijjukamma (kamma of straightforward view) according to the Mahāvihāra tradition the author of the UJ says : Herein the Mahāsaṅghikās and the Abhayagirivāsins do not take the kamma of straightforward view as a separate meritorious deed. They, therefore,..... lay down twelve domains of skilful deeds adding these three - the recollection of meritorious deeds done by oneself, taking the refuge of the Buddha etc.



and praising of the virtues of others - and omitting the kamma of straightforward view.<sup>1</sup>

Here it is quite clear that the author of the UJ does not treat these doctrinal points in this manner if he was identical with the Abhayagiri-cakravarti Ānanda, the author of the Sdhp. Referring to the Mahāsaṅghikās and the Abhayagirivāsins in the foregoing passage he has used the agent and the verb in the paṭhamapurisa as 'na gaṇhanti', 'te' and 'paññāpentī'. He, therefore, was neither a Mahāsaṅghika nor an Abhayagirivāsin.

Apart from that, while he was quoting the Sdhp. he indicated it with the preceding simple introductory sentences as follows:

<u>Tena vuttam:</u>	(Ch.I.212,224; Ch.II.77, 121,154; Ch.V.12,18)
<u>Vuttañ ca:</u>	(Ch.II.124;V.11,16)
<u>āha :</u>	(Ch.II.174)
<u>Vuttañ c' etam :</u>	(Ch.V.3)
<u>Ten' āha:</u>	(Ch.V.8,14)
<u>Tathā cāha :</u>	(Ch.V.10,16)
<u>Tenāhu:</u>	(Ch.V.14)

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1 Ch.V.22-23: "Ettha pana Mahāsaṅghiya Abhayagirivasino ca diṭṭhijjukammaṃ viṣuṃ puññakiriyabhāvena na gaṇhanti. Tathā hi te ... attanākatapuññānussaraṇa-Buddhādisaraṇā-gamana-paraguṇapasamsā ti imāni tīni pakkhipitvā diṭṭhijjukammaṃ agahetvā dvādasapuññakiriya vatthūni paññāpentī."

## 7. SOURCES FOR PRESENT EDITION OF UJ

<u>Tathā hi:</u>	(Ch.V.54)
<u>Bhanant' ettha:</u>	(Ch.VII.50,66f.)
<u>Tasmā:</u>	(Ch.VIII.29)

If he were the author of Sdhp. he would certainly have ascribed it to himself employing such sentences as : Mayā vuttam, vuttañ ca mayā, vuttañ c' etam mayā, tasmāham etc.

After the reconciliation of the nikāyas, it seems, that there existed no antagonistic feelings between the Mahāvihāravāsins and the Abhayagirivāsins. On the other hand although the author of the UJ was strict to Mahāvihāra tradition, while he was writing his UJ he made quotations from the Sdhp. wherever he found them not incompatible with the views of his school. Thus it can be concluded that the two works are not of the same author.

of the National Library, through the kindly cooperation and courtesy of U Chan Nye, Director of the Cultural Institute, Bangkok, the Asia Foundation was able to obtain this valuable manuscript from the National Library, Bangkok for photo-static reproduction at the Union of Burma Applied Research Institute. Mr. James J. Dalton, Representative of the Asia Foundation, Bangkok says in his letter dated August, 13, 1962, to Miss I.B. Horner, the President of the Pali Text Society, London: "It gave us added pleasure to have had the opportunity of providing this last service before we close down by way of this small gift to the Pali Text Society which has done so much for the spread of the knowledge of Buddhism throughout the world. The Asia Foundation, in this connection, will cover the local costs involved." We are deeply grateful to Asia Foundation for their generous assistance. We wish to record our feelings of indebtedness to Miss I.B. Horner whose efforts were rewarded with success in obtaining these photo-copies.

## 7. SOURCES FOR PRESENT EDITION OF UJ

### (a) THE PRIMARY SOURCES

1. The Burmese MS. of the National Library, Rangoon (= B).<sup>1</sup>

The manuscript consists of : Title page, 86 leaves from signature Ka to Jā, 3 leaves bearing signatures Cī, Cu and Cū for the lacunæ in the text.

There are twelve leaves to complete the series of each signature, e.g., Ka, Kā, Ki, Kī, Ku, Kū, Ke, Kē, Ko, Kau, Kaṃ, Kāḥ, Kha, Khā, Khī, Khī, Khu, Khū, Khe, Khē, Kho, Khau, Khaṃ, Khāḥ, Ga,.....Gha,.....

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- 1 We used the photo-copies of the MS. through the kindly cooperation and courtesy of U Than Htut, Director of the Cultural Institute, Rangoon, the Asia Foundation was able to obtain this valuable manuscript from the National Library, Rangoon for photo-static reproduction at the Union of Burma Applied Research Institute. Mr. James J. Dalton, Representative of the Asia Foundation, Rangoon says in his letter dated August, 13, 1962, to Miss I.B. Horner, the President of the Pali Text Society, London: "It gave us added pleasure to have had the opportunity of providing this last service before we close down by way of this small gift to the Pali Text Society which has done so much for the spread of the knowledge of Buddhism throughout the world. The Asia Foundation, in this connection, will cover the local costs involved." We are deeply grateful to Asia Foundation for their generous assistance. We wish to record our feelings of indebtedness to Miss I.B. Horner whose efforts were rewarded with success in obtaining these photo-copies.

The 3 leaves for the lacunae in the text bearing signature Cī, Cu and Cū have only 4 pages of the text which are now marked Add.A, Add.B1, Add.B2 and Add.C. They are wrongly directed on the margin of p. Cī B to read after "ekībhāvena atimahā vā hoti" in line 5. They should be read after "catudhā bhogaṃ vibhajī ti veditabban ti" in line 7, Cā B. *one who is entitled to the revenue of the town of Mainkhaing by grant of the king (Myosa -*

From the end of the last line of p. Cho B, i.e. after "tena paṭilabhitabbabhāvena arūpa-anuppattisabhāvā-danavasena a-" to the beginning of the first line in p. Chau A, i.e. before "sammohanaṃ tanukaraṃ sakadāgāmi-maggaṃ bhāvetvā" a large part of the text from Chapter VII to part of Chapter VIII is missing. The owner of the manuscript, Mainkhaing Myosa, was presumably not aware of it and he also was not aware of the absence of the last portion of Chapter IX including the colophon. The manuscript comes to an end with the words "dukkhassantakiriyāyā ti." (Par.12). *Siri Jeyathu.*

Each page has 8 lines with the exception of pp. Cham B, Chāh A, Chā B, Ja A, where there are 9 lines to each page. With regard to the 4 pages for the Lacunae in the text, i.e. Add.A, Add. B1. Add.B2 and Add.C, Add.A has 8 lines and Add.B1, Add.B2, Add.C have 7 lines each.

The title page of the manuscript has the following note in Burmese: "The manuscript of Khin-ma-min Wun, Mainkhaing Myosa. Pali text of the Upāsakālaṅkāra, written by Shin Ānanda, the author of the Mūlaṭīkā."

The left margins of the first page (Ka A) and the last two pages (Ja B and Jā A) also have the following note: "Written by Shin Ānanda, the author of Mūlaṭīkā. The manuscript of Khin-ma-min Wun, Mainkhaing Myosa."



form of let Khin-ma-min Wun, Mainkhaing Myosa is the author of the Piṭakatthamaing, a comprehensive bibliography of Pali, Sanskrit and all aspects of Burmese works of literature.<sup>1</sup> His ordinary name was said to be U Yan but he is generally known by one of his titles, Mainkhaing Myosa, one who is entitled to the revenue of the town of Mainkhaing by grant of the king (Myosa = Nagarabhojaka = Eater of the town of). He served in various capacities as an official under King Mindon (1853-78 A.D.) and King Thibaw (1878 - 85 A.D.) as Herald to the Byedaik, a place in the palace yard where the council of a class of ministers called Attwin Wuns held their meetings, Minister to the chief queen, Commissioner of Sagaing, five towns of Amyint, Alon and Tabayin, Officer-in-charge of boats of state, Chief of Heralds, Librarian of the palace, Officer-in-charge of the town of Mainkhaing granting him its revenue and Attwin Wun<sup>2</sup> with the title Mingyi Mahā Siri Jeyathu. He wrote Piṭakatthamaing in 1888.

Besides the Piṭakatthamaing, he made new translations of Dhammapada, Pali grammatical works, Anāgatavaṃsa, Abhidhammatthasaṅgaha and Dāṭṭhādhattuṃsa. He also wrote Kammabhedavibhāvinī, Channavuttipāsaṇḍavissajjanā, Dvādasarāsidiṭṭhanī, works in the

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1 The Pali Lit. of Burma, p.X of the Introduction.

2 A class of ministers attending to the internal affairs of the palace.

form of letters such as Mettādakasecanadīpanī, Susan-desakathā<sup>1</sup> (letter to Ceylon), Ativicitrasanadesakathā and Mahāratthasārūppattikathā.<sup>2</sup>

In the Piṭakatthamaing under the list of Ganthantara<sup>3</sup> (i.e. miscellaneous works) Maingkhaing Myosa gives the same information for the authorship of the Upāsakālāṅkāra as noted in the manuscript: "Upāsakālāṅkāra written by Shin Ānanda. This work was written by Shin Ānanda, author of Mūlaṭīkā, resident of the Mahāvihāra monastery at Anurādhapura, Ceylon."

On the Mūlaṭīkā, Maingkhaing Myosa says: "Mūlaṭīkā, written by Shin Ānanda. This work was written by a resident of the Mahāvihāra monastery at Anurādhapura, Ceylon, whose layman's name was Ānanda and whose religious name was Vanaratana Tissa Mahāsāmi."<sup>4</sup>

The manuscript was copied in 1802. This date is mentioned in the last line with the words: "finished copying the manuscript of the Upāsakālāṅkāra) on the first waxing day of the month of Wazo (9th June) in the year 1164 (1802 A.D.).

It is not known from where Maingkhaing Myosa obtained the MS. and from whose work he received the information about the authorship of this work.

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1 The Sandesakathā, ed. Prof. Minayeff, JPTS, 1885, pp.17-28

2 See the colophon of the Piṭakatthamaing, (before Sudhammavati Press, Rangoon, B.E.1267 (1905 A.D.)), p.245f.

3 Ibid. p.51, No.344

4 Ibid. p.35, No.246

This MS. was first traced and identified by U Tin Lwin of Rangoon University at our request. We have already seen above that a large portion of the text is missing. The MS. is very careless in its orthography and full of errors and clerical mistakes peculiar to itself. Thus it has forms like : Ch.I.5. kuppanti for kubbanti, 6. Iyādiyavaggañ for Issārivaggañ, 10. sakalabhūtanaddharakīr iva for sakalabhūtānaṃ dharanīr iva, 10. upāsakagaṇānaṃ for upāsakagaṇānaṃ, 12. asabbaḍānato for appaḍānato, 16. upāsakopāsaka<sup>o</sup> for upāsakopāsika<sup>o</sup>, 16. kaṅkhāviniccheda<sup>o</sup> for kaṅkhāviccheda<sup>o</sup>, 17. asaṅkhyeyyānaṃ for asaṅkheyyānaṃ, 17. nippattetvā for nibbattetvā, 17. nippanno for nipanno, 18. Buddhaṅguro for Buddhaṅkuro, 18. asaṅkhyeyyānaṃ for asaṅkheyyānaṃ, 19. uppannaṃ for uppannānaṃ, 20. āyuhāpariyosāne for āyupariyosāne, 20. nippattitvā for nibbattitvā, 22. nippattitvā for nivattitvā, 22. khemetvā for khepetvā, 22. Visukamma for Vissakamma, 26. Sujātassa for Sujātāya, 27. tiṇahāraṇena for tiṇhārakena, 28. udabbayavasena for udayabbayavasena etc., words as in Ch.I.3. gandho for gantho, 12. gandhanato for ganthanato, 23. Kissāgotamiyā for Kisā, 23. satasahassagghanikaṃ for satasahassagghanakaṃ, ārumya for āruya are not considered as scribal errors as they were written according to the Burmese orthography. There are a very few synonyms also, e.g., matthake for pariyosāne, kammapatho for kammabandho etc.

The omissions are also not less than the peculiarities, e.g., Ch.I.13. suttaṃ (before suttan ti), 17. mātā (before pitunnaṃ), 22. pabbajjāya (before cittāṃ), 26. sujāta (before saddhāya), 28. cutūpapatti-ñānaṃ patvā, 36. sakala (before cakkavāla), 41. nāma (after -Bhallikā), 47. puna (after sattāhe), 53. Evam (before Bārāṇasiyaṃ), 54. pabbajjāya (after Ehibhikkhu),



70. ca bhāvattho ca (before veditabbo), 116. saraṇaṃ (before parāyanan ti), 120. pariccajāmi (before pariccatto), 120. yeva (before pariccattam), 121. sammā (before Buddhañ ca), 123. Brahmāyu ahaṃ bho Gotama brāhmaṇo 124. saraṇaṃ (after Tasmā), 125. ahaṃ (after katvā), 136. tadā (before attasanniyyātanena), 147. uttaman (after jīvitam), 148. pana (before vatvā), 155. rajaṃ sarīramalasaṅkhātāṃ, 158. cittam (before gahetum), 158. sabbam (before attano), 160. vanam saraṇaṃ yātha, 165. Kim vadesī ti, 165. gāvo (before gunnam) 169. nāgarājam eva bādheti, 170. phanam, 175. uttamañ ca, (after khemañ ca), etc.

This MS., nevertheless, occupies indeed an important position; there are many words and phrases which are missing in all the Sinhalese MSS., but which, it seems, are preserved in it, e.g., Ch.I.17. nāma (adds after Amaravatī), 28. paṭilabhitvā (adds after pubbenivāsaññānam), 28. dibbacakkhuññānam visodhetvā (after majjhime yāme), 54. amanāpavācam nicchāretvā (adds after nibbijjitvā), 54. pāpesi (adds after sotāpattiphalam), 54. phalam (after arahattam), 139. yeva (after gahitakkhane), 148. gūthanirayesu (before gūthamuttāhāro), 183. sattadivasa (adds before sattamāsādhikāni), 186. assam (adds after Supattam), 188. Supattam (adds before assam), 188. Ambho (adds before kuto), 191. tātā (adds after tumhākam), 192. pana (adds after Evañ ca), 193. rājā (adds after Mahākappino), 194. Ambho (adds before kā nāma), 198. sabbe (adds after Te), 202. pucchi (adds after pakkosāpetvā), etc. MS. B, therefore, may be considered as a critical guide.



2. MSS. written in Sinhalese characters (= W)

The Kandyan Group (= X)

1. C = MS. of the Royal Library at Copenhagen.<sup>1</sup>  
76 palm leaves, 7 lines on a page, marked ka, kā, ki, kī, ku, kū, kru, krū, klu, klū, ke, kai, ko, kau, kaṃ, kāh, Ga, ..... Gha, ..... &c., ending with cham. There are only two scanty lines on the last page, these contain the scribe's aspiration for the merits of copying it. Judging by its characters it may be inferred that it is at least more than 300 years old, though it is rather negligently written.

2. H = MS. of the Hanguranketa Potgul Māligāva.  
21.1" x 1.8". Margin on both sides of the leaf is approximately an inch. It consists of 101 palm-leaves, 7 lines to a page marked ka, kā &c., ending with chi. On the last page only four lines which state "Iti Sīhalācariyabhadantānandamahātheraviracito Upāsaka-janālaṅkāro nitthito." and the scribe's aspirations. The aspirations were not blackened, but written with the same hand writing.

<sup>1</sup> We used the photo-copies of this MS. which were obtained by the Pali Text Society, London, through the kind effort of its Hon. Secretary, Professor A.K. Warder, Ph.D., and the cooperation of the staff of the Royal Library.

3. Kl = MS. of the Kuṇḍasāle Śrī Narendrasimha Pustakālaya, Kandy. 23.4" x 2.1". Margin on both sides of the leaf is approx. an inch. 74 palm-leaves, marked ka, kā &c., ending with nlu. 7 to 9 lines on a page.

4. S = MS. of the Śrī Mahāvihāra Pustakālaya, Pāmankaḍa, Colombo. 20.7" x 2.3". Margin on both sides of the leaf is approx. an inch. 80 palm-leaves, 8 lines on a page marked ka, kā &c., ending with cī. The last page ends with the scribe's aspirations.

The groups: In numerous instances MSS. C and H, or C and Kl, or C and H and Kl omit, repeat or corrupt the same word or phrase. Presumably, therefore, C, H and Kl derived from a common archetype which had these corruptions (as shown in the stemma below):

Ch.I.49. CHKl paṭhavī for paṭhaviṃ 121. CH iminā vacanakkamena Mahākassappatherādīnaṃ viya sissabhāvū-pagamanena vā (repeated) 129. CHKl setṭhavasena neva for setṭhavasena eva, 147. CH kele for kese, 174. CHKl sraṇ for saraṇaṃ, 180. CH. saraṇāgamaṇaṃ hotu for saraṇāgamaṇaṇetu, 182. CHKl devānaṃ (omit), 195. CH Bhagavato for Bhagavatā, 197. CHKl supannādayonaṃ for supannādīnaṃ, 213. CH Ekādasadasaggi for Ekādasaggi, 219. CH tā for tātā, Ch.II.21. CH itthi for itthiṃ, 63. CH pākārena for pakārena, 107. CKl khippaṃ phalābhitā for khippapaṭilābhitā, 116. CH samsagge for samsaggena, 120. CH tā for taṃ, 122. CH vacattha° for vacanattha°, 122. CH avissabhāvato for avissayabhāvato, 129. CH samutṭhānabhāvo na for samutṭhānabhāvena, 138. CH kathun for kathan, 145. CH garuḍapota for garuḍapotake, 156. CKl puñña for puññaṃ, 165. CH samsārami for samsarāmi; Ch.IV.2. CH migasūkarādiyoka for sūkarādayo, 43. CH dāyako (repeated), 77. CKl pariyodāpenti for pariyodapenti, Ch.VI. 7. CH samudācāmattaṃ, Ch.VII.58. CH vinasa° for vināsa°, Ch.VIII.29. CH siṅgi for

3. K1 = MS. of the Kuṇḍasāle Śrī Narendrasimha Pustakālaya, Kandy. 23.4" x 2.1". Margin on both sides of the leaf is approx. an inch. 74 palm-leaves, marked ka, kā &c., ending with nlu. 7 to 9 lines on a page.

4. S = MS. of the Śrī Mahāvihāra Pustakālaya, Pāṃankaḍa, Colombo. 20.7" x 2.3". Margin on both sides of the leaf is approx. an inch. 80 palm-leaves, 8 lines on a page marked ka, kā &c., ending with cī. The last page ends with the scribe's aspirations.

The groups: In numerous instances MSS. C and H, or C and K1, or C and H and K1 omit, repeat or corrupt the same word or phrase. Presumably, therefore, C, H and K1 derived from a common archetype which had these corruptions (as shown in the stemma below):  
Ch.I.49. CHK1 paṭhavi for paṭhaviṃ 121. CH iminā vacanakkamena Mahākassappatherādīnaṃ viya sissabhāvū-pagamanena vā (repeated) 129. CHK1 setṭhavasena neva for setṭhavasena 'eva, 147. CH kele for kese, 174. CHK1 srap for saraṇaṃ, 180. CH. saraṇāgamaṇaṃ hotu for saraṇāgamaṇaṇetu, 182. CHK1 devānaṃ (omit), 195. CH Bhagavato for Bhagavatā, 197. CHK1 supannādayonaṃ for supannādīnaṃ, 213. CH Ekādasadasaggi for Ekādasaggi, 219. CH tā for tātā, Ch.II.21. CH itthi for itthiṃ, 63. CH pākārena for pakārena, 107. CK1 khippam phalābhitā for khippapaṭilābhitā, 116. CH samsagge for samsaggena, 120. CH tā for taṃ, 122. CH vacattha<sup>o</sup> for vacanattha<sup>o</sup>, 122. CH avissabhāvato for avisayabhāvato, 129. CH samutṭhānabhāvo na for samutṭhānabhāvena, 138. CH kathun for kathan, 145. CH garuḍapota for garuḍapotake, 156. CK1 puṇṇa for puṇṇaṃ, 165. CH samsārami for samsarāmi; Ch.IV.2. CH migasūkarādiyoka for sūkarādayo, 43. CH dāyako (repeated), 77. CK1 pariyodāpenti for pariyodapenti, Ch.VI. 7. CH samudācāmatṭaṃ, Ch.VII.58. CH vinasa<sup>o</sup> for vināsa<sup>o</sup>, Ch.VIII.29. CH siṅgi for



<sup>o</sup>singihī, Ch.IX.21. CH appetu for appetum, etc.

CHK1 have a great similarity to S. Out of numerous instances, a few examples may be given to show their resemblances: Ch.I.168. CK1S mama for mamam, 180. CHK1S vidh' ekacce for idh' ekacce, 180. CHK1S poṭṭhabbam for poṭṭhabbehi, 183. CHS svanna<sup>o</sup> for suvanna<sup>o</sup>, 196. CS gacchanto (omit), 198. CHK1S pacchāh-ārohitvā for pacchā orohitvā, 229. CHS vividham for vividhā; Ch.II. 121. CHK1S abhūtattavacanam for abhūtavacanam, 143. CHS Adiko for Adīnavo; Ch.V. 61 CHS desetā for desanā, 61. CHS cādhisamayo for cābhisamayo; Ch. IX.12. CHS maṃsam karonto for asaṅkarato.

1. C: Though there is an affinity between C and HK1S as stated above C is unfortunately a very corrupted and defective manuscript. It often omits words, phrases and sentences and also we come across a great many meaningless words. In our collation we were able to detect more than 300 readings peculiar to itself. The copyist alone is not, any way, responsible for these mistakes. They may have occurred also in the exemplar of the C. On the other hand, it is also evident that the copyist's familiarity with the language was very poor. It is not necessary to enumerate all the examples or even half of them; the following will suffice to indicate how corrupt MS. C is: Ch.I.12. gahetabbatṭhānassa for gahetabbāpanetabbatṭhānassa, 18. vyākarato for vyākato, 26. sujātasaddhāya (omits), 66. yathānusatṭhānam for yathānusitṭham, 96. <sup>o</sup>vanasānupāyo for <sup>o</sup>vinayanupāyo, 101. sunā<sup>o</sup> for sunāviko, 117. cittuppādādhīnattā gamanakriyāya (omits), 155. chārikāpakkhepona for chārikāpakkhepena, 157. karaṇan ti for saranindu, 158. tabbam for sabbam, 167. bhariyam for bhāriyam, 191. Aham (omits), 209. ekaṃvam for evam (after sanditṭhi-kam), 219. disvā (omits); Ch.II. 8. visanayavisadāni for



viya na visadāni, 28. yāssa for yassa, 28. pamādatṭhā-  
nakāya for pamādatṭhānatāya, 37. pa for pana (after  
atthato), 65. pi vitindriyam for jīvitindriyassa,  
68. Sikkhāpadayuttatṭha<sup>o</sup> for Sikkhāpadasuttatṭha<sup>o</sup>,  
69. vajjena for vejjena, 69. ārogādisucaṃ for ārogādi-  
sukhaṃ, 70. °panājakādi<sup>o</sup> for °kaṇājakādi<sup>o</sup>, 70. pūti-  
tatacca<sup>o</sup> for pūtitaṅka<sup>o</sup>, 71. °mudu<sup>o</sup> (omits after  
samasiniddha<sup>o</sup>), 72. uposathakajanena for upāsakajanena,  
77. tinīni for tīni, 79. khandhādibhāvate for  
khandhādibhāvato, 86. hisassa for hi 'ssa,  
86. setticcunṇodakehi for sotticcunṇodakehi, 88. pahariti-  
matte for paharitamatte, 88. paherikkhaṇe for  
paharitaṅkhaṇe, 89. ānāpānaṃ for ānāpanaṃ, 89. bhedanaṃ  
vā (omits after chedanaṃ vā), 95. phalāni (after ādīni  
omits), 105. avahārā ti for avaharā ti, 106. santake  
mahāsāvajjaṃ, tato (omits), 112. dukkhasayanatā (omits)  
112. viyohitā for viyogitā, 115. ismim for imasmim,  
119. sattisīlūpamā for sattisūlūpamā, 125. dukkhakhitto  
for dukkhakhinṇo, 126. paṭiṭṭhāsi. Bhūmiyaṃ (omits),  
133. pana cetanā for pānacetanā, 134. pahotī ti for  
pana hotī ti, 139. hasilapivilāsehi for hasitalapi-  
tavilāsehi, 140. rocayo for rocaye, 141. paṭikamma-  
karaṇacchāya for paṭikammakaraṇicchāya, 148. te for tā  
(before pana devatā), 149. adinnādānā paṭivirato hoti  
(omits), 155. mahāpadānaṃ for mahājanapadānaṃ,  
168. paṭṭhā for paṭṭhāya; Ch.III.4. saṃ pi for tesaṃ pi,  
4. abbhokāsise for abbhokāse, 5. aṭṭhovānurūpāni for  
aṭṭh' evānurūpāni, 19. °lolappa<sup>o</sup> for °loluppa<sup>o</sup> ;  
Ch.IV.10. sandiṭṭhiṭṭho for sandiṭṭhiko, 12. ūkaṃ for  
ūnakaṃ, 27. kamassapaññaṃ for kamassakatapaññaṃ,  
37. asu pi āse va for ādisu pi es' eva, 45. annāgate  
for anāgate, 50. soti for sevati, etc.

182. CHS: Among those peculiarities there may be a few acceptable readings which were preserved in C; but we dare to say they would be comparatively rare. Therefore, there is comparatively less critical value in this manuscript. However, it may have little use to confirm the similar correct readings of its own group.

2. H: Though this is not free from corruptions according to our examination we could accept it as a better MS. than C. If we venture to guess its age by judging the palm-leaves, characters' formation and appearance, we would say that it is at least 400 years old. This MS. is the oldest of all those we obtained for the purpose of this edition.

3. K1: This MS. is very similar to H in many ways; but it may not be older than 200 years according to its characters and general appearance.

Both H and K1 have fewer mistakes than C and fewer clerical errors. The archetype of K1 was probably related to that of CH and as such they all contain a good many readings peculiar to themselves, e.g., Ch.88. HK1 °ratanādhinattā for °ratanādhīnattā, 139. CHK1 attaniyyātanādīm for attasanniyyātanādīm, 174. CHK1 sarāna for saranam, 193. CHK1 nesam for tesam (in other MSS.), 197. CHK1 supannādayonam for supannādīnam, 199. CHK1 vassasatikā thero for vassasatikathero, etc.

4. S: This MS. may perhaps, not be very old, though its archetype is presumably the same as that of CHK1. S also is a MS. with many mistakes and therefore its value for the purpose of textual criticism is comparatively slight. In numerous instances S has the same characteristic readings similar to those of CHK1, e.g. Ch.I.18. K1S vyākato, 86. HK1S dvikammakattābhāvato, 152. CHK1S adhigantabban ti, 180. CHK1S poṭṭhabbam for poṭṭhabbehi,

182. CHS svanna<sup>0</sup>, 183. CHS svanna<sup>0</sup>, 198. CHKLS pacchāhā-rohitvā, etc. (This similarity was discussed with more examples under the MS. C).

The above examination shows that CHKLS together form one group which is designated X.

### 3. The Southern Group (= Y)

5. R = MS. of the Koṭṭe Rājamahāvihāra Pustakālaya. 17.7" x 2.3". Margin on both sides of the leaf is approx. an inch. 59 palm-leaves with 8 and 9 lines on a page marked ka, kā etc., ending with dhe and written in very small letters.

6. G = MS. of the Goḍapiṭṭiyē Jetavana Piriveṇa, Akuressa. 22.0" x 2.9". Margin on both sides of the leaf is approx. an inch. 81 palm-leaves, 8 and 9 lines on a page marked ka, kā etc., ending with ṇa.

7. K2 = MS. of the Kasāgala Rājamahāvihāraya, Vīrakāṭiya, Mātara. 18.9" x 2.2". Margin on both sides of the leaf approx. an inch. 97 palm-leaves, 8 lines to a page, marked with ka, kā etc., ending with jha and numbered 1, 2 &c., up to 97. According to a description on the first page this MS. was a gift to a thera called Mātara Sobhita in memory of Abhayasekhara Vijayasundara Don Andris Appuhāmy, Uḍasālē, Mānakanda Tānāyama, Giruvāpattuva in 1874.

8. P1 = MS. of the Pārāliyē Padumagabbhārāmaya, Hikkaḍuva. 18.9" x 2.2". Margin on both sides of the leaf is approx. an inch. 78 palm-leaves, 9 lines on a page, marked ka, kā &c., ending with ṇa.



Despite the mistakes mentioned above there

9. Ps = MS. of the Paramānanda Vihāra Pustakālaya, Galle. 17.5" x 2.1". Margin on both sides of the leaf is approx. an inch. 101 palm-leaves, 8 lines on a page marked ka, kā &c., ending with cha. Sinhala-Sanne of first  $5\frac{1}{2}$  pages upto the word vuccate in the Par., 15 has been given and then runs in Pali alone from Tena Bhagavatā (in the same Par.,) up to the end of the MS.

10. V=MS. of the Vidyāloka Pirivena, Galle. 23.7" x 2.4". Margin on both sides of the leaf is approx. an inch. 122 palm-leaves, 8 lines to a page marked ka, kā &c. ending with je.

5. R: R contains many incorrect readings peculiar to itself. Nevertheless there are several instances where its readings may be accepted as correct and authentic. As far as the clerical mistakes are concerned it is not possible to judge, definitely, whether these were due to the copyist's slight knowledge of Pali or the defects of the manuscript he copied, or both. In many cases, however, it seems that they were due to the copyist's lapses, e.g., Ch.I.7. sammādisīlādīnaṃ for sammā adhisīlādīnaṃ, 7. bahulena for bāhullena, 12. taññaṃ for thaññaṃ, 12. <sup>o</sup>tabbathānassa for tabbatthānassa, 18. Buddhaṅkure for Buddhaṅkuro, 22. kappavesaṃ for kappakavesaṃ, 26. upavasāṅkamtivā for upasaṅkamtivā, 47. pana (omits), 49. apparajakke for apparajakka, 65. sirinattam for saranattam, 69. dhanato for dhāranato, 69. pariyattidharassa for pariyattidhammassa, 83. ti (omits), 90. Tappavattā for Tappabhavattā, 116. parāyan ti for parāyanan ti, 119. <sup>o</sup>mūlikā, 120. jīvitam (omits) 127. tattha for yattha, 137. saraṇāgamanappaveditabbo, etc.



Despite the mistakes mentioned above there are many variant readings which make sense and are probably correct in many cases, e.g., Ch.I. 17. °pavisanatthāya for °pavesanatthāya, 18. matthake for pariyosāne, 21. tipāsādesu for tīsu pāsādesu, 24. nāṭakatthīnam for nāṭakitthīnam, 26. chavassāni for chabbassāni, 32. uṭṭhāya for uṭṭhāya, 49. puthuviṃ for puthuviyaṃ, 74. °parikkilesaṃ for °parikilesaṃ, 80. vimokkhanti for vimucchanti, 127. ete pi etesaṃ for te pi tesāṃ, 131. anusāsaṇaṃ for anusāsaṇiṃ, 145. Tissassa for Tissa, 147. muṇḍitvā for luṇḍitvā, 151. vuttavasena for vuttanayena, 155. bahuṃ pāpakammaṃ for bahupāpakammaṃ, etc. Apart from these R has a few readings such as Kena bhāsitaṃ in Ch.I. 15 which are not found in the other MSS.

In consideration of all these facts, we can definitely say that R has a high critical value.

6. G: G which contains comparatively fewer mistakes peculiar to it was, probably, copied by a mediocre scribe. Some of its own readings are given below: Ch.I. 12. vaddhi-suttaṃ for vaddhakīśuttaṃ, 15. bhāsita for bhāsitaṃ, 17. sakale for kalale, 21. °sirī for °sirim, 34. Ratanāgharam for Ratanagharam, 43. ekībhāvaṃ for ekabhāvaṃ, 49. °jjala añjali for °jjalam añjalim, 51. bahūpakārattaṃ for bahūpakātaṃ, 68. vutta-avirodha° for vuttaṃ, Avirodha°, 70. °hetuyā ti for °hetutāyā ti, 76. saran ti for saraṇaṃ ti, 76. ratanattaya for ratanattayaṃ, 98. sallakā for salākā, 98. vippasanno locano for vippasannalocano, 127. yatthaci for yattha katthaci, 132. °guṇacchādaka° for guṇavacchādaka, 133. aññasatthāraṃ for aññaṃ satthāraṃ, etc.

7. K2: K2 seems to be the same kind of manuscript as P2 on which we shall make a criticism later. Like P2, K2 also contains a great number of irregularities, mistakes, and clerical errors. It is also very irregular in its

orthography; the main irregularity is in the use of n and ñ. It has irregular forms like, Ch.I.3. paṇa, 4. Jinānusatthiyam, 6. sādhujanā, 9. maggena, 9. dharanī, 22. jinna<sup>o</sup>, 22. pokkharanī<sup>o</sup>, etc. In addition to these irregularities there is an enormous number of other peculiar forms some of which are cited below: Ch.I. 13. suttanu for suttānam, 17. saṅkha for saṅkham, 26. sujātā<sup>o</sup> for sujāta<sup>o</sup>, 27. Bodhimandalam for Bodhimandam, 36. sattāham for satthāram, 44. gaḥetvā for gantvā, 50. dhammadesanam for dhammadesanattham, 62. samāna<sup>o</sup> for savāsana<sup>o</sup>, 73. paṇipātapaṭaraho for paṇipātāraho, 86. kammakattābhāvato for dikamma-kattābhāvato, 89. netarahī ti for netare ti, 89. iminālomakkamena for iminānulomakkamena, 156. sadāham for yadāham, 157. tāpo passanti<sup>o</sup> for tāpopasanti<sup>o</sup>, 164. bahuvacanā for bahū ca, 183. °pāṇīyam for °pātīnam, 187. ābhinditvā for āhiṇḍitvā, 188. desi for dese, 194. nāmosā for nām' esā, 210. guṇajanassa for guṇajam tassa, 212. ratanamakulam for ratana-mattamakulam, etc.

We are led to conclude that K2 has been copied from a very defective manuscript by a scribe who did not have any knowledge of Pali.

The MSS. RGK2 appear to stand in close connection to each other as they all share either the same correct reading or the same clerical error, e.g., CH.I. 41. GK2 devatāya (omit), 49. GK2 °kuvalasadisam, 57. K2R paccupa<sup>o</sup>, 97. GK2 °nūpāyo, 130. GK2R anattam for anatti (in other MSS.), 153. RG sāvakena adhiganta-bbam mayā adhigatan ti, 158. GK2R rājānam for rājā (in other MSS.), 159. K2R °Aṅgu<sup>o</sup> for Aṅga, 174. K2R tattha (once, tattha tattha in other MSS.), 198. GR te (omit), 199. K2R rañño (rañña in other MSS.), 199. GK2R rañño (rañña in other MSS.), 226. K2R bhojitatto, 227. GK2 sattīta<sup>o</sup>, etc.

8. & 9. The MSS. P1 and P2 are closely related to each other. The variant readings given in the present edition will show that they almost invariably agree with one another. Either both copies are of the same original, or P2, which has all P1's mistakes and some of its own, is a copy of P1. Whatever differences we find are due either to faulty copying or to the fault of the original. The copyist of P2, however, seems to have erred more. Most probably he had little or no knowledge of Pali. This MS. therefore, contains a tremendous number of peculiar forms. A few of these, given below, will suffice to show the hopeless position of P2 for textual criticism: Ch.I.17. jānābhīññā, 17. sāvaka<sup>o</sup> for sasāvaka<sup>o</sup>, 25. Pandavapabbatabbhāre, 27. sāruyha for āruyha, 31. Siddhattha assa for Siddhatthassa, 32. pātaṃ for jātaṃ, 36. parikkhitvā for parikkhipitvā, 39. etthare for etthantare, 41. mattaṃ ca for mattañ ca, 42. °dvasese for °divase, 43. araṃ for āhāraṃ, 44. hārato for bhātarā, 46. passitvā for vipassitvā, 50. devake for sadevake, 51. paṭhaviṃ for paṭhamam, 51. Alāmuḍḍakānaṃ for Alāruḍḍakānaṃ, 52. °koṭiye for koṭiyo, 54. Tadā for Kadā, 54. nimmijjitvā for nibbijjitvā, 56. padahatha for pidahatha, 57. param-attha for paratthaṃ, 60. pañṇonam for pañṇānaṃ, 61. varaṇṇiya for pavaṇṇiya, 64. °viddhasa<sup>o</sup> for viddhasta<sup>o</sup>, 69. ubbhinnam pi for ubhinnaṃ pi, 73. saṅgho for saṅgaho, 90. tad anantarā for tad ādhāraḥkattā, 97. salaluddhara<sup>o</sup> for salluddhara<sup>o</sup>, 127. garutaraṇiya for garuṭṭhāṇiye, 128. acinnako for acittako, 132. °vipphāraṃ for °vipphāraṃ, 137. sikkhāpadaṃ for sippasikkhāpadaṃ, 145. Bhavato for Bhagavato, 150. ekapādaḍena for ekapādena, 160. odati for ovadati, 161. odam for ovādam, 171. upadhāresi for upari dhāresi, 175. °nussakamma<sup>o</sup> for °nussatikamma<sup>o</sup>, 176. dukkhādukkha<sup>o</sup> for dukkham dukkha<sup>o</sup>,



181. Sakassa for Sakkassa, 188. āharamā ti for āharathā ti, 193. parivāram for saparivāram, 193. pacchuggacchanto for paccuggacchanto, 199. khira for kira, 200. katham for katam, 205. atthano for attano, 205. desvetvā for dassetvā, 213. tatha for yathā, 216. sayha for sayam, 217. rusī for rucci, 117. danda-kammassāmī ti for dandakammam assa karissāmī ti, 218. mātaro for mātāpitaro, 220. nayo for tayo, 226. vanditvā for vaditvā, 226. subhane for susāne, 227. °matintyā for °matim tam, etc.

A careful examination of P1 itself leads us to the conclusion that mistakes occurred not only in the copy but in the original as well. P1 has its own peculiarities besides the peculiarities it shares with P2 and V. Thus it has Ch.I.19. Vessantarabhāve for Vessantarattabhāve, 35. Bodhirukkhamūle for °mūlā, 54. upanissāya<sup>°</sup> for upanissaya<sup>°</sup> 55. Paratthamatthano for Parattham c' attano, 69. °pariyattiso for °pariyattiyo, 71. samucchedanavasena for samuccheda-patippassambhanavasena, 84. vidhānam for vidhātā, 127. garuniyāva for garuṭṭhāniye, 128. acintako for acittako, 131. bhoge for bhogena, 151. māse for māse, 165. pabbajitā (omits), Ch.II. 1. °dhupaṃsamādānena for °dhutaṅgasamādānena, 12. sikkhāyapadam (omits) 70. °janājakādimayaṃ for °kaṇājakādimayaṃ, 73. Vānā for Ānā, 106. asamanto for assavanatā, 163. sugamsu yeva for sugatīsv' eva, etc.

Not only has the copyist of P2 produced such an enormous number of mis-spelt meaningless words and phrases but he has also used s and ś in many words, e.g. Ch.I. 3. °bhūṣanānam, 102. oṣadha, 152. deśetvā, 152. Māse māse, 189. deśe, 190. °sarīro.



He has also exhibited his utter ignorance of Pali by using r like in Sanskrit, e.g., °suparnādīnam. This corrupted and defective MS. has no essential importance as a critical guide. Of course, there are very few readings of doubtful value; but P1 and V can serve the purpose without P2 as both have the same readings. Out of numerous instances, we give below only a few typical readings from Ch.I. alone where P1 agrees with P2. They are: Ch.I. 4. so hi nacāvatārinam for so 'bhinavāvatārinam, 12. yassam iva for sassam iva, 41. samayena for samaye, 42. pana tassa for pattassa, 44. Buddhadhammañ ca for Buddhañ ca dhammañ ca, 52. anucchavikena for ananucchavikena, 52. pāyento for pāpento, 53. vissajjano for vissajjito, 95. °nipātapasamita° for °nipātūpasamita°, 98. °locana for °locano, 113. madhuragaṇo for madhukaragaṇo, 114. kammayojanam for kammappayojanam, 127. ācariyena for ācariyehi, 127. aññasmiṃ vā, (omit), 130. ye for yo, 131. anussatiṃ for anusāsaṇiṃ, 137. pānipāte for paṇipāte, 137. sikkhāpadam for sikkhāpakam, etc.

10. V: In tracing the genetic affinity of V, we had to encounter another problem in the attempt to classify the different MSS. of one and the same book into groups. One of the most serious difficulties in the way of grouping them successfully is the existence of conflations of genetic tradition. It is most prevalent, of course, in texts that were very popular and existed in many MSS. The Upāsakajanālaṅkāra being perhaps a very popular book in the past has evidently been subjected to mixture of genetic tradition. The scribe of the MS. V, for instance, probably had before him P1 or P2 or their exemplar and some other unknown MS. and made his text by choosing the readings now of one exemplar and now of the other.

The following list of the readings of V which are not found in any of our other manuscripts clearly indicates that it is definitely a conflation of P1 or P2 or their exemplar and the other unknown MS: Ch. I. 15. āyasmantehi Yasehi, 15. pattesu, 18. Buddhaṅkura, 27. vidhamitvā, 28. pubbenivāsaññānam, 28. <sup>o</sup>majjhāna, 28. gotrabhūñānavipassanam, 35. vītināme, 35. pañcame omits, 40. divasame, 40. dhovāmī ti, 45. parāmasitvā, 48. paranimmitavattīhi, 50. adesiyamāno, 51. bahūpakāraṃ, 52. na anucchavikena, 60. vigatakattā, 61. mayhante paṭipāṭiyā, 62. vāṭiyā, 68. rāge, 68. nibbānan ti nibbānaṃ vuttaṃ, 70. dhammasaddavatīyatā, 74. te yeva, 76. bhavaṃ karantāto, 83. kammaṃ dvaya-  
bhāvato, 83. hotu attho, 91. sabbattahitattā, 92. tena desito (omits), 114. hitāgamāya, 119. hoti (omits), 119. nipajjati, 121. sissabhāvagamanena, 127. ācariyena hi, 128. sabbaloko paracittena, 136. kamayatanānidīnaṃ, 138. satimaraṇabhedo for sati pi maraṇato, 146. keso-oharanattham, 151. arahante for arahatte, 152. micchādipaṭipajjitvā, 155. kesamassūhi for kesamassuṃ, 156. aveppasādena, 156. satthāra for satthārā, 157. saranti me taṃ, 158. sakko for sakkā, 168. maññessam pi for maññe sayam pi, 171. kim panassa phanaṃ for kiṃ na passatha phanaṃ, 174. Udenakacetiyaṃ Gotamakaṃ cetiyādīni, 174. tena tena manussā yena yena for te te manussā tena tena, 177. cittasannibham, 180. saraṇaṃ gamaṇaṃ for saraṇāgamaṇaṃ, 183. <sup>o</sup>hiraññapurāṇa, 187. peseti for pesesi, 192. vatvā adds, 198. pacchādhā-rohitvā, 199. Dehi for Tena hi, 205. dassetvāthā ti, 213. tiṇaggaṃ for tiṇukkaṃ, 222. dhammāgatā, 228. sakattham kathamaheśī ti, 229. dahanti for dadāti, etc.

There is a great number of readings where V agrees partly with P1 and P2 and evidently these three MSS. may have descended from one manuscript tradition apart from the conflation just noted. As these common

readings are found in no other MSS., P1P2V together form a sub-group of Y. Numerous instances are found where this subgroup differs from the other MSS. A few instances where V agrees with P1 and P2 are cited here: °nadiyā tīre, for °nadītīre, 34. from Ratanagharam to vītinā-mesi has been muddled completely, 42. Tathāgato for Tathāgatā, 46. aparabhāgesu for aparabhāge, 47. desetukāmatā for adesetukāmatā, 54. bhikkhū āmantesi add in between te and bhikkhū, 56. pabbatā for sabbato, 68. tad uppayam for tad uppattiyam, 68. °rasa° omit, 68. °kapaṭṭhaguna° for °pakaṭṭhaguna°, 69. °samucchedatāya for °samucchedanāya, 73. ditṭhasīla° for ditṭhisīla°, 77. kammassārammanattā for saranassārammanattā, 79. pasādana° for pasāda°, 83. viya omit, 86. dikammakattānaṃ bhāvo for dvikammakattābhāvato, 88. Buddho bhāvaṃ for Buddhabhāvaṃ, 89. tasmā for kasmā, 94. vandahana° for vanadāhaka°, 102. payogena for pabhogena, 109. sunahātaka° for sunahāta°, 115. °pabhedesu for °bhedesu, 115. saraṇāgamaṇaṃ omit, 138. sippa° omit, 152. sāvakena adhigantabban ti for sāvakena adhigataṃ mayā adhigantabban ti, 156. kicchena omit, 158. saṃā-nādihi for saṃānāsanādihi, 159. nadīsotā for nadito, 165. utṭhāya once for utṭhāya utṭhāya, 173. vadasī ti for ovadasī ti, 175. nissāya heṭṭhā for nissaya-settha°, 178. santattā vā gamuṃ, for santaṃ nāvagamuṃ

The copying of a MS. from a MS. or MSS. is quite frequently liable to incur a great deal of varying scribal mistakes. The above examination of the variant readings reveals to us that all the MSS. definitely had numerous mistakes in their words, phrases and sentences. The more we examined the variant readings of the MSS., the more perplexed we became in tracing the archetype and establishing the genetic grouping. It is, therefore,



extremely difficult to show the exact relationship between the MSS. We set out ourselves to undertake the venture with considerable trepidation and hesitation.

On the whole, the eleven manuscripts of the Upāsakajanālaṅkāra seem to be intimately related to each other in view of their resemblances and divergences. There is no question of them being completely different recensions and it seems possible to establish the readings of a single archetype for all of them.

As we have already pointed out above the decrepitude of the palm-leaves as well as the shape and style of the characters sufficiently indicate that H is perhaps the oldest and best MS. of them all, though it too is not free from mis-readings. It would probably be correct to presume that, somehow or other, all the other MSS. of the Upāsakajanālaṅkāra, which are in hand, have a considerable affinity with this H. It seems that the archetype of all the present MSS. was separated from them by intermediate copyings. These copyists themselves, it is quite obvious, had undoubtedly not the same standard of learning. In addition even learned scribes may sometimes overlook mistakes in their copying.

1 Saṅgharājasaṁhāra, ed. P.E. Sannasgala, Colombo, 1954, p.33

#### (b) THE SECONDARY SOURCES

Dh = The Sinhalese version of the Upāsakajanālaṅkāra called the Siṃhala Upāsakajanālaṅkāraya edited by an anonymous learned monk and published by Mr. P. Samaratunga, 257 pp., the Svastika Press, Weligama, (B.E.2474), 1930.5.12.



The Upāsakajanālaṅkāra was translated into Sinhalese by Moratoṭa Dhammakkhandha, the fourth Mahānāyakathera (Buddhist prelate) of the Malvatta Chapter (1787-1811 A.D.), Kandy in 2344 B.E. (1803 A.D.) during the reign of Srī Vikrama Rājasimha (1798-1815 A.D.). He completed the translation within two months and twenty-seven days as he himself stated at the end of the work. There were several creditable incidents of similar nature in his life to show his remarkable genius. At the age of thirteen he received the pabbajjā Ordination from the Saṅgharāja Weliviṭṭa Saraṇāṅkara who played a leading role in the Buddhist revival in Ceylon from the time of Narendrasimha (1707-1739 A.D.). Twenty-one Siamese theras headed by Mahāthera Upāli arrived in Ceylon in 1753 to re-establish the succession of the Saṅgha, in response to the embassy dispatched by the King Kīrti Srī (1747-1782 A.D.) in 1750 to Siam. Having mastered the Dhamma and Vinaya, at the age of twenty, Sāmaṇera Moratoṭa came forward to obtain the upasampadā Ordination from the Siamese theras.<sup>1</sup> They were highly pleased with the Sāmaṇera's calibre and conferred upon him the name 'Nigrodha'.<sup>2</sup> After upasampadā he memorised the

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1 Saṅgharājasādhucariyāva, ed. P.B. Sannasgala, Colombo, 1954, p.33

2 This name was possessed by the Sāmaṇera who preached the Appamādaavagga of Dhammapada to Emperor Asoka which resulted in the latter's conversion to Buddhism. For the story see Mhv. Ch.V.vv.34-72; Dīpavaṃsa, VI.34ff., VII.12.31; Samantapāsādikā, I.45ff. It seems as an honour Sāmaṇera Moratoṭa also was named after this historical person.

whole Pātimokkha within a fortnight and recited it before the Siamese theras whereupon the Mahāthera, Upāli, with great joy, remarked: "asadiso dhammakhandho" (an incomparable embodiment of the Doctrine).<sup>1</sup> Thereafter he was known as Dhammakhandha. King Rājādhirājasimha (1782-1798 A.D.) was so pleased with his discourses that he endowed many villages for the Degaldoruva Vihāra which was one of the centres of disseminating his vast knowledge. King Rājādhirājasimha, who was himself a poet, another Sinhalese poet Munkoṭṭuve Rāḷa and Bāminivatte Thera, the author of the Āryavamsa-Sūtra-Sanne were among his many learned pupils. During his prelacy with the co-operation of King Narendrasimha he composed a Katikāvata ( a cord of rules for the monks ) which was later known as the Rājādhirājasimha-Katikāvata.<sup>2</sup> He was compassionate and possessed profound knowledge of the Dhamma.<sup>3</sup> King Rājādhirājasimha who appointed him as the Royal Preceptor (Rājaguru) mentions him with feelings of gratitude and veneration in his Asadisa-dākava.<sup>4</sup> Once the King eulogized the Rājaguru as follows: As long as I am in the circle of births and deaths may I be fortunate to have the noble monk, Moratoṭṭa who surpasses Amaraguru, the teacher of the gods, in the knowledge of sciences and arts, who is accomplished in virtue and erudition.<sup>5</sup>

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1 Moratotavata, ed. Albert da Silva, Colombo, 1897. vv.37,38

2 Katikāvatasāṅgraha, compiled by Sir D.B.Jayatilaka, Kālaṇiya, 1955

3 Sangarājavata, Maḍugalle Siddhārtha, Kandy, 1898.v.185

4 Moratotavata, op.cit.v.48

5 Purāṇa Sivupada Saṅgrahaya, ed. Pañṇānanda, Colombo, 1952, p.150

We have seen above that the Rājaguru himself undertook to translate the Upāsakajanālaṅkāra into Sinhalese. This fact itself reveals us that the work may have definitely held a very important place during the Kandy period.

Moratoṭa Dhammakkhandha Mahānāyakathera rendered a great service to those Sinhalese people who cannot read the original Pali work. In very many places he has given literal translations. Many contexts and passages he has paraphrased freely in his own language. A good number of descriptive passages wherever he found them relevant and fitting have been added by himself. Some of the quotations of the original also have been included in the work with their translation. We cannot therefore, regard it as an absolute literal translation of the Upāsakajanālaṅkāra.

When we examine it more closely, we are inclined to presume that the Siṃhala Upāsakajanālaṅkāraya is a descendant of the Sinhalese manuscripts. The translator himself was a Kandyan Mahāthera; the MS. or the MSS. he used for this version also presumably belonged to the Kandyan region. With this presumption made with great hesitation, we placed the Dh. in the Kandyan Group.

We are able to correct several readings in the MSS. by tracing the correct and appropriate meaning given in the translation. Some words are missing altogether and there are some lacunae in the Ch. IX in all the MSS. in our hands. The Siṃhala Upāsakajanālaṅkāraya was, in fact, a great help for

us to reconstruct them by retranslating the approximate corresponding words and phrases into Pali. As we have reconstructed them only conjecturally, their validity should be suspected until we find a better MS. However, in many cases, we were able to infer the correct readings, and these have been reconstructed in our edition.

A brief survey of the 11 MSS. and the Sinhala Upāsakajanālaṅkāraya showing their distribution into genetic groups is given here as follows:

- (1) A = The archetype,
- (2) B = The Burmese MS. stands as a separate Group,
- (3) W = The Sinhalese Group,
- (a) X = The Kandyan Group,
- (b) Y = The Southern Group,
- (c) Q = The unknown MS.
- (d) Dh. = The Sinhala Upāsakajanālaṅkāraya

(i) a. CH and Kl are related to each other, and perhaps originated from the same archetype.

b. S originated either from H or Kl or their archetype. CHKlS together form the Group X.

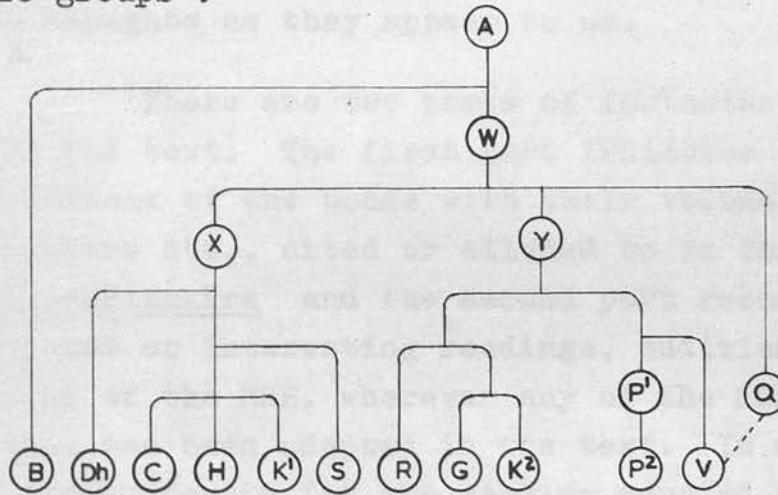
Dh has affinity to this Group.

(ii) a. The archetype of R may have been separated from the archetype of H, Kl or S.



- b. Both G and K2 might have originated from the archetype of R. GK2R together form the first sub-group of Y.
- (iii) a. P1 and P2 have probably originated from one archetype or P2 was copied from P1.
- b. V has been copied probably from P1 or P2 and from some other unknown MS. P1P2V together form the second sub-group of Y.

The following scheme may indicate the mutual relationship of the MSS. and their distribution into genetic groups :



The complex situation of the MSS. so far observed asserts that it is not possible to claim that we could succeed in bringing forth the Upāsakajanāṅkāra exactly as Bhadanta Ananda wrote it; but we can at least presume that we are as close as possible to him in this present edition. To reach this goal we grouped our way critically, attempting to select the right readings of the Upāsakajanāṅkāra, and wherever possible giving due considerations to the above groups.

they were descendants of the same manuscript tradition. This comp. 8. THE EDITORIAL PRINCIPLES allow often an eclectic method in the restitution of the text. The following notes will show how we chose the probable correct readings accordingly.

The primary principle followed in editing the Upāsakajanāṅkāra has been that the words and sentences of the author, Bhadanta Ānanda, should be reproduced, as closely as they can be determined by the study of the materials specified above. The secondary aim has been to render the text as readable as possible. To this end we have inserted paragraphs and punctuations sufficient to show the main breaks in the thoughts as they appear to us.

There are two parts of footnotes all through the text. The first part indicates the abbreviations of the books with their volumes and page numbers etc., cited or alluded to in the Upāsakajanāṅkāra and the second part records all significant or interesting readings, additions and omissions of the MSS. wherever any of the MSS. vary from what has been adopted in the text. In many cases the authority for the reading adopted is stated in the special notes. Trivialities such as missing a letter's mātrā due to the slip of panhiṇḍa have been ignored.

The grouping of the MSS. was the most difficult task we encountered on our way in this venture as we noted above. This was done merely by judging the similarities and dissimilarities of a good number of readings. Nevertheless, in almost all the MSS. there are some similar readings. We were, therefore, unable to follow a certain rule chiefly based on the groups of the MSS. mainly because

they were descendants of the same manuscript tradition. This complex situation urged us to follow often an eclectic method in the restitution of the text. The following notes will show how we chose the probable correct readings accordingly:

Ch.I.2. We accepted the reading ṣaraṇādivannā in preference to that of <sup>o</sup>vannam in K2P1P2, because the former is grammatically correct. 2. Except the reading <sup>o</sup>karaṇam in K2 all the other MSS. have <sup>o</sup>karaṇā and we believe this was the original reading. 3. R alone has <sup>o</sup>karaṇo which seems to be the original as it makes the construction unconfused. Presumably all the other scribes have misunderstood the word seeing the word <sup>o</sup>karaṇā just in the preceding stanza. 3. neyyo is originally from V <sup>ni</sup> and means to be led or carried. ñeyyo is from V <sup>ñā</sup> which means to be known. The meaning of Upāsakālaṅkaraṇo ti ñeyyo is: it was known as Upāsakālaṅkaraṇa. Therefore, the original reading would be ñeyyo which has been preserved in B & R. The reading of ñeyyā in P1 & V may be the corrupted form of ñeyyo. 4. With the support of nine MSS. the reading so 'bhinavāvatārinam alone makes better sense. so 'bhinavāvatārinam na kiñci pīneti Jinānusatthiyam means: the work (Paṭipattisaṅgha) does not please at all the new comers to the admonition of the Buddha. The reading so hi navāvatārinam in P1 & P2 certainly cannot be correct. 6. All the MSS. except B & P2 read sodhetva which is undoubtedly the correct reading. B & P2 read sodhetvā; but the shortening in vā is required for the metre of the stanza. 9. R has tīsu piṭakehi which cannot be correct unless tīsu is followed by locative plural of the stem piṭaka as piṭakesu. The correct reading should be tīhi piṭakehi

which is supported by all the other MSS. 9. R has so instead of yo in other MSS. tattha of the subordinate clause is referred to this word yo. In fact tattha is the antecedent of yo. Syntactically it cannot be read as: so Khuddakapāṭho vutto, visesato tattha and therefore R is incorrect.

10. The reading of CGPlP2V was adopted. The reading yasmā of B & K1 is not fitting at all in this context. The readings yammā of HRS and yam of K2 make no sense. But it can be reasonably conjectured that these forms are corruptions of the reading sammā. This corruption, like many others, has been conditioned by the similarity of ya and sa.

12. The MSS. P1 & P2 read yassam iva; but we have, without doubt, to read sassam iva as in other MSS. in order to get the correct sense of the passage: sassam iva phalaṃ atthānaṃ pasavanato. The literal translation would be: As corn (produces) fruit, (it) brings forth meanings. It is quite clear that a simile is given in the words sassam iva phalaṃ. The reading yassam iva is, therefore, incorrect.

15. R alone has Kena bhāsitan ti. There are four set questions in this context and Kena bhāsitan ti should be the first; it is omitted in the other MSS. in the uddesanaya. Again all the four questions precede the descriptive explanation (niddesanaya). We do not see any reason for the first question in the uddesanaya to be omitted. Presumably this interrogation, like the three succeeding ones, was in the original MS. and we have adopted it analogically assuming it was preserved in R. 1. Because of the indeclinable i.e., saddhim which is always accompanied by the instrumental case, i.e., all the MSS. seem to have confused the usage of its two



preceding words. P1 & P2 have āyasmantena Yasena while V has āyasmantehi Yasehi. Fortunately BCGHK1K2S have āyasmante which is undoubtedly the original form; but again followed by Yasehi. B & R have āyasmanto and perhaps it may be a corrupted form of the reading āyasmante. In fact, in this passage saddhim goes with the succeeding word sahāyakehi and not with the preceding word or words. We, therefore, adopted the reading āyasmante and also Yase of B conjecturing that these two words were originally in the absolute locative case agreeing with the past-participle of patte of the same case. The reading pattesu of V is wrong.

18. We accepted the reading vyākato which makes the meaning clearer than do the other four variant readings : In C vyākarato, HR vyākarano, GK2 vyākaranato and in P1P2V vyākatena. Moreover, the agent of this sentence Satthā is in agreement with this past-participle, vyākato. 20. B reads paṭhavīkampanādīmahādānāni; all the other MSS. read paṭhavi<sup>o</sup> except K2 which reads °dānam. The literal translation of this compound word is 'great charities like shaking the earth and so on'. We do not know whether such a shortened form of expression was in vogue for the more usual paṭhaviṃ kampetvā mahādānāni datvā. We have left it without any emendation.

21. We accepted the reading yaṃ te in the stanza and this is supported by BvA.53, UdA.149 etc. 23. The reading nibbuto of BCG is grammatically correct and we have adopted it. 30. The context of the sentence clearly shows that the correct reading is sandhāviṃ. The readings sandhāvitam of K2 and sandhāvi of B and P2 are wrong as ahaṃ is the agent of the verb.

32. All the MSS. except R read utthāya. v in the reading vutthāya of R is only euphonic and presumably the former is the original reading. 36. CHK1P1SV read vāsāgārassa, R vāsāgāramasmim and P2 vāsāgāra. No doubt vāsāgāram assa as in B is the correct as well as original reading. The literal translation of this is: 'a house for him to stay in'. 37. We adopted the reading viniggilanta<sup>o</sup> of CGHK1RV on the analogy of viniggilati (to cast out, to emit) in KhpA. 45. The sentence might have been in the original MS. as Te tesam adāsi. It seems that because of the similar sound of te in the word tesam, scribes might have ignorantly left out the first Te which is the patient of the verb adāsi. We therefore, as an emendation, inserted Te which makes better sense. 47. All the MSS. read attānam adhigatassa. In Pali the accusative case is sometimes substituted for the instrumental case. 49. Reading paṭhavi of BCHK1 is incorrect. GK2R read paṭhavim which is the correct form. The reading of P1P2SV is paṭhavi and perhaps it may be the residue of the correct form paṭhavim.

49. B reads jalajāmalamakulasahassam and GK2 read jalajāmalakamalakuvalasadisam while the other MSS. read jalajāmalakamalamakulasadisam. The readings of B and of GK2 make no sense. Kuvalaya means blue water-lily. Presumably the form kuvala is the residue of the word kuvalaya; but the meaning of this compound word being 'like a clear lotus and blue water-lily born in the water' is not fitting with the word añjalim. The meaning of the passage - jalajāmalakamalamakulasadisam dasanakhasamodhānasamujjalam añjalim should be: 'like a clear lotus bud born in the water, putting the brightening ten fingers (figurative meaning of dasanakha) together and raising them up to the head.'

We, therefore, have accepted the reading jalajāmala-makulasadisam which makes the passage intelligible.

50. K1K2P1P2 read sabbaññutabhāvo while BCHSGRV have sabbaññubhāvo. Secondary derivative, sabbaññuta is formed by adding suffix tā to the stem sabbaññū. The suffix tā itself connotes the sense of the word bhāva (state). Therefore, either it should be sabbaññutam or sabbaññubhāvo which means 'Omniscience' or 'the state of an Omniscient One'. As the word sabbaññutabhāvo is meaningless we accepted the latter reading. 51. Readings of B1P2RV give no sense in this context. CHK1K2 read bahūpakāratam which maintain the correct meaning. G reads bahūpakārattam in which the suffix tā has been reduplicated. The reading bahūpakāratam is adopted as it is supported by four MSS. 52. amatapānam is the patient of its causative present participle. In agreeing with the sense ambrosial drink (amatapānam) definitely pāyento might have been the correct reading. Only P1 & P2 read pāpento which is presumably a later corruption.

66. In the relevant phraseology of commentary expression of the word dhamma the clause 'c' eva vaṭṭadukkhesu' is also generally added. This usual clause has been omitted in all the MSS. except S & R. The Sinhalese translation of this clause appears in Dh. as 'samsāradukkheyehi da'. Undoubtedly, therefore, these two MSS. have preserved the original reading. 77. BCGHK1K2RS read saraṇassārammanattā while P1P2V read kamassārammanattā. In the context the Triple Gem (vatthuttaya) has been explained as the object of the moral consciousness - kusalacitta. Therefore, saraṇassārammanattā is the correct reading.

80. All the MSS. read vimuccanti except R which reads vimokkhanti. The reading of all the existing editions of Dhp. is pamokkhanti. Both the forms vimokkhanti and pamokkhanti may not be the archaic forms formed from vi +  $\sqrt{\text{muc}}$  and p +  $\sqrt{\text{muc}}$  and as such we accepted the reading vimuccanti. 97. sallakatto is in every MSS. which may be the corrupt form of sallakattā and corrected accordingly.



## 9. THE ORTHOGRAPHY

Pioneer scholars in the West were making indefatigable attempts to establish a universally accepted method based on certain rules for the transliteration into roman characters of Pali texts<sup>1</sup> which were written in Burmese, Sinhalese, Cambodian and Siamese characters.<sup>2</sup> In the present edition we also have closely adopted a system similar to that accepted by those scholars and lexicographers. But, in fact, they are still varying in some principles. We believe, however, that the method of spelling we have adopted here may, perhaps, assist the simplified reading of Pali.

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- 1 Wilhelm Geiger says in the preface to his edition of the Cūlavamsa (p.xxviii): "It would be a great advantage, I believe, if we could attain to a universally accepted transcription of Pāli texts on the bases of certain rules which must be derived from the prevailing use in the best manuscripts." W. Stede remarks in the preface to his edition of the Sumaṅgalavilāsinī, Part II. (p.vi): "Lack of uniformity in the edition of Pāli texts makes itself felt more and more, and I should be glad if we could arrive at a definite plan...."
  - 2 The Nālandā Pali Institute patronized by the Government of India has recently published the Pali Canon in 41 Volumes in Nāgarī character and its Commentaries (Aṭṭhakathā) and Sub-commentaries (Ṭīkās) are in preparation.

Before entering into this survey of orthography, it will, we think, be relevant to mention certain difficulties encountered while going through the MSS. in Sinhalese characters, among which those of the Upāsakajanāḷankāra are no exception.

It is well known that a number of letters are confused in almost all Sinhalese MSS. mainly because of their close resemblances. Here are some:

I	and	r
e	and	ph
kh, b	and	ñ
g, bh	and	h
gh, y	and	s
c, v, ṭ	and	m
ch	and	j
ṭh, dh	and	ḍ
n	and	t

In the cases of initial consonants liable to doubling in close junction (sandhi) with a preceding word ending in a vowel, the aspirates are reduplicated by the unaspirates and unaspirates are reduplicated by themselves. In consequence of this ligature those letters are often confused with similar letters. Some of the ligatures of letters which resulted according to this rule, are, for example, given below:

-kk	( <u>dukkatam</u> )
-kkh	( <u>rūpakkhandho</u> )
-gg	( <u>anuggaho</u> )
-ggh	( <u>nigghoso</u> )
-cc	( <u>pariccajati</u> )
-cch	( <u>setacchattam</u> )
-jj	( <u>pajjalati</u> )

-jjh	( <u>paṭhamajjhānam</u> )
-ññ	( <u>viññānam</u> )
-tṭh	( <u>uttitṭhe</u> )
-tt	( <u>bodhittaya</u> )
-ddh	( <u>niddhano</u> )
-pp	( <u>appassuto</u> )
-pph	( <u>nipphalo</u> )
-bbh	( <u>nibbhayaṃ</u> )
-mm	( <u>nimmalo</u> )
-ss	( <u>appassuto</u> )

Another interesting peculiarity may be observed in archaic Pali MSS. written in Sinhalese characters. This is a way of writing the ligature cc and bb. ḍ instead of cc and ṇ instead of bb are used frequently by the scribes. They have, for instance, written paccayā exactly like paḍayā and sabba exactly like saṇa. These ḍ and ṇ characters are still designated as 'Pali ca' and 'Sabba ba', respectively.

A letter which may easily be confounded with o due to its close resemblance, is written in place of conjunct ṃb. e.g., Jambudīpa, sambahulā, avalambitabbam etc., are written exactly like Jaṃbudīpa, saṃbahulā, avalaṃbitabbam etc. This letter ṃb is called 'Aṃba ba' in the Sinhalese alphabet. The conjuncts ñc and ddh are indicated by c and dh with a short curved stroke, like ㄱ ㄴ . Instead of tṭa very often ddh is written in Sinhalese MSS. e.g., vattati has been written like vaddhati.

The difference between the following letters is obscure and indiscriminate in numerous cases,

perhaps in consequence of scribes' negligence or ignorance.

When we take into consideration these multifarious inconsistencies, their own peculiarities and errors of transcription, we should pay careful attention to the sense of the context in order to decipher it. Very frequently it is difficult to make out what the word is without going through the entire paragraph in which that word occurs.

Long (dīgha) and short (rassa) vowel-signs (mātrās) are often confusing due to their obscurity. ī (ॆ) has sometimes been written like ī (ॆ) with halanta sign. Very often this sign also has been written very indistinctly like a very small rounding on i (ॆ). That the transliteration should be

as simple as possible, both for clarity and for technical considerations, should be observed. Space has not been left in between two words, and full-stops (called kundalīs) are often inconsistent in almost every paragraph. Nor is there any sign to distinguish the quotations or pādas of Gāthās<sup>1</sup> (lines of stanzas) at all.

The Gāthās have been written as prose sentences without division into pādas. Except the kundalī, the symbol of two cross strokes (X) and the caret which is called kākapāda (lit. feet of crow), marks of punctuation like Comma, Colon, Dash, Interrogation Mark, Bracket, Apostrophe, Hyphen were unknown to MSS. Obliterations are very indistinct as they have been marked with a tiny dot or a stroke of the stylus (panhiṇḍa).

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1 Gāthā is the common Pali equivalent (of Śloka in Skt.) for stanzas irrespective of their metre.



When we take into consideration these multifarious inconsistencies, their own peculiarities and errors of transcription, we should pay careful attention to the sense of the context in order to decipher it. Very frequently it is difficult to make out what the word is without going through the entire paragraph in which that word occurs.<sup>1</sup>

In this connection standardized transliteration is most important and indispensable in order to reach uniformity. This puzzled the earlier editors who were enthusiastic to unlock this treasure of knowledge (nānabhandāgāra) buried in MSS. We believe, firstly, that the transliteration should be as simple as possible, both for clarity and for technical considerations. Secondly, the transliteration should be unambiguous, i.e., each sign should be represented by one sound. In the light of these two principles we have to make some preferences for transliteration.

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1 Vide the observation of Wilhelm Geiger in the preface to his edition of the Cūlavamsa (p.XXVIII): "Whoever had to do with Sinhalese MSS. knows how inconsistent they are in orthography, and he will agree with me that a regulated procedure is quite indispensable."

Diacritics are not necessary for e and o as they have an accepted rule for their pronunciation. Generally e and o are long (dīgha) in the language except before conjunct consonant. When they stand before conjunct consonants they are pronounced short.<sup>1</sup>

In Pali when the ending vowel of the first word is elided, the beginning vowel of the second word is, in most cases, lengthened and the words are written joined together. In Sanskrit the corresponding rule has been formulated thus: Two similar vowels (savarna), short or long, coalesce and form the corresponding long vowel (dīrgha). There are, therefore, two kinds of long letters - original or normal, and contracted.

It seems that three methods in marking the long letters have prevailed. (i) The long vowels and the consonants assimilated by them except e and o have generally transliterated as ā, ī, ū, and kā, kī, kū etc. (ii) In some early editions of Pali texts we come across another method of marking the long letters like â, î, û, and kâ, kî, kû etc., with a circumflex. (iii) Some mark the coalescences of similar contiguous vowels in junctions (sandhis) with a circumflex and the rest with a diacritical mark as in the first method. We preferred to adopt the first method with a view to having one sign for one sound.

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1 The Rupasiddhi, ed. K. Paññāsekhara Mahānayakathera, Colombo, 1933, p.3; Bālāvatāra, ed. Dhammārāma Nāyakathera, 6th edition, Kālaṇiya, 1948, p.1: Samyogato pubbe e o rassā ivoccante kvaci. Anantarā byañjanā samyogo: ettha, seyyo, oṭṭho, sotthi.

We have innovated somewhat the use of the apostrophe for the elision of a vowel. When the ending vowel of the first word before the initial vowel of the next word is elided, we marked with a downward apostrophe, whereas when the initial vowel of the next word is elided we marked with an upward apostrophe. The latter method was preferable to us particularly when we were transliterating the following words:

<u>asi</u>	-	' <u>si</u>
<u>asmi</u>	-	' <u>smi</u>
<u>ime</u>	-	' <u>me</u>
<u>assa</u>	-	' <u>ssa</u> , etc.

Nevertheless, we have transliterated the following indeclinables, on the elision of their first vowels a, i and e without apostrophe ('): makitti,

<u>api</u>	( <u>a</u> )	<u>pi</u>
<u>iti</u>	( <u>i</u> )	<u>ti</u>
<u>iva</u>	( <u>i</u> )	<u>va</u>
<u>idāni</u>	( <u>i</u> )	<u>dāni</u>
<u>eva</u>	( <u>e</u> )	<u>va</u>

These five syllables so frequent in Pali stand as five independent indeclinables. They may be regarded as normal forms and not as changed forms due to the sandhi.

1 Bālīvatāra, op.cit.p.2:

The primary meaning of iti or ti is 'thus'. Besides this, in the complex sentence ti denotes the direct speech and also replaces the full-stop. It may be mentioned, in spite of the usage of api as pi, if the a of api is coalesced with the ending a or ā of the preceding word, we have transliterated it as a long letter. On the elision of an initial vowel dissimilar to the succeeding word, the preceding vowel

is sometimes lengthened. This lengthening is here applied throughout before the indeclinable ti (more correctly syllable ti ) of iti.

We have left disjoined all the sandhis which were explicit especially of vowels; but left joined the sandhis which have undergone more changes such as insertion (āgama), transformation (ādesa), lengthening (dīrgha), shortening (rassa), elision (lopa) and reduplication (dvitta) for the sake of euphony (sukhuccāranāya).

As the present discussion is concerned with the orthography (akkaravidhāna) of Pali we prefer to use Pali saññās, wherever possible, instead of the equally beautiful Sanskrit paribhāṣās. Anusvāra is a purely Sanskrit term, for which the Pali grammarians have niggahīta or bindu. Dhammakitti, the author of the Bālāvatāra, has compared bindu to a jewel worn in a diadem and says that as it is not possible to use it alone a is put near by.<sup>1</sup> Long-tailed sonant ṇ was used for niggahīta in early days but was replaced later by ṁ (with a dot above the m) while some transliterate it as ṃ (with a dot below the m); we preferred to adopt the latter system.

Niggahīta should, therefore, be transformed to n when it is followed by ti of iti. In such places we have used n in accordance with this rule.

1 Bālāvatāra, op.cit.p.2:

"Bindu cūlāmaṇākāro niggahītan ti vuccate,  
kevalassāppayogattā akāro sannidhiyate.



Wilhelm Geiger says: "I always put m, not m or n,<sup>1</sup> at the end of word when it stands before vowels, or before labial or dental or palatal consonants. I therefore write tam āha, tam pi and not tam āha, tam pi; and tam ca, tam tathā not tañca, tan tathā."<sup>1</sup> Despite our deep respect for this great savant, we have to say that we do not agree with the above suggestion especially putting a dot below m when it stands before the initial vowel of the next word. The reason is quite obvious; for this particular m is undoubtedly not a niggahīta. Of course, it was originally a niggahīta; but that earlier form has been transformed to m which is bound to join with the vowel of the next word. This m is exactly like transformed d from niggahīta (m) followed by the initial vowel of next word, e.g., etad avoca, tad anattā, yad idam, etc. Therefore wherever untransformed normal niggahīta stands, it is written like m and normal m in the words as well as the m of the transformation of niggahīta is written like m without the dot underneath. The editions of Rhys Davids and many other successive scholars indicate that they also have preferred this method. When niggahīta stands before a consonant of the next word, it may be transformed into the fifth consonant of the same group (vagga) to which that consonant belongs. Niggahīta should, therefore, be transformed to n when it is followed by ti of iti. In such places we have used n in accordance with this rule.

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1 Mhv. Intro. p.III

It seems that Geiger is mainly concerned with the usage of niggahīta in verses. The fact of n > m in junction with the following vowel is in many places altered by the metre, am being long and am short as Geiger admits.<sup>1</sup>

Another important point is the correct usage of n, n and l, l. Once in Ceylon it was a favourite subject of argument and led to considerable confusion. A great deal of controversy was prevalent between the two great seats of Oriental learning - Vidyodaya Piriveṇa and Vidyālaṅkāra Piriveṇa, founded by Śrī Sumaṅgala and Śrī Dharmāloka, respectively. In the decadent age when the learning of Sinhalese was at a low ebb, the founders of the contemporary Piriveṇas, as with many other problems in reviving the Pali and Sinhalese studies, were concerned with the matter as it was greatly needed to ensure the right treatment of these letters in writing. A difference of opinion, it is true, exists in regard to the usage of n, n and l, l in Sinhalese, but certainly both Piriveṇas are unanimous as regards Pali spelling and are in perfect agreement with the method of using n, n and l in Pali.<sup>2</sup>

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1 Cv. Vol.I. p.XXXII

2 Cf. A statement of Dr. Godakumbura in the Preface to the Apadānaṭṭhakathā, PTS edition, 1954, p.xvi:

"No reliance can be placed on the majority of the Sinhalese editions of Pali texts with regard to the use of n, n and l, l. The spelling depends on the school to which the editor belongs, whether that of the Vidyodaya Piriveṇa or Vidyālaṅkāra Piriveṇa."

Notwithstanding, we admit there is a certain confusion as to the usage of the two pairs of letters in Pali. This, therefore, necessitates a word on the matter.

Whatever may be the etymological or philological reasons ascribed to this question, we venture to point out one factor which has led to different opinions about the above two pairs of letters, each of which is somewhat similar in sound when being pronounced. The correct usage for any letter is conditioned by its correct pronunciation in a language like Pali. It is an undeniable fact that the usual pronunciation of letters automatically touches their points of articulation (uppattiṭṭhānas). We are well aware that n and ṇ are cerebral (muddhaja) and ṇ and ṇ are dental (dantaja). If they are pronounced properly and written accordingly there is no confusion whatsoever. This system appears exact and scientific. But, as a matter of fact, among those who speak Indo-Aryan languages Sinhalese people seldom pronounce n and ṇ properly. e.g.

<u>saraṇa</u>	is pronounced like	<u>saraṇa</u>
<u>kirana</u>	"	<u>kirana</u>
<u>veramaṇī</u>	"	<u>veramaṇī</u>
<u>guṇa</u>	"	<u>guṇa</u>
<u>cūlāmaṇi</u>	"	<u>cūlāmaṇi</u>
<u>dalha</u>	"	<u>dalha</u>
<u>cakkavāla</u>	"	<u>cakkavāla</u>
<u>solasa</u>	"	<u>solasa</u>
<u>elaka</u>	"	<u>elaka</u> ,
		and so on.

Besides other linguistic reasons, no doubt, this indistinctive pronunciation itself has raised a simple



question to the level of controversy. Perhaps Coḷiya Buddhappiya may also have noticed this indistinctive pronunciation and formulated in his grammar the dictum that 'there is no distinction between ḷ and ḷ'' (laḷānam aviseso),<sup>1</sup> most probably in order to avoid confusion.

In Pali and Sanskrit the alphabet is more or less phonetic; for instance, on the whole every symbol (vanna) represents a phoneme of the language. In consideration of this fact there is no inapplicability of using cerebral ṇ and ḷ in most Pali words which are either corresponding (tatsama) with or derived (tadbhāva) from Sanskrit.<sup>2</sup> But this method is not always applicable as some Pali words like nibbāna have their own spelling.

As already mentioned these letters are extremely inconsistent in the MSS. In our present edition, although we have brought uniformity to the usage of ṇ, ṇ and ḷ, ḷ and corrected these letters, we have not indicated their variant readings in the footnotes. In doing this we paid very careful attention to the old tradition. The ṇ in nibbāna, etc. is a fairly modern innovation and the old MSS. reveal that

1 The Rūpasiddhi, pp.89,176

2 Compare the view of Geiger in the intro. to the Cūlavamsa, p.XXIX: "My principle was to write the cerebral nasal where it has its historical base in the Sanskrit form of the word, but never in inflections or derivation."



this is not the traditional Pali spelling but an importation from Sanskrit. In conclusion readers may like to know what Miss. I.B. Horner, the celebrated Pali scholar of the present day, says relating to this question: "In the Hewavitarne edition the letter n often follows after an r where it is not now the custom to use the n in Pali; for example nibbāna is always printed nibbāna .... the fact that they do occur must show that either the editors of the Hewavitarne edition or Buddhaddatta himself, the commentator, was working in the Sanskrit tradition, and a point to one or other of them, or both, having some time made use of a Sanskrit version of the Buddhavaṃsa."<sup>1</sup>

We have already mentioned the way of punctuation marks. In using them in the present edition we paid due consideration to the form of Pali sentences.<sup>2</sup> As in many other languages of the world, classical or modern, sentences in Pali may, generally, be divided into three categories : simple, compound and complex. There is another kind of sentences in which there are no verbs, as "Aggidatto nāma Sāvattthiyaṃ Mahākosala-rañño purohito." Similarly, in very many sentences the agent (kattā) is also not given, but it is implied (ajjhāhata).

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- 1 Preface to the PTS edition of the Buddhavaṃsaṭṭhakathā, p. vi.
  - 2 Dr. A.K. Warder has thrown considerable light on the Pali sentences in his Introduction to Pali, PTS, 1963, p.287ff.

The clauses are also similar to those of other languages; a member or subdivision of a sentence in which the words are, inseparably and properly, separated by punctuation marks.

### SYMBOLS USED

Though hyphens, semicolons and single commas have been used as in other modern languages, they have been reduced to the minimum possible in this edition.

- (a) The colon (:) has been used to denote a description, statement or quotation in the succeeding verse or sentence indicated by a preceding sentence, Tena vuttam or the like.
- (b) The hyphen (-) has been used in the following places: between some of the long compound words; between two vowels when they stand together in compounds; in the gāthās when the ending of the first or third pāda is combined with the beginning of the second or the fourth pāda.
- (c) Proper names have been begun with capitals and have been hyphenated when they stand in compound forms or with attributes (visesana).
- (d) The reported sentences which conclude with ti have been indicated by single quotation marks ( ' ' ).

10. SOME UNFAMILIAR WORDS

- (e) The direct quotations have been shown by double quotation marks (" ").
- (f) Chapter headings and other numbering were inserted for clarity.
- (g) The square brackets in the text refer to the paragraph.
- (h) The readings required by the context but not found in the MSS. inserted in pointed brackets thus < > .
- (i) <sup>o</sup> represents the portions of words as well as the head-word either as first (<sup>o</sup>\_\_\_\_\_) or second (\_\_\_\_\_<sup>o</sup>) part of a word or a compound. The rest of the word is to be supplied.
- (j) Italics have been used for text-words commented upon and for the names of books referred to.

10. SOME UNFAMILIAR WORDS IN UJ

Some words of the Upāsakajanālaṅkāra which are not common in the other Pali works are discussed below. (The references following these words are to chapter and paragraph numbers.)

āyatanagataṃ

āyatana [nt.] abode, place, seat or base. There are six personal (ajjhattika) inner bases, namely, eye, ear, nose, tongue, body and mind or consciousness. These six bases constitute the "being". The mind-base (manāyatana) is also a collective term for all consciousness and āyatana, therefore, may be the mind-base here. (For the full definition of the term see VbhA.45ff.; DA.I.124,125; Vism.527). gata [pp.]"gone, arrived at." āyatanagataṃ, therefore, may mean "gone into the very being" or "gone into one's mind-base", i.e. "deep-rooted, established". (āyatanagataṃ mama saraṇāgamaṇaṃ passa I.156).

upāsakasīlaṃ

The work upāsaka [m.] was used in early days to denote a lay disciple of the Buddha. But later in popular religion it has been used generally for those who observed eight precepts. Even at present in Buddhist countries upāsaka in popular usage means the devotee who observes eight precepts. It is obvious that the original meaning of this word had been changed by the time the UJ was written. sīla [nt.] "moral practice" or "precepts". Here upāsakasīla means "The precepts of the upāsaka", i.e. aṭṭhasīla or aṭṭhaṅgasīla. (upāsakasīlaṃ



hi attanā samādiyantena II.53).

### uposathasīlapālana

The usual verb for keeping, observing or protecting the sīla is rakkhana, as sīlaṃ rakkhati, rakkhanto, rakkhamāno etc. Here the word pālana has been used in the same sense. But  $\sqrt{pā}$  (pāleti) is generally used with such words as rajjaṃ, khettaṃ etc. Eight precepts are called uposathasīla because they are observed on the uposatha days. uposathasīlapālanaṃ "keeping or observing the uposathasīla". (uposathasīlapālanaṃ upāsakaj-anānaṃ II.55).

### gurukulam

The word guru for preceptor or teacher is well known in Pali, but the compound gurukula is foreign to Pali literature. In Skt. gurukula [nt.] means the house or the residence of a teacher (gurugrha), i.e. seat of learning.

"Vasan gurukule nityaṃ  
nityaṃ adhyayane rataḥ."

Mahābhārata, Śalya Parva (Godāyudha Parva), Adhyāya 40, Śloka 3.

"Āvṛttānaṃ gurukulād  
viprānāṃ pūjako bhaved."

Manusmṛti, ed. Nārāyaṇ Rām  
Āchārya, Bombay, 1946, 7.82, p.262

The use of the term gurukula in the UJ shows the Skt. influence or the influence of the Hindu tradition.

(gurukulam upasaṅkamtivā IX.11).

pariharitvā

duddatam

√dr (dryate) to respect, honour.--drta [pp.] respected, honoured. Skt. drta can be used in Pali as data. Cf. mrta > mata; ghrta > ghata. So duddata means dishonoured, ignominious, base, disgraceful, unrespected, miserable. (Yoniso paccavekkhitvā duddatañ ca daliddatam 11.164 in all MSS of the UJ). In the PTS editions of Ap.II.522; ThīgA.47: duggatam.

nirussāhena

Skt. nir+utsāha; ussāha energy, endeavour, effort. nirussāhena [instr.] "by (one who is) effortless" or "by the effortless". (Nirussāhena pana upāsakena pañcasīlāni yeva niccasīlavasena rakkhitaḥ II.62). See pariharitvā.

patthodanam

pattha is the Pali form of Skt. prastha which means a particular measure of capacity. Cf. Sinhalese pata. DPTS: Pattha [cp. late Skt. prastha] a Prastha, certain measure of capacity =  $\frac{1}{4}$  of Āḥaka; a cooking utensil containing one Prastha DhA.II.154; SnA 476 (cattāro patthā āḥakam). odana [m. & nt.] "boiled rice"; patthodanam, "a pattha of rice" or "prastha of rice". (Ath' assa patthodanam pacitam II. 171).

paṭipattiparādhīnā

paṭipatti [f.] conduct, practice; Skt. parādhīna [adj] subject to or dependent on. So paṭipattiparādhīnā means dependent on practices, i.e. (those who) follow the practices. (paṭipattiparādhīnā pi bhikkhu antovasse viriyārambham karont' eva II.55).

pariharitvā

The usual meaning of pariharati in Pali is "to take care of, to attend to (acc.), shelter, protect, keep up, preserve, look after". See DPTS. But in Skt. (pari -  $\sqrt{\text{hr}}$ ) it means "to avoid, leave, abandon, shun." pariharitvā has been employed here in the sense of parivajjetvā "having shunned", i.e. in the Skt. sense. This also indicates the Skt. influence on the author of the UJ. (agamanīyaṃ maggaṃ pariharitvā II.31; kuditthimagge parihatvā II.31)

pariharitabbam

pariharitabbam has been used in the sense of parivajjetabbam, "should be shunned". See pariharitvā. (ānantariyakammaṃ yathāvuttavidhinā pariharitabbam VI.22).

piyatamattā

piyatamattā, like the Skt. priyatamatvāt has been used here adverbially in the sense: "because of, owing to, on account of". piyatamattā "because (it is) dearest". (jīvitindriyassa sattānaṃ piyatamattā ca II.65).

phaladāyī

phaladāyī [adj.] giving or bearing fruits; [figurative] bringing in gain or profit. (saṃvaccharena phaladāyī vallijāti viya II.32).

Vañño

Vañña is the Pali form of Skt. Vanya. In Sinhalese Vanni = Tamil Vanniyan. Literal meaning: belonging to woods, wild; but in this context a particular dynasty or a Royal tribe. (Vanya > Vañña > Vanni). (For detail see under the authorship, pp. lx-lxii) (Pandubhūmaṇḍale yo bhū Vañño sāmāntabhūmipo IX.21).

sabrahmacārino

sabrahmacārin [adj. - n.], "a fellow student" or "a companion of religious life". But here the word has been used in the sense of sāvaka, i.e. a "hearer" or disciple. (satthu sabrahmacārino vā catusaccakamm-aṭṭhānakatham sutvā VIII.20).

sīladāyakena

Here sīla [nt.] means five or eight precepts. dāyaka [n.] is "the giver" or "donor". All Buddhists are expected to observe the five precepts daily. Those of pious mind observe the eight precepts twice or four times a month. A devotee or a monk recites or administers the precepts one by one for the observer. The observer repeats them after him. The person who administers the precepts is called sīladāyaka "giver of sīla or precepts". sīladāyakena [intrs.] by the given of sīla. (sīladāyakena vuttavidhinā vatvā pañcasikkhāpadāni samādiyāmi ti II.33).



11. INFLUENCE OF UJsubhena

subha[nt.] welfare, good, pleasantness, agreeable, cleanliness, beauty, pleasure; <sup>o</sup>vasena "as pleasure", "as agreeable" J.I.303, 304; asubha anything repulsive, disgusting or unpleasant Miln.136; J.III.243; <sup>o</sup>āsubha good and bad, pleasant and unpleasant Dhp. 409, p.58, Sn.633, p.121. But here subha is used for kusala "skilful deeds". Hardly we find it employed in this sense elsewhere. In the Abhidhamma the term sobhana is used for kusala-cetasika "skilful mental activities." Could it be that here is a confusion of terms: subha for sobhana? subhena [instr.] by a skilful deed. (kenaci subhena atthakkhanavinimmuttaṃ khaṇasampadaṃ sampādetvā IX.13)

Tidivāveranaṃ timalappabhavaṃ  
tividhassa gatiṃ tīṇāvaṇataṃ  
tividhassa pi duccharitassa hitaṃ  
tibhavubbhavasāsanenaṅkaraṃ.

Pibanti ye majjha asūdhakam te  
pipāsamattaṃ sabitāsaṇṭā  
te teṃ nidānaṃ parakeṇa dukkhaṃ  
kathaṃ sahisaṇṭi sugheṇarūpaṃ.

Harindasampattiṃ harindasāraṃ  
surindasampattiṃ surindasāraṃ  
kurindasampattiṃ kurindasāraṃ  
sa dullebbhekantasurāvirattiṃ.

11. INFLUENCE OF UJ

Although Gurūlugomi has stated these stanzas one after the other, the author of the UJ has taken them at random. Gurūlugomi, who flourished during the Polonnaruwa period,<sup>1</sup> is considered to be the most celebrated Sinhalese author throughout the history of Sinhalese literature. Although he does not mention the UJ in the Dharmapradīpikā which is his masterpiece, there are certain passages which appear to have been borrowed from the UJ. The detailed accounts of dāna and sīla that we find in the Dharmapradīpikā<sup>2</sup> are quite similar to those in the UJ. That Gurūlugomi has been influenced by the UJ can be shown from the fact that he also has included the three verses that appear in the UJ.<sup>3</sup> The three verses, the origin of which we could not trace, are as follows:

Tidivāvaranaṃ timalappabhavaṃ

tividhassa gatiṃ tijaṇāvamataṃ

tividhassa pi duccaritassa hitaṃ

tibhavubbhavasāsananāsakaraṃ.

Pibanti ye majjāṃ asādhukāṃ taṃ

pipāsamattaṃ sahitāsahantā

te taṃ nidānaṃ narakesu dukkhaṃ

kathaṃ sahiṣṣanti sughorarūpaṃ.

Narindasampatti narindaloke

surindasampatti surindamajjhe

munindasampatti mahārahante

na dullabhekantasurāvīratte.<sup>4</sup>

1 Sinhalese Lit. p.47.

2 Dharmapradīpikā, ed. Śrī Dharmārāma, Colombo, 1915, pp.90-139, 181-187

3 Ch.II.Par. 138, 139

4 Dharmapradīpikā, p.122

Although Gurulugomi has stated these stanzas one after the other, the author of the UJ has taken them at random. In elucidating the merits of sīla, Gurulugomi has taken the following passage from the UJ: "Sīla is a large ship to cross over the ocean of fear, a painting brush to embellish one's person, a milky ocean where the moon of merits rises, a bed of seed from which merits grow, a diamond casket filled with gems of virtue, a bunch of flowers swarming with bees of honour, a gesture summoning all luxuries, a personality that fears no death, a document which brings the whole world to submission, the earth bearing the great tree of heaven, a goad used on elephants' head bringing down serpents, gods and brahmas, a golden ladder to climb to a great palace like heaven, a chemical that purifies the bodies of all beings, a crest gem of the crown for the universal king-like doctrine, a wish-conferring tree that fulfils all wishes, a great lotus flower full of scent of virtue blossoming on the great lake of the Order, the great ocean where the triple gem is born, a lake of lotuses where swans roam like devotees, an autumnal sun that dispels the darkness of poverty, a source from which the spring of goodwill flows forth, a lion's claw that cleaves asunder the foreheads of elephants, namely defilements, the one vehicle to enter the city of Nibbāna, a great bridge for crossing over the ocean-like cycle of births, a foothold washed by the rays of crest gems of the crowns of numerous kings, a great cross-bar against the four hells, a heavy rain to extinguish the great fire of birth, decay and death, a monarch of doctrine who brings fearlessness to all

pp. 90, 91

Ch. 7, 38 ff.

Niśyāsangraha, p. 24-25

beings, an autumnal sun that removes the darkness of eight misfortunes, a great wealth for the householders like eight noble individuals and a great charm that protects the Order of the Buddha."<sup>1</sup>

The comparison of this passage with Ch.II.143 & 144 in the UJ will give a clear idea of how they resemble one another. Another example is the story of Āṅkura in the Dharmapradīpikā.<sup>2</sup> This is no doubt a direct translation of the story that appears in the UJ.<sup>3</sup>

As the UJ was written by Ānanda as a manual of the Buddhist doctrine for the use of the lay disciple, the Sinhalese writers who lived during the subsequent periods were so much influenced by it that they borrowed ideas from it. One of them was the author of the Pariccheda Pota.

This book which has been published under the title of Pariccheda Satara is attributed to Āgamacakravartī, whose name appears before that of Parākramapaṇḍita in the list of writers in the Nikāyasāṅgraha.<sup>4</sup> This book supposed to be written in the thirteenth century, comprises four chapters that deal with advice, generosity, morality and meditation, and is quite popular in Ceylon. It is apparent that the two chapters on generosity and morality were written under the influence of the UJ. When we compare these chapters with the accounts on dāna and sīla in the UJ,

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1 Dharmapradīpikā, pp. 126, 127

2 Ibid pp. 96, 97

3 Ch.V.38 ff.

4 Nikāyasāṅgraha, p.24-25



we can come to the conclusion that the author of the Pariccheda Pota has borrowed ideas from the UJ.<sup>1</sup> Here again we find the story of Ankura which is quite similar to that of the UJ.<sup>2</sup> The merits of morality and demerits of the evil deeds were given in this work just as they appear in the UJ,<sup>3</sup> but it is peculiar that the author of the Pariccheda Pota has not mentioned the name of UJ anywhere in this work.

Vāliveṭṭa Saraṇāṅkara, (1698-1778 A.D.) who was the last Saṅgharāja of Ceylon and the architect of the modern literary and religious revival in Ceylon, was a great author. Among the large number of books he composed, the Sārārthasaṅgraha, which is a compendium of Buddhist doctrine, is held in high esteem throughout the island. In this work, Saraṇāṅkara has cited the UJ three times. In his account of dhutaṅgas he says that he must point out how, according to the UJ, a layman should observe the ekāsanikaṅga. For this purpose he has given the full Pali passage that deals with the ekāsanikaṅga in the UJ.<sup>4</sup>

The second place where he cites the UJ is the account of the pattapiṇḍikaṅga. By quoting the entire Pali passage from the UJ, he shows how a lay devotee should observe the dhutaṅgas.<sup>5</sup> At the end of this description,

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1 Cf. Pariccheda Satara, ed. Nāvullē Dhammānanda & Devinuvara Rtanajoti, Colombo, 1955, pp. 70-156

2 Ibid. pp. 73-78

3 Ibid. pp. 110-125

4 Sārārthasaṅgraha, ed. Sugunasāra, Colombo, 1913, pp. 331-32

5 Ibid. pp. 335-36

Saraṇāṅkara states that in accordance with the UJ, the above mentioned two dhutaṅgas are fit for lay devotees both male and female (upāsakas and upāsikās).<sup>1</sup> In addition, there is a close resemblance between the story of Mahākappina in the UJ<sup>2</sup> and that in the Sārārthasaṅgraha.<sup>3</sup> Considering the Saraṇāṅkara's dependence on the UJ, one can conjecture that this story was also borrowed from the UJ by him.

Another author who was influenced by the UJ during the Kandyan period was Tibboṭuvāve Buddharakkhita who was the chief pupil of Saraṇāṅkara. He wrote a number of books of which the Śrī Saddharmovādasāṅgraha, a book on the doctrinal advice, has been considered to be of tremendous importance.<sup>4</sup> In this book many references were made to the UJ.

The fact that many stanzas like Tidivāvaraṇaṃ etc.<sup>5</sup> that are found in the UJ appear in the Śrī Saddharmovādasāṅgraha will reveal how far the author of the latter has been influenced by that of the former. Although Buddharakkhita does not mention the name of the UJ, he has taken the direct translation of passages of the UJ dealing with the consequences both good and bad of morality

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1 Sārārthasaṅgraha, pp.351

2 Cf. Ch. I. 185

3 Cf. Sārārthasaṅgraha, pp.378-391

4 Sinhalese Lit. op.cit.p.9

5 Śrī Saddharmovādasāṅgraha, ed.WJ.Wanigasekara, Kataluwa, 1925 p. 355

and demeritorious deeds.<sup>1</sup>

The author of the Śrī Saddharmovādasāṅgraha has mentioned the UJ four times. In order to show how a lay disciple should take the three refuges, he pointed out that one should do it according to the UJ and Paṭipattisaṅgaha.<sup>2</sup> Secondly he cites the UJ to point out the argument raised by the author of the UJ in connection with the observance of eight precepts. Although the Paṭipattisaṅgaha states that eight precepts can be observed throughout one's life, the UJ advises us to be deliberate in accepting these instructions.<sup>3</sup> The third place where he refers to the UJ is the account given of generosity.<sup>4</sup>

Finally he states that according to the UJ the lay disciple can enjoy happiness both in the worlds of forms (rūpaloka) and formless worlds (arūpaloka) as a result of morality.<sup>5</sup> A thorough examination of the Śrī Saddharmovādasāṅgraha will undoubtedly show that the accounts of ten meritorious deeds in the UJ have greatly influenced those in it.

Many are the minor Sinhalese authors who have used the UJ as a source. This must be one of the reasons why Moratoṭa Dhammakhandha, one of the pupils of Vāliviṭa Saraṇaṅkara translated the UJ into Sinhalese during the Kandyan period.

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1 Śrī Saddharmovādasāṅgraha, ed.W.J.Wanigasekara, Kataluwa, 1925 pp.337-375

2 Ibid. p.458

3 Ibid. p.466

4. Ibid. p.466

5 Ibid. pp.458-544

## 12. CONTEMPORARY INTEREST

### IN

### THE MAHĀYĀNA

After the decline of Abhayagiri Vihāra, the Mahāvihāra became predominant as the stronghold of Theravāda Buddhism. This does not mean that Mahāyāna Buddhism was neglected. As our author lived in the twelfth century and was acquainted with the Mahāyāna and other Indian systems, it would not be out of place to consider here whether Mahāyāna texts were studied during his day. It is a matter of history that in consequence of the successive advent of Mahāyāna lore such as the Vetulya-piṭaka (Skt. Vaitulya<sup>o</sup>) during the reign of Vohārikatissa (209 - 231 A.D.), the Dhammadhātu during the reign of Silāmeghavanṇa (518 - 531 A.D.), and the Vājiriyavāda during the reign of Sena I (833 - 853 A.D.), Abhayagiri Vihāra gradually became a centre of Mahāyāna Buddhism. Hsüan-tsang, who visited Ceylon in the seventh century, points out that the Abhayagirivāsins studied both Mahāyāna and Hīnayāna while Mahāvihāravāsins were restricted to Hīnayāna only.<sup>1</sup> Referring to this fact, Dr. W. Rahula says: "From this time onwards the Abhayagiri monks seem to have kept up constant contact with various Buddhist sects and new movements in India,

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1 On Yuan Chwang's Travels in India 629-645 A.D. II,  
op.cit. p.234



from which they derived inspiration and strength. They were liberal in their views, and always welcomed new ideas from abroad and tried to be progressive. They studied both Theravāda and Mahāyāna.<sup>1</sup>

After the decline of Abhayagiri Vihāra, the Mahāvihāra became predominant as the stronghold of Theravāda Buddhism. This does not mean that Mahāyāna Buddhism disappeared altogether from the island. It is true that as a matter of policy the Theravāda tradition ignored it altogether. But there is reason to believe that it continued to exist in some form or other for a long time. On the basis of literary and architectural evidence, scholars have now come to the conclusion that even Vajrayāna, the latest form of Mahāyāna Buddhism, existed in Ceylon as late as the 12th century, enjoying royal patronage.<sup>2</sup>

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1 History of Buddhism in Ceylon, by W. Rahula, Colombo, 1956, p.85; See Buddhist Records of the Western World, by S. Beal, Vol.II, London, 1884, p.247; Mahāyānism in Ceylon, by S. Paranavitana, Ceylon Journal of Science, Vol.II, 1928-1933, p.38

2 Vide Tāntric Influence on the Sculptures at Gal Vihāra, Polonnaruwa, by P.E.E. Fernando, University of Ceylon Review, January-April, 1960, pp.50-66

It is very necessary that the adherents of one system should have knowledge of the other. It seems that the Theravādins of the Polonnaruva period realised the great importance of this fact and began to study Mahāyāna Buddhism more thoroughly than ever before. The study of the grammatical and other works of Candragomin was prevalent in Ceylon during the mediaeval period.<sup>1</sup> This erudite Mahāyāna Buddhist was a pupil of Sthiramati, the author of the Mahāyānāvatāraśāstra and a follower of Asaṅga, an exponent of Vijñānavāda school.<sup>2</sup> Mahākassapa of Udumbaragiri himself wrote the Bālāvabodhana,<sup>3</sup> a standard Sanskrit grammar based on the Cāndra of Candragomin, probably to facilitate the study of Mahāyāna and other Buddhist texts written in Sanskrit. Theravādins have very frequently referred to and quoted from Buddhist Sanskrit authors.<sup>4</sup>

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- 1 See Mahāyānism in Ceylon, Ceylon Journal of Science, Vol.II. p.69
  - 2 See Literary History of Sanskrit Buddhism, by G.K. Nariman, Bombay, 1923, p.100
  - 3 Bālāvabodhana, ed. Paññāsāra, Colombo, 1895
  - 4 See References to Buddhist Sanskrit Writers in Sinhalese Literature, C.E. Godakumbura, University of Ceylon Review, Vol.I. No.1, April, 1943, pp.86-93

Saṅgharāja Sāriputta, who wrote a Tīkā on Ratnaśrījñāna's Pañcīkā was unparalleled in his Sanskrit knowledge. He is credited with the Padāvatāra, a concise Sanskrit grammar. In the colophon of the Abhidharmāṛtha-saṅgraha-Sanne his erudition is versified as follows:

"Yaṃ Cande Candabhūtaṃ nisitataramatiṃ  
Pāṇiniṃ Pāṇinīye  
sabbasmiṃ takkasatthe paṭutaramati yo  
kattubhūtaṃ va taṃ taṃ  
maññante Kālidāsaṃ kavijanahadaya-  
nandahetuṃ kavitte  
sā 'yaṃ lokatthasiddhiṃ vitaratu racanā  
tassa Sārīsutassa."<sup>1</sup>

This was probably added to the colophon by his pupil Sumaṅgala who wrote the Abhidhammattha-vibhāvinī on the basis of this Sanne. This, however, clearly says that Sāriputta was as profound in the Cāndra and Pāṇinī as Candragomin and Pāṇinī themselves; he was as well versed in all the logic as if he were its author and to thrill the poet with joy he was a Kālidāsa. It is beyond doubt, therefore, he must have had a profound knowledge of Buddhist logic as expounded by Buddhist logicians like Dinnāga and Dharmakīrti. The 'mango simile' which is used to illustrate the process

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1 AbhsS.276

of conscious-moments (cittakkhaṇāni) has been cited by him in his Sanne from the Āryasatyāvatāra:

"Suptaścūtasya mūle phalapatanaravāt

drṣṭvā c' ādāya caitat phalam atha paritā

pīdayitvā kareṇa

jñātvā pakvasvabhāvaṃ kila paribubhuje

taḍ rasākrṣṭacetāḥ

paścāt tālvādilagnaṃ rasam api ca saha-

śleṣmaṇā 'svādya śiśye."<sup>1</sup>

In support of the view that there is no cooling effect in the water-element (āpodhātu) Sāriputta cites the following stanzas:

"Dravatā saha vuttīni tīṇi bhūtāni samphusaṃ  
dravataṃ samphusāmi ti loko 'yam abhimaññati.

<sup>1</sup> Viśuddhimārga-Sanne (also called Mahāsanyasa),

Bhūte phusitvā saṇṭhānaṃ manasā gaṇhato yathā

paccakkhato phusāmi ti viññeyyā dravatā tathā."<sup>2</sup>

<sup>2</sup> Sinhalese Lit. p.50  
These stanzas are by Nāgabodhi, translated into Pali, perhaps, by Sāriputta himself though he simply attributed them to ancients (purātanas). Parākrama-bāhu II (1236-1270 A.D.), the author of the Viśuddhi-mārga-Sanne, who quotes them in their Sanskrit form,

Research Society, Vol. XXIV, Pt. III, 1938, vv. 190-193

<sup>3</sup> Śigvalokhādharmakāvya, ed. I.P. Minayeff, Zapiski,

1 AbhsS. p.106

2 Ibid. pp.153-154

<sup>4</sup> Jātakamālā ed. Hendrik Kern, Harvard Oriental

<sup>5</sup> Jātakamālā, Vol. I. Kumbhajātaka, No. 17, vv. 18, 22,

24, 27, 28

<sup>6</sup> Bodhicaryāvatāra, ed. Minayeff, Zapiski, IV, 1889;

ed. de la Vallée Poussin, Bibliotheca Indica,

Calcutta, 1901ff. Ch. V. v. 12, Ch. VI. v. 41



sometimes write Sāradvatīputra in lieu of Sāriputra (Pali Sāriputta) and it is interesting to note that mentions that these are by the Sthavira Nāgabodhi:

"Dravatā saḥavartīni trīṇi bhūtāni samprśan  
dravatvaṃ samprśamīti loko 'yam abhimanyate.

Sprtvā bhūtānām sansthānam yathā ṣaṣṭena grhṇataḥ  
bhrāntis sāksāt sprśamīti vijñeyā dravatā tathā."<sup>1</sup>

Gurūlugomi, who flourished during the Poḷonnaruva period<sup>2</sup> wrote a Sinhalese commentary on the Pali Mahābodhivaṃsa, called the Dharmapradīpikā where he cited a number of Mahāyāna works. The Buddhist Sanskrit writers so far traced in this work are Dharmakīrti,<sup>3</sup> Candragomin,<sup>4</sup> Āryaśūra,<sup>5</sup> and Śāntideva.<sup>6</sup> This shows that Gurūlugomi cited the Mahāyāna works like Pramānavārtika,<sup>7</sup> Śiṣyalekhādharmakāvya,<sup>8</sup> Jātakamālā<sup>9</sup> and Bodhicaryāvatāra.<sup>10</sup> Sanskrit authors

1 Viśuddhimārga-Sanne (also called Mahāsanyaya), ed. Saddhātissa, Kalutara, Part I, 1949; Part II, 1955, p.1075

2 Sinhalese Lit. p.50

3 Dharmapradīpikā, pp.2-3

4 Ibid. pp.79,80

5 Ibid. pp.114-115

6 Ibid. p.157

7 Pramānavārtikā, Appendix to Journal of Bihar Orissa Research Society, Vol.XXIV, Pt.III, 1938, vv.190-193

8 Śiṣyalekhādharmakāvya, ed. I.P. Minayeff, Zapiski, IV, vv.42,51,104

9 Jātakamālā, ed. Hendrik Kern, Harvard Oriental Series, 1891, Vol.I. Kumbhajātaka, No.17, vv.18,22, 24,27,28

10 Bodhicaryāvatāra, ed. Minayeff, Zapiski, IV, 1889; ed. de la Vallée Poussin, Bibliotheca Indica, Calcutta, 1901ff. Ch.V.v.12, Ch.VI.v.41

sometimes write Śāradvatīputra in lieu of Śāriputra (Pali Sāriputta) and it is interesting to note that the same vogue has been followed by Gurūgomi in his Dharmapradīpikā.<sup>1</sup> While describing the Buddha's taming of the intoxicated elephant Dhanapāla (Dhanapālaka) better known Nālāgiri, Gurūgomi cites the following stanza in his Amāvatura from a Sanskrit Buddhist work called Pādapaṅkajastavaka:

"Gaṇḍasthalīluṭhitadānamaṣīniṣeka-  
bhrāntonnadadbhramaramāṇḍalaḍiṇḍimena  
krodhoṣmaṇābhidavatā Dhanapālakena  
pādadvaye prāṇatam āryadhrtāṅkuṣe te."<sup>2</sup>

Another writer who has made use of two Buddhist Sanskrit works, Jātakamālā of Āryaśūra and Jātakastava of Jñānayaśas<sup>3</sup>, during the same period is the author of the Sasadāvata, a Sinhalese ornate poem.<sup>4</sup> In praising the Bodhisatva, the Vyāgrījātaka and the Hastijātaka are alluded to in different words from these two works.<sup>5</sup>

1 Dharmapradīpikā, op.cit. p.246

2 Amāvatura, ed. W. Sorata Nāyakathera, Wellampitiya, 1954, p.141

3 Jātakastava, ed. H.W. Bailey, Bulletin of the School of Oriental Studies, London Institution, IX, 1939, pp.851ff.; ed. D.R. Shackleton Bailey in Asiatica (Festschrift Weller), Leipzig, 1954, p.22ff. vv.5-6

4 Sasadāvata, ed. Aturuvālle Dhammapāla, Colombo, 1934, cf.vv.275,276

5 Sinhalese Lit. pp.146-148

The study of the Mahāyāna texts received impetus more vigorously during the succeeding period of Daṁbadeṇiya. In fact, some of the Mahāyāna ideals were quietly penetrating into the minds of the followers of Theravāda Buddhism. One of the high ideals of Mahāyāna Buddhism is that every one should endeavour to become a Bodhisatva, and eventually a Buddha. One of the pious ministers of king Parākramabāhu II, Devapratirāja by name, moved by compassion, gave away all his possessions together with his wife and children as gifts, while uttering the wish: May I be a Buddha.<sup>1</sup> In order to create such an aspiration for Buddhahood (Buddhatva) in the king too, the minister requested Buddhaputra of Mayurapāda Pariveṇa to write the Pūjāvaliya which appraises the sublime state. Dr. Paranavitana is right in the assertion that the author of the Pūjāvaliya appears to have come under the influence of the Mahāyāna teachings. In the introductory chapter of his work, he has a rather long argument to establish that it is only the state of a Bodhisatva that is worth striving for and the attainment of Nirvāṇa by being an arhat or pratyekabuddha should not be one's aim.<sup>2</sup> The king was so enamoured with the work that it was recommended to the public and was taken in procession on the Royal elephant.<sup>3</sup>

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1 Cv.ii, Ch.86.vv.7,8; Pūjāvaliya, ed. Saddhātissa, Kalutara, 1930, Ch.34. p.745

2 Mahāyānism in Ceylon, Ceylon Journal of Science, Vol.II.p.70

3 Pūjāvaliya, op.cit.Ch.34.p.755

In the same period the Hatthavanagalla-vihāravamsa, a Pali campū was written mainly to depict the career of a Bodhisatva in the king Siri Saṅghabodhi. In this work the author, possibly Anomadassi, has borrowed twenty ślokas from the Āryasūra's Jātakamālā and several passages such as Śukanāsa's speech from the Bāṇabhaṭṭa's Kādambarī<sup>1</sup> and put them into Pali. It seems that it was a general practice among the Sinhalese and Pali scholars of this period to quote Sanskrit works freely or to borrow subject matters from them. The author of the Rūpasiddhi-Sanne has cited a work of Mātreceṭa<sup>2</sup> and the Jātakamālā<sup>3</sup>. There are citations from the Jātakamālā in the Purāṇa Kāvyaḍarśa-Sanne and the Subodhālankāra-Sanne. In his ornate composition called Butsarana Vidyācakravartī has borrowed phrases and ideas from the Lalitavistara.<sup>4</sup>

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- 1 Kādambarī, ed. Kāśināth Panduranga Parab, Bombay, 1921, p.196; cf. Hatthavanagallavihāravamsa, PTS, Ch.2
  - 2 Rūpasiddhi-Sanne, op.cit.p.3
  - 3 Ibid. p.8
  - 4 e.g. compare the alluring words of Māra's three daughters in both the works: Butsarana, ed. Sorata Nāyakathera, Colombo, 1945, p.17 and the Lalitavistara, ed. S. Leufmann, Halle, 1902 & 1908, pp.321-323; ed. Rajendra Lal Mitra in Bibliotheca Indica, Calcutta, 1877, pp.406-408; ed. P.L.Vaidya, Mithila Institute, Darbhanga, 1958, pp.234-235



The Viśuddhimārga-Sanne of Parākramabāhu II, mentioned above, is a mine of quotations from Pali, Sinhalese and Sanskrit works. Some of the works quoted which may have come to be extinct, if they are not resting in the 'inaccessible' Vihāra libraries, are as follows:

Some of the above are undoubtedly Sanskrit texts which Sannyaya, another old glossary to the Visuddhimagga. References to this are to be found in the following pages of the Viśuddhimārga-Sanne: 22, 24, 26, 29, 128,<sup>1</sup> 245, 253, 278, 323, 331, 344, 356, 365, 436, 479, 480, 484, 499, 502, 509, 523, 556, 556, 613, 619, 655, 659, 664, 697, 783, 792, 816, 933, 938, 941, 951, 953, 968, 971, 978, 986, 987, 998, 1005, 1008, 1026, 1031, 1041, 1044, 1051, 1054, 1056, 1083, 1107, 1120, 1127, 1129, 1131, 1132, 1133, 1135, 1139, 1141, 1142, 1153, 1164, 1169, 1180, 1196, 1211, 1213, 1215, 1224, 1227, 1243, 1247, 1271, 1276, 1338, 1351, 1378, 1406 etc.

Nissandeha Sannyaya,<sup>1</sup> p.3.

Abhidharmāvatāra,<sup>2</sup> p.3.

Sumanāvatāra, p.3.

Silisannyaya,<sup>3</sup> pp.344,1134.

Peṭṭaka, p.1679.

Nidānavarga Aṭuvā, pp.1247,1248.

Vijam Avatāra Sannyaya, p.1121,1124,1132.

Dharmavibhāgaṭīkā, p.1044.

Jotiya Anuṭīkā, p.1378.

Purāṇa Aṭuvāva, p.1023.

Jñeyasampattiṭīkā, pp.1042,1044,1069.

1 This is also called Vanavinisa-Sanne written to the Buddhaddatta's Vinayavinicchaya by the same king.

2 This may not be the Abhidhammāvatāra of Buddhaddatta.

3 This may be a concise glossary to the Visuddhimagga.

Bhāṣya, p.1069, and Bhāṣyaṭīkā, p.1069 of the Jñeyasampattiṭīkā. Āryasatyāvatāra, p.1042. Abhidharmakośa, pp.1043, 1187.

Some of the above are undoubtedly Sanskrit texts which are not known to us except Abhidharmakośa of Vasubandhu.

The Buddhist Sanskrit scholars to be traced in this work include:

Rāhulapāda (p.479): According to citations made here he may be an author of grammatical works, and identical with Rāhulabhadra referred to by Vasubandhu in his Pratītyasamutpādayākhyā.<sup>1</sup>

Jotipāla (pp.1060,1098): The quotations from Āryasatyāvatāra bear resemblance to the quotations attributed to Jotipāla. He may, therefore, be the author of Āryasatyāvatāra. Nikāyaśaṅgraha<sup>2</sup> and the Cūlavamsa<sup>3</sup> refer to a Jotipāla who hailed from the continent of India

1 JRAS (Ceylon Branch), July, 1930, p.613

2 Nikāyaśaṅgraha, p.17

1 See History of Ceylon, Vol.I, op.cit. 381-382

3 Cv. XIII, vv.40-50

2 Journal of the Bihar and Orissa Research Society, XIII, pt.I, p.45

and worsted the Vaitulyavādins during the reign of Aggabodhi I (571-604 A.D.).<sup>1</sup> This Jotipāla may be identical with the author referred to in the Viśuddhi-mārga-Sanne.

Nāgabodhi (p.1075): The stanzas quoted in the Abhidharmārthasaṅgraha-Sanne as well as in the Viśuddhimārga-Sanne indicate that he may be an author of a kārikā on the Abhidharma. The author of the Samājamandalopayika, a manuscript found in Tibet, is Nāgabuddhi.<sup>2</sup> The similarity of the name tends to identify both the writers as one.

Dinnāga (c.425 A.D.), p.1053: We come across the name of Dīghanāga to whom is attributed the following stanza:

"Samprāptasamprayoge ca  
yad iṣṭam rūpaśabdayoḥ  
vicchinnaṣṭhivijñānam  
tannairantaryabādhakam."

No doubt the name of the father of Buddhist logic has been erred here as Dīghanāga by copyists.

1 See History of Ceylon, Vol.I, op.cit.381-382

2 Journal of the Bihar and Orissa Research Society, XXIII, pt.1, p.45

Quotations have been made from the Vākyapradīya of Bhartṛhari (p.522) and the Saundara-nandakāvya of Aśvaghoṣa (p.34). Allusions have been made to the Mādhyamikakārikā of Nāgārjuna (pp.1261, 1263) and Nyāyabindu of Dharmakīrti. In addition, we find numerous unidentified Sanskrit quotations scattered throughout this voluminous work (pp.2, 59, 480, 495, 1034, 1035, 1036, 1037, 1039, 1042, 1043, 1053, 1062, 1079, 1082, 1083, 1086, 1091, 1104, 1106, 1110, 1119, 1130, 1136, 1169, 1178, 1190, 1213, 1214, 1217, 1219, 1220, 1250, 1344, 1345, 1369, 1688); they also must surely be from the Buddhist Sanskrit works.

The pernicious views of the Abhayagirivāsins, pp.194, 647, 1015, 1017, 1018, 1050, 1070, 1726, Mahāsaṅghikas, p.1050, Sarvāstivādins, p.540, Mahīśāsakas, p.1127, Tripiṭaka Cūḷābhaya, p.593, Tripiṭaka Cūlanāga, p.955, Vasudharma, p.1050, Mahādatta, p.1642, Revatācārya, pp.1296, 1301 and Kaṇāda, pp.1051, 1332

have been pointed out and refuted. It is already clear that the king was not restricted to Buddhist works. The following stanza has been quoted from the Bhagavadgītā in Pali form (p.1331):

"Vatthāni jinnāni yathā pahāya  
navāni gaṇhāti naro parāni  
nikkhippadehaṃ idha jinṇam eva  
 gaṇhāti atthābhinavaṃ sukhehi."<sup>1</sup>

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1 Cf. Bhagavadgītā, II.22



The orthodox Hindu Law book, Manusmṛti has been cited (p.757) and the theory of evolution advocated by Sāṅkhya Philosophers has been refuted (p.1236). The king has quoted the aphorisms of Pāṇinī, (pp.530, 531, 1250, 1253, 1256 &c.) in support of his grammatical analysis and the nyāyasārapadapañcikā (p.1254) for etymological derivations.

The influence of Sanskrit rhetoric is clearly visible in the Kavsilumina,<sup>2</sup> a Sinhalese epic composed by the king Parakramabāhu II.

The above sketchy discussion is perhaps sufficient to show to what extent the Sanskrit texts were studied during the periods, both of Poḷonnaruva and Daṁbadeniya. There must have been a long tradition behind it. If for no other purpose, the adherents of Mahāvihāra too must have studied these texts for the sake of defending their own position.

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1 Manusmṛti, IX, 138

2 Kavsilumina, ed. Siddhārtha, Govt. Press, Colombo, 1926

## ABBREVIATIONS

All editions Pali Text Society unless  
otherwise stated.

A	Āṅguttara Nikāya
AA	Āṅguttara Nikāya Aṭṭhakathā = Manorathapūraṇī
Ap	Apadāna
ApA	Apadāna Aṭṭhakathā = Visuddhajānavilāsinī
Abv	Abhidhammatthavibhāvinī Tīkā, ed. Paññāsāra and Wimaladhamma, Colombo, 1933
Abhs	Abhidhammatthasaṅgaha, ed. T.W. Rhys Davids, JPTS. 1884
AbhsS	Abhidhammatthasaṅgaha-Sanne, ed. Paññāmolī, Fourth edition, Colombo, 1950
Avś	Avadānaśataka, ed. Speyer, (Bibliotheca Buddhica III), 1906 - 09
Abvi	Abhidhammatthavikāsinī, ed. A.P. Buddhadatta, Ambalangoda, 1961
It	Itivuttaka
ItA	Itivuttaka Aṭṭhakathā = Paramatthadīpanī
UJ	Upāsakajanālaṅkāra
UdA	Udāna Aṭṭhakathā = Paramatthadīpanī
Kvt	Kaṅkhāvitaranī
Kvu	Kathāvatthu
Khp	Khuddakapāṭha
KhpA	Khuddakapāṭha Aṭṭhakathā = Paramatthajotikā

Gv	Gandhavaṃsa, ed. J. Minayeff, JPTS, 1886
Cv	Cūlavāṃsa
J	Jātaka ( <u>with</u> Aṭṭhakathā)
Tkg	Telakaṭāhagāthā, ed. E.R. Goonaratne, JPTS. 1884
Thag	Theragāthā
ThagA	Theragāthā Aṭṭhakathā = Paramatthadīpanī
Thīg	Therīgāthā
ThīgA	Therīgāthā Aṭṭhakathā = Paramatthadīpanī
D	Dīgha Nikāya
DA	Dīgha Nikāya Aṭṭhakathā = Sumaṅgalavilāsinī
Dhp	Dhammapada
DhpA	Dhammapada Aṭṭhakathā
Dhs	Dhammasaṅganī
DhsA	Dhammasaṅganī Aṭṭhakathā = Atthasālinī
Dvy	Divyāvadāna, ed. E.B. Cowell and R.A. Neil, Cambridge, 1886
Nd2	Cullaniddesa
NdA1	Niddesavaṇṇanā = Mahāniddesa Aṭṭhakathā = Saddhammapajjotikā
Pps	Paṭipattisaṅgaha MS.
Pv	Petavatthu
PvA	Petavatthu Aṭṭhakathā = Paramatthadīpanī
Ps	Paṭisambhidāmagga
PsA	Paṭisambhidāmagga Aṭṭhakathā = Saddhammapakkāsinī
BM.Abv	Buddhadatta's Manuals: Abhidhammāvatāra

Buv	Buddhavaṃsa
BuvA	Buddhavaṃsa Aṭṭhakathā = Madhuratthavilāsinī
M	Majjhima Nikāya
MA	Majjhima Nikāya Aṭṭhakathā = Papañcasūdanī
Miln	Milindapañha, ed. V. Trenckner, PTS, <u>reprinted</u> , 1962
Mtu	Mahāvastu, ed. É. Senart, 3 Vols., Paris, 1882-1897
Mhv	Mahāvamsa
Vin	Vinaya
VinA	Vinaya Aṭṭhakathā = Samantapāsādikā
Vitm	Vimuttimagga, Trn. Rev. N.R.M. Ehara, Soma Thera and Kheminda Thera, Colombo, 1961
Vism	Visuddhimagga
Vbh	Vibhaṅga
VbhA	Vibhaṅga Aṭṭhakathā = Sammohavinodanī
Vv	Vimānavatthu
VvA	Vimānavatthu Aṭṭhakathā = Paramatthadīpanī
S	Saṃyutta Nikāya
SA	Saṃyutta Nikāya Aṭṭhakathā = Sāratthappakāsinī
Sdms	Saddhammasaṅgaha, ed. N. Saddhānanda, JPTS, 1890
Sn	Suttanipāta
SnA	Suttanipāta Aṭṭhakathā = Paramatthajotikā
SAT	Saṃyutta Nikāya Aṭṭhakathā Tīkā = Līnatthappakāsinī MS.
Sdhp	Saddhammapāyana, ed. Richard Morris, JPTS. 1887



SsA	Suttasaṅgahaṭṭhakathā, ed. B. Siri Piyaratana, Colombo, 1929
Sād	Sāratthadīpanī I, ed. Biharpola Devarakkhita, Colombo, 1914
Sāsṅ	Sāsanavaṃsa

Additional abbreviations

acc.	=	accusative, according to
adj.	=	adjective
Ch.	=	Chapter
Cor.	=	Corrected
cp.	=	compare
DPTS	=	Dictionary of the Pali Text Society
ed.	=	edited
EI	=	Epigraphia Indica
EZ	=	Epigraphia Zeylanica
f	=	feminine
GB	=	Great Britain
instr.	=	instrumental
JPTS	=	Journal of the Pali Text Society
JRAS	=	Journal of the Royal Asiatic Society
Lit.	=	Literature
m.	=	masculine

n.	=	noun	
nt.	=	neuter	
Par.	=	Paragraph or Paragraphs	
Pl.	=	Plural	
p.	=	page	
pp.	=	past participle, pages	
Skt.	=	Sanskrit	
v.	=	verse	
vv.	=	verses	

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NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

[ I. SARĀṆASTILANIDDESO ]

- [1] Visuddhavaṇṇaṃ Sugataṃ namitvā  
suvāṇṇitaṃ dhammavaraṇi ca tena  
tathā vimuttaṃ gaṇaṃ aṅgaṇehi  
Upāsakālaṅkaraṇaṃ karissaṃ.
- [2] Vatthuttayaṃ ye samupāsamānā<sup>1</sup>  
upāsakattaṃ abhisambhūṇanti  
te bhūsayantā saraṇādivaṇṇā<sup>2</sup>  
Upāsakālaṅkaraṇā<sup>3</sup> ti vuttā.<sup>4</sup>
- [3] Tesāṃ guṇānaṃ janabhūsaṇānaṃ  
sandīpakattā pana esa gantho<sup>5</sup>  
viññūhi saddatthanusārato vā<sup>6</sup>  
Upāsakālaṅkaraṇo<sup>7</sup> ti ñeyyo.<sup>8</sup>
- [4] Yato nidānādikathāvihīnato<sup>9</sup>  
nayākulattā Paṭipattisaṅgaho  
purātano so 'bhinavāvatāriṇaṃ<sup>10</sup>  
na kiñci pīṇeti<sup>11</sup> Jinānusatthiyaṃ.<sup>12</sup>
- [5] Ādāya suttantarato pi sāraṃ<sup>13</sup>  
anākulaṃ 'dāni kathīyate<sup>14</sup> so  
mañihi nekākarasambhavehi<sup>15</sup>  
chekā hi kubbanti<sup>16</sup> kirīṭaseṭṭhaṃ.

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1 B samupāyamānā 2 K2P1P2 °vaṇṇaṃ 3 K2 °karaṇaṃ  
4 B vuttaṃ 5 B gandho 6 R ca 7 CGHK1K2P1P2SV °karaṇā  
8 CGHK1K2P2 neyyo P1V ñeyyā 9 R nidānāni° 10 B hi  
navāvakāriṇaṃ P1P2 hi na cāvatāriṇaṃ 11 R pīṇoti  
12 B Jinārusatthiyaṃ 13 W sāra 14 K2 kathīyato  
15 B nekārakasam° 16 B Kuppanti

[6] Issārivaggañ<sup>1</sup> ca niraṃkaritvā<sup>2</sup>  
sodhetva<sup>3</sup> vikkhepamalañ ca sammā  
saddhādhanā sādhujanā sapaññā  
tamme nisāmentu pasannacittā.

[7] Tattha Upāsakālaṅkaraṇaṃ karissam ti ettha  
upāsakā alaṅkaronti<sup>4</sup> attabhāvaṃ etehi ti upāsakālaṅ-  
karaṇā ti ye saraṇādayo guṇā vuttā, te ca pana sammā  
adhisīlādīnaṃ<sup>5</sup> vasena sakalabuddhavacanapariyāpannā<sup>6</sup>  
ti<sup>7</sup> pi<sup>8</sup> suttābhiddhamavinayasāṅkhātesu<sup>9</sup> tīsu piṭakesu  
bāhullena<sup>10</sup> suttantapiṭakapariyāpannā.<sup>11</sup> [8] Tath' eva  
Dīghanikāya - Majjhimanikāya - Samyuttanikāya -  
Anguttaranikāya - Khuddakanikāya - saṅkhātesu pañcasu  
nikāyesu Khuddakanikāya - pariyāpannā. [9] Tattha pi  
navāṅgaṃ satthusāsanaṃ tīhi<sup>12</sup> piṭakehi saṅgaṇhitvā<sup>13</sup>  
vācanāmaggaṃ<sup>14</sup> āropentehi pubbācariyehi ye iminā<sup>15</sup>  
maggena devamanussā upāsakabhāvena vā pabbajitabhāvena  
vā sāsanaṃ otaranti, tesam sāsanaotārassa maggabhūto  
yo<sup>16</sup> Khuddakapāṭho vutto, visesato tattha pariyāpannā.  
[10] Tattha ca vuttānaṃ sīl samādhīpaññādīnaṃ guṇānaṃ  
saraṇattayaṃ eva sammā<sup>17</sup> ādi, yasmā ca: "Yato kho  
Mahānāma upāsako Buddhaṃ saraṇaṃ gato hoti, dhammaṃ  
saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti ettāvata  
kho Mahānāma upāsako hoti<sup>18</sup>"\* ti ca vuttaṃ. Tasmā

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\* A.IV.220

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1 B Iyādivaggañ 2 R tiraṃ<sup>o</sup> 3 BP2 sodhetvā 4 K2 upāsaka  
alaṅ<sup>o</sup> 5 R sammādisilādīnaṃ 6 CGHK1K2PlV sakalaṃ<sup>o</sup>  
7 PlP2<sup>o</sup> pannāni 8 B omits 9 S<sup>o</sup> saṅkhyātesu 10 R bāhulena  
11 P2<sup>o</sup> piṭakaṃ pariyā<sup>o</sup> 12 R tīsu 13 P2 saṅganāhitvā  
14 PlP2R vacanāmaggaṃ V vacanamaggaṃ 15 P2 Ye'minā  
16 R so 17 HRS yammā BK1 yasmā K2 yam 18 W MSS  
ettāvata kho Mahānāma upāsako hoti omit

sakalabhītānaṃ dharanīriva<sup>1</sup> sabbesam pi upāsakagaṇānaṃ<sup>2</sup>  
ratanattayam eva patiṭṭhā ti.

[11] Paṭhamam tāv'ettha-"Buddham saraṇam gachhāmi, dhammam  
saraṇam gachhāmi, saṅgham saraṇam gachhāmi"\* ti<sup>3</sup> yad adam  
Saraṇāgamanasuttaṃ<sup>4</sup> vuccati. Tassa pana attatthaparattabhedānam  
atthānaṃ sūcanādito suttabhāvo veditabbo. [12] Tathā h'esa att-  
hānaṃ sūcanato<sup>5</sup> ganthanato<sup>6</sup> suṭṭhu Bhagavatā hitasukhāvahanākārena<sup>7</sup>  
veneyyajjhāsayanulomena vuttattā, sassam<sup>8</sup> iva phalam atthānaṃ  
passavanato, gāvī viya thaṇṇam<sup>9</sup> atthakhīrapaggaharāpanato<sup>10</sup> mahesī  
viya cakkavattigabbham suṭṭhu<sup>11</sup> atthe rakkhanato, vikiritum  
appadānaṃ pupphānaṃ viya suttaṃ<sup>12</sup> atthe saṅgahetvā vikiritum  
viddhamsitum<sup>13</sup> appadānato,<sup>14</sup> athavā gahetabbāpanetabbatṭhānassa<sup>15</sup>  
pamāṇabhūtaṃ<sup>16</sup> vaḍḍhakīsuttaṃ<sup>17</sup> iva gahetabbāpanetabbassa  
atthānatthassa pamāṇabhūtattā cā ti suttan ti vuccati.

[13] Vuttañ ca :

"Atthānaṃ sūcanato suvuttato<sup>18</sup> 'tha sūdanato<sup>19</sup>  
suttānaṃ<sup>20</sup> suttasabhāgato ca suttaṃ<sup>21</sup> suttan<sup>22</sup> ti vuccatī"<sup>+</sup> ti.

[14] (i) Tam pan'etaṃ suttaṃ kena bhāsitaṃ?

(ii) Kattha bhāsitaṃ?

(iii) Kadā bhāsitaṃ?

(iv) Kasmā bhāsitaṃ? ti.

[15] Vuccate:

(i) Kena bhāsitan ti<sup>23</sup> ti? Tena Bhagavatā arahatā  
jānatā passatā sammāsambuddhena Bhāsitaṃ.<sup>24</sup>

(ii) Kattha bhāsitan ti Bārāṇasiyaṃ Isipatane Migadāye  
bhāsitaṃ.

\* Khp. I; Vin.I.22, Cf.I.24 + DA. 17; DhsA. 19

1 B sakalabhūtanaddharakīriva 2 B upāsakagaṇānaṃ 3 GK2PlP2V ti  
omit 4 BPlP2S Saraṇagamana<sup>o</sup> 5 P2 sucatato 6 B gandhanato P2  
hatthato 7 G<sup>o</sup> vahatākārena 8 PlP2 yassam 9 R taṇṇam 10 BR<sup>o</sup> khīraṃ  
paggharāpanato S<sup>o</sup> khīrappaggha<sup>o</sup> 11 B suṭṭhum 12 PlP2V sutta  
13 R visuddhanasitum 14 B asabbadānato 15 C gahetabbatṭhānassa  
R<sup>o</sup> tabbatṭhānassa 16 B pamānaṃ bhūtaṃ R pamāṇabhūta 17 G vaḍḍhati  
suttam 18 B savanato adds 19 B thassūdanato 20 CHK2PlP2RV suttanā  
K2 suttanu G suttanā 21 B omits 22 R suttanā 23 BCGHK1K2PlP2SV  
kena bhāsitan ti omit 24 G bhāsita



(iii) Kadā bhāsitan ti āyasmante<sup>1</sup> Yase<sup>2</sup> saddhiṃ saḥāyakehi arahattaṃ patte<sup>3</sup> ekasaṭṭhiyā arahantesu bahujanahitāya sukhāya dhammadesanaṃ karontesu bhāsitaṃ.\*

(iv) Kasmā bhāsitan ti<sup>4</sup>? Pabbajjatthañ ca upasampadatthañ ca bhāsitaṃ<sup>+</sup>.

[16] Ettāvatā kenna desitan<sup>5</sup> ti ādayo pañhā na suṭṭhu pākatā honti. Apākaṭesu pana tesu abhinavānaṃ upāsakopāsikajanānaṃ<sup>6</sup>, 'ko Bhagavā, arahā nāma ko 'ti<sup>7</sup> ādinā citte saṃsayo uppajjati. Sañjātakāṅkhānaṃ pan 'etesam pītipāmojjaṃ<sup>8</sup> na siyā. Asati ca pītipāmojje<sup>9</sup> saraṇāgamanavasena<sup>10</sup> sāsanoṭāro<sup>11</sup> ca<sup>12</sup> na siyā ti, tesam kaṅkhāvicchedanattaṃ<sup>13</sup> pasādananattaṃ<sup>14</sup> ca vitthārato<sup>15</sup> tad evañ ca veditabbaṃ.

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\* See Vin. I. 20 + See Vin.I.22.

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1 P2 āyasmantena R āyasmanto V āyasmantehi 2 CGHK1K2PlSV yasehi PlP2 yasena 3 V pattesu 4 V Kasmā bhāsitan ti omits 5B dassitan 6 B upāsakopāsaka<sup>o</sup> 7 B honti 8 B piti<sup>o</sup> 10 PlG Saraṇagamana<sup>o</sup> 11 R sāsanoṭaraṇa 12 B va 13 B kaṅkhāviniccheda<sup>o</sup> 14 B pasādanattaṃ 15 PlP2 Vitthareto

14 B naṃ R omits 15 B Buddhaṅguro B Buddhaṅguro V Buddhaṅguro 16 B saṅkhyeyānaṃ 17 B mātṭhaka 18 B vyākaraṇato 19 B vyākaraṇato G22 vyākaraṇato PlP2V vyākaraṇato

[17] (i) Kena bhāsitan ti? Yo ito

Kappasatasahassādhikānaṃ<sup>1</sup> catunnaṃ asaṅkheyyānaṃ<sup>2</sup>  
 matthake Amaravatī nāma<sup>3</sup> Sumedho nāma Brahāmanakumāro  
 hutvā sabbasippesu nipphattiṃ patvā mātāpitunnaṃ<sup>4</sup>  
 accayena anekakoṭṭisaṅkhaṃ<sup>5</sup> dhaṇaṃ pariccajitvā  
 isipabbajjaṃ pabbajitvā Himavante vasanto jhānābhikkhāṃ<sup>6</sup>  
 nibbattetvā<sup>7</sup> ākāseṇa gacchanto Dīpaṅkaradasabalassa<sup>8</sup>  
 Sudassanavihārato Rammanagarappavesanattāya<sup>9</sup> maggaṃ  
 sodhiyamānaṃ disvā sayam pi ekaṃ paḍesaṃ gahetvā tasmaṃ  
 asodhite yeva āgatassa satthuno attānaṃ setuṃ katvā  
 kalale attharittvā 'satthā sasāvakaśaṅho<sup>10</sup> kalale<sup>11</sup>  
 anakkamittvā maṃ akkamanto gacchatū<sup>12</sup> ti nippanno.<sup>13</sup>

[18] Satthā taṃ<sup>14</sup> disvā—"Buddhaṅkuro<sup>15</sup> esa anāgate  
 kappasatasahassādhikānaṃ catunnaṃ asaṅkheyyānaṃ<sup>16</sup>  
 pariyosaṇe<sup>17</sup> Gotamo nāma Buddhō bhavissatī"\* ti  
 vyākato.<sup>18</sup>

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\*Cf. J.I.15; ApA.17

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- 1 P2 °ssādhinaṃ 2 B asaṅkheyyānaṃ 3 CGHK2VP1 B Amaranagare  
 K1RS Amaravatīnagare 4 B matā omits 5 K2 °saṅkha  
 6 S jhānābhikkhā 7 B nippattettvā 8 P1P2 Dibbakara°  
 9 B Rammanagaraṃ pavi° R °pavisana° 10 P2 sāvaka°  
 11 G sakale 12 K2P1P2 gacchantū 13 B nippanno  
 14 K2 naṃ R omits 15 B Buddhaṅguro R Buddhaṅkuro V Buddhaṅkura  
 16 B asaṅkheyyānaṃ 17 BR matthake 18 C vyākaraṇato  
 HR vyākaraṇo GK2 vyākaraṇato P1P2V vyākatena

- [19] Tassa satthuno aparabhāge -  
 Koṇḍañño Piyadassī  
 Maṅgalo Atthadassī  
 Sumano Dhammadassī  
 Revato Siddhattho<sup>2</sup>  
 Sobhito Tisso  
 Anomadassī<sup>1</sup> Phusso  
 Padumo Vipassī  
 Nārado Sikhī  
 Padumuttaro Vessabhū  
 Sumedho Kakusandho  
 Sujāto Koṇāgamano  
 Kassapo ti lokam obhāsetvā uppannānaṃ<sup>3</sup> imesam pi  
 tevīsatīyā<sup>4</sup> Buddhānaṃ santike laddhavyākaraṇo<sup>5</sup> [20] dasapāramiyo  
 dasa-upapāramiyo dasaparamatthapāramiyo ti samatimsapāramiyo  
 pūretvā Vessantarattabhāve<sup>6</sup> t̥hito paṭhavikampanādīmahādānāni<sup>7</sup>  
 datvā puttadāraṃ pariccajitvā āyupariyosāne<sup>8</sup> Tusitapure  
 nibbattitvā<sup>9</sup> tattha yāvatāyukaṃ t̥hatvā dasasahassīcakkavāladevatā-  
 hi<sup>10</sup> sannipatitvā -  
 [21] "Kālo 'yaṃ<sup>11</sup> te<sup>12</sup> mahāvīra, uppajja mātukucchiyaṃ,  
 sadevakaṃ tārāyāto bujjhassu amataṃ padan"\* ti -  
 yācīto pañcamahāvilokanāni viloketvā tato cuto Sakya-  
 rājakule<sup>13</sup> paṭisandhiṃ gahetvā tattha mahāsampattiyā parihariya-  
 māno<sup>14</sup> anukkamena bhadrāyobbanāṃ patvā tiṇṇaṃ utūnaṃ anucchavikesu  
 tīsu pāsādesu<sup>15</sup> devalokasiriṃ<sup>16</sup> viya rajjasirim anubhavanto  
 [22] uyyānakīlāya gamanasamaye<sup>17</sup> anukkamena jīṇṇavyādhimatasaṅ-  
 khāte<sup>18</sup> tayo devadūte disvā sañjātasaṃvego nivattitvā<sup>19</sup>  
 catutthavāre pabbajitaṃ disvā 'sādhū vata pabbajjā'ti<sup>20</sup>

\* Buva. 53; UdA. 149

1 B Anomadassi 2 S Siddhatto 3 B uppannaṃ 4 B tevi<sup>0</sup> 5 B laddha-  
 byā<sup>0</sup> 6 Pl Vessantarabhāve 7 B paṭhavī 8 B āyuhāpariyosāne  
 9 B nippatitvā 10 B dasasahassacakkavāladevatā CGRS<sup>0</sup> sahassa<sup>0</sup>  
 11 BCHK1P1P2RS yaṃ omit 12 B deva K2 Kalo te'yaṃ 13 R Sakka<sup>0</sup>  
 14 P2<sup>0</sup> mānā 15 R tipāsādesu 16 BG<sup>0</sup> siri 17 C gamanasama 18 B  
 jīṇṇabyā<sup>0</sup> 19 B nippattitvā 20 K2P2V pabbajitvā'ti omit

pabbajjāya<sup>1</sup> cittaṃ uppādetvā uyyānaṃ gantvā tattha divasaṃ  
khepetvā<sup>2</sup> maṅgalapokkharāṇītīre nisinno kappadavesaṃ<sup>3</sup> gahetvā  
āgatenā Vissakamma<sup>4</sup> devaputtana alaṅkatapaṭiyatto Rāhulakumā-  
rassa jātasāsaṇaṃ sutvā puttāsinehassa<sup>5</sup> balavabhāvaṃ<sup>6</sup> ñatvā  
'yāva idaṃ bandhanaṃ na<sup>7</sup> vaḍḍhati, tāvad eva naṃ chindissāmi 'ti  
cintetvā [23] sāyaṃ nagaraṃ<sup>8</sup> pavisanto-

" Nibbutā nūna sā mātā nibbuto<sup>9</sup> nūna so pitā,

Nibbutā nūna sā nārī yassāyaṃ īdiso patī " \* ti -

Kisāgotamiyā<sup>10</sup> nāma pitucchādhītā bhāsitaṃ imaṃ gāthaṃ  
suttvā 'ahaṃ<sup>11</sup> nibbutapadaṃ sāvito,<sup>12</sup> ti sataśahassagghanaṃ<sup>13</sup>  
muttāhāraṃ omuñcivā tassā pasetvā attano bhavanaṃ pavisitvā<sup>14</sup>  
[24] sirisayane nipanno niddūpagatānaṃ nāṭakitthīnaṃ<sup>15</sup> vip-  
kāraṃ disvā nibbinnaḥadayo Channena Kanthakaṃ āharāpetvā taṃ  
āruya Channasahāyo dasasahassacakkavāḷadevatāhi<sup>16</sup> parivuto  
mahābhinnikkhamaṇaṃ nikkhamitvā Anomānadītīre<sup>17</sup> pabbajitvā  
[25] anukkamena Rājagahaṃ gantvā tattha piṇḍāya caritvā Paṇḍa-  
vapabbatapabbhāre<sup>18</sup> nisinno Magadharañña<sup>19</sup> rajjena nimantiyamāno  
taṃ paṭikkhipitvā [26] Ālāraṇ ca Uddakaṇ ca upasaṅkamitvā<sup>20</sup>  
tesaṃ samayaṃ viloketvā tattha nibbinno<sup>21</sup> chabbassāni<sup>22</sup>  
mahāpadhānaṃ padahitvā Visākhapunnamadivase pāto va sujāta-  
saddhāya<sup>23</sup> Sujātāya<sup>24</sup> dinnapāyāsaṃ Nerañjarāya<sup>25</sup> nadiyā  
tīre paribhuñjitvā, nadiyā suvaṇṇapātiṃ pavāhetvā nadītīre  
divāvihāraṃ katvā [27] sāyaṃhasamaye Sotthiyena tiṇahārakena<sup>26</sup>  
dinnaṃ tiṇaṃ gahetvā Kālena nāgarājena abhitthutaguno  
Bodhimaṇḍaṃ<sup>27</sup> āruya<sup>28</sup> tiṇāni santharitvā - "Na tāv'imaṃ

\* J.I.60; DhsA. 35; BuvA.280; DhsA.I.85

1 B omits 2 B khemetvā 3 R kappavesaṃ 4 B Visukamma  
R Vissakamme 5 P2 °sanehassa 6 P2R balabhāvaṃ 7 B omits  
8 P2 nagharaṃ 9 KIK2PIP2RV nibbutā 10 B Kissā° 11 B ayaṃ adds  
12 R sātthito 13 B °nikaṃ 14 B pavisetvā 15 R nāṭakatthīnaṃ  
16 B dassa° 17 PIP2V °nadiyā tīre 18 P2 °pabbatabhāre 19 P2V  
°rañño 20 R upavasasaṅkamitvā 21 B nibbinne 22 R chavassāni 23 C  
omits B R sujāta omit K1 sujātā° 24 B Sujātassa 25 PIP2  
Nerañjara 26 B tiṇahāraṇena 27 BK2 Bodhimaṇḍalaṃ 28 B āruya  
P2 sārūya



pallaṅkaṃ bhindissāmi yāva me na anupādāya āsavehi cittaṃ  
 vimuccatī"\* ti paṭiññaṃ katvā puratthābhimukho nisīditvā  
 suriye anattāmitte<sup>1</sup> yeva Mārābalaṃ vidhametvā<sup>2</sup> [28] paṭha-  
 mayāme pubbenivāsāññaṃ<sup>3</sup> paṭilabhitvā<sup>4</sup> majjhimayāme dibba-  
 cakkhuññaṃ visodhetvā<sup>5</sup> cutūpapattinñāṃ<sup>6</sup> patvā<sup>7</sup> pacchimayāme  
 paccayākāre<sup>8</sup> sammāsanto<sup>9</sup> ānāpānacatutthajjhānaṃ<sup>10</sup> samāpajjītvā<sup>11</sup>  
 tato uṭṭhāya pañcasu khandhesu abhinivisitvā udayavyayavasena<sup>12</sup>  
 samapaññāsalakkhaṇāni<sup>13</sup> disvā yāva gotrabhūññā vipassanaṃ<sup>14</sup>  
 vadḍhetvā ariyamaggena sabbakilese khepetvā aruṇuggamane  
 sabbaññutaññaṃ paṭivijjhitvā pītivegena " anekajātisaṃsaran"<sup>+</sup>  
 ti udānaṃ udānesi. [29] Tena Bhagavatā arahatā dasabaladharena<sup>15</sup>  
 catuvesārajjavisāradena dhammarājena dhammasāminā Tathāgatena  
 sabbadhammesu appaṭihataññācārena<sup>16</sup> sabbaññunā Sammāsambuddhena  
 bhāsitaṃ, na sāvakehi na isihi<sup>17</sup> na devatāhi.

Ettāvatā' kena desitan' ti? ayam pañho vissajjito<sup>18</sup> hoti.

[30] (ii) Kattha bhāsitan ti? Evaṃ udānaṃ udānetvā  
 nisinnassa pana Bhagavato etad ahoṣi : Ahaṃ kappasatasahassā-  
 dhikāni cattāri asaṅkheyyāni<sup>19</sup> imassa pallaṅkassa<sup>20</sup> kāraṇā  
 sandhāviṃ.<sup>21</sup> Ayaṃ me<sup>22</sup> pallaṅko vīrapallaṅko. Ettha me  
 nisinnassa yāva saṃkappā<sup>23</sup> na paripunṇā<sup>24</sup> na tāva ito  
 vuṭṭhahissāmi ti anekakoṭṭisatasahassasaṅkhātā<sup>25</sup> samāpattiyo  
 samāpajjanto sattāhaṃ tatth'eva nisīdi, vimuttisukhapaṭisaṃvedī.

[31] Ath'ekaccānaṃ devatānaṃ ajjā pi tāva nūna<sup>26</sup>  
 Siddhatthassa<sup>27</sup> pana kattabbakiccam atthi pallaṅkasmiṃ ālayaṃ  
 na vijahatī ti parivitakko udapādi.

\* DhsA. 34; Cf.Apa. 76 + Dhp.v.153.23; Thag.78

1 BP2 anattāmitte 2 V Vidhamitvā 3 V °nivāsāññaṃ

4 W omits 5 W dibbacakkhuññaṃ visodhetvā omits

6 PlP2S °pāta° 7 B cutūpapattinñāṃ patvā omits

8 PlV °kāra 9 P2 sammanto K2 sammā 10 CK2V °jhāna 11 PlP2 vā add

12 B udabbaya° V udayyā° 13 PlP2SRV samapaññāsa° 14 GK2PlP2V

°ññāvipassanaṃ 15 P2V °dhārena 16 P2 °ññānena vārena

17 B isihi 18 Pl vissajjato P2 vissajjatā 19 B asaṅkheyyāni

20 S pallakassa 21 K2 sandhāvitā BP2 sandhāvi 22 P2 omits

23 B °kappo 24 P2 paripunṇa R paripunṇo 25 BR °saṅkhā

26 B nu 27 P2 Siddhattha assa

[32] Atha sattā aṭṭhame divase samāpattito uṭṭhāya<sup>1</sup> devatānaṃ kaṅkhaṃ<sup>2</sup> ṇatvā tāsāṃ kaṅkhāvidhamanattamaṃ ākāse uppatitvā yamakapaṭihāriyaṃ dassetvā tāsāṃ kaṅkhaṃ<sup>3</sup> vidhamitvā pallaṅkato īsakaṃ pācīnanissite<sup>4</sup> disābhāge<sup>5</sup> ṭhatvā, 'imasmiṃ tāva<sup>6</sup> me pallaṅke sabbaññutaññaṃ paṭividdhan' ti cattāri asaṅkheyyāni<sup>7</sup> kappasatasahassaṃ ca pūritānaṃ pāramīnaṃ phalādhigamaṇaṭṭhānaṃ<sup>8</sup> ti pallaṅkaṃ c'eva Bodhirukkhaṃ ca animisehi akkhīhi olokayamāno sattāhaṃ vītināmesi. Taṃ ṭhānaṃ Animisacetiyaṃ nāma jātaṃ.<sup>9</sup>

[33] Atha pallaṅkassa ca ṭhitaṭṭhānassa<sup>10</sup> ca antarā puratthimapacchimoto āyate ratanacaṅkame<sup>11</sup> caṅkamanto sattāhaṃ vītināmesi. Taṃ ṭhānaṃ Ratanacaṅkamacetiyaṃ<sup>12</sup> nāma jātaṃ.

[34] Tato pacchimadisābhāge devatā Ratanagharaṃ<sup>13</sup> nāma māpayiṃsu. Tattha pallaṅkena nisīditvā Abhidhammapiṭakaṃ visessato c'ettha anantanayasamantapaṭṭhānaṃ<sup>14</sup> vicinanto sattāhaṃ vītināmesi.<sup>15</sup> Taṃ ṭhānaṃ Ratanagharacetiyaṃ nāma jātaṃ.

[35] Evaṃ Bodhisamīpe yeva cattāri sattāhāni vītināmetvā<sup>16</sup> pañcame<sup>17</sup> sattāhe Bodhirukkhamūlā<sup>18</sup> yena Ajapālanigrodho, ten' upasaṅkami. Upasaṅkamitvā tatrāpi dhammaṃ vicinanto yeva vimuttisukhaṃ ca paṭisaṃvedento tasmiṃ Ajapālanigrodhe sattāhaṃ vītināmesi.

1 R uṭṭhāya 2 K2 kaṅkhā 3 K2 V kaṅkhā 4 PlV<sup>o</sup>nissito

5 P2 pācīnadisābhāge 6 B va adds 7 B asaṅkheyyāni

8 B <sup>o</sup>nāṭhānaṃ 9 P2 pātaṃ 10 B ṭhitaṭṭhānassa 11 PlP2S

caṅkame omit 12 P2 <sup>o</sup>caṅkamaṃ cetiyaṃ 13 G Ratanāgharaṃ

14 B <sup>o</sup>paṭṭhānaṃ 15 Lines of the sentence from Ratanagharāṃ to vītināmesi have been interfused in PlP2V 16 vītināme

17 PlV omit 18 Pl <sup>o</sup>mūle P2 <sup>o</sup>mūlato

[36] Evaṃ aparaṃ sattāhaṃ Mucalinde<sup>1</sup> nisīdi. Tattha nisinnamattass' eva Bhagavato sakalacakkavālagabbhaṃ<sup>2</sup> pūretvā mahā-akālamegho<sup>3</sup> udapādi. Tasmiñ ca pana uppanne Mucalindo<sup>4</sup> nāgarājā cintesi : 'Ayaṃ mahāmegho satthari mayhaṃ bhavanaṃ pavitṭhamatte<sup>5</sup> uppanno. Vāsāgāraṃ assa<sup>6</sup> laddhuṃ vaṭṭati' ti so sattaratanamayaṃ devavimānasadisāṃ vimānaṃ nimninituṃ<sup>7</sup> samattho pi'evaṃ kate na mayhaṃ mahapphalaṃ bhavissati<sup>8</sup>. Dasabalassa kāyaveyyāvaccāṃ karissāmi' ti atimahantaṃ attabhāvaṃ katvā satthāraṃ<sup>9</sup> sattakkhattuṃ bhogehi parikkhi-pitvā<sup>10</sup> upari mahantaṃ phaṇaṃ katvā aṭṭhāsi. [37] Bhagavā parikkhepassa anto mahante okāse sabbaratanamaye<sup>11</sup> maṇḍape<sup>12</sup> pallaṅke upari ca viniggilantavividhasurabhikusumadāmaṃvitāne<sup>13</sup> vividhasurabhigandhavāsīte gandhakuṭṭiyaṃ viharanto viya vihāsi.

[38] Evaṃ Bhagavā sattāhaṃ tattha vītinaṃmetvā<sup>14</sup> aparaṃ sattāhaṃ Rājāyatane nisīdi. Tattha pi<sup>15</sup> vimuttisukhapaṭi-saṃvedī<sup>16</sup> yeva.

[39] Ettāvatā sattasattāhāni paripunnāni. Etthantare<sup>17</sup> Bhagavato n'eva mukhadhovanaṃ na<sup>18</sup> sarīrapaṭijagganaṃ na nahānakiccaṃ ahosi. Pītisukhen<sup>19</sup> eva vītivattesi.<sup>20</sup>

[40] Ath'assa sattasattāhamatthake<sup>21</sup> ekūnapaññāsatiṃ divase<sup>22</sup> 'mukhaṃ dhovissāmi',<sup>23</sup> ti cittaṃ uppajji. Sakko<sup>24</sup> devānaṃ indo agadaharīṭṭakaṃ<sup>25</sup> āharitvā adāsi. Ath'assa Sakko yeva<sup>26</sup> nāgalatā dantakaṭṭhañ ca mukhadhovana-unakañ ca<sup>27</sup> adāsi. Tato Bhagavā dantakaṭṭhaṃ khāditvā Anotattodakena mukhaṃ dhovitvā tatth' eva Rājāyatanaṃ mūla<sup>28</sup> nisīdi. [41] Tasmiṃ samaye<sup>29</sup> Tapassu-Bhallikā<sup>30</sup>

1 B Muñcalinde P2 Mucalindo nāgabhave 2 B sakala omits  
S °gabbha 3 B °ākāla° 4 B Muñcalindo 5 P2 yeva adds 6 CHKIPISV  
vāsāgārassa R vāsāgāramasmiṃ P2 vāsāgāra P2 assa omits  
7 BP2V nimmituṃ 8 BK2 ti add 9 K2 sattāhaṃ 10 K2 parikkhitvā  
11 B satta° 12 B maṇḍappe 13 BK2 viniggilanta° S viniggilanta°  
PlP2 viniggilantaṃ BR °vitānāni 14 B viti° 15 BGK2P2 omit  
16 B °sukhaṃ paṭisaṃvedī 17 P2 etthare 18 K2 omits  
19 B piti° 20 B viti° 21 KlPlP2V sattāhamatthake 22 V divasame  
23 PlP2 dhovitvāmi V dhovāmi 24 BR pana add 25 B ādharitakaṃ  
26 BR yena 27 P2 mukhadhovana-udakañ ca omits 28 P2 Rājatthamūle  
29 PlP2 samayena 30 B Taphussa-Bhallikā GK2V Bhallukā



nāma<sup>1</sup> dve vāṇijā nātisālohitāya devatāya<sup>2</sup> satthu āhāradāne<sup>3</sup>  
 ussāhitā manthaṇ<sup>4</sup> ca madhupiṇḍikaṇ ca ādāya patigaṇhātu<sup>5</sup>  
 Bhagavā imaṃ āhāraṃ anukampāyā' ti satthāraṃ upasaṅkamitvā  
 aṭṭhaṃsu.<sup>6</sup> [42] Bhagavā pāyāsapaṭiggahaṇadivase<sup>7</sup> devadatti-  
 yassa pattassa<sup>8</sup> antarahitattā : ' na kho Tathāgatā<sup>9</sup> hatthesu  
 patigaṇhanti, kim ahan<sup>10</sup> nu kho imaṃ patigaṇheyyan'ti cintesi.  
 Ath'assa Bhagavato ajjhāsayam viditvā catuhi disāhi cattāro  
 mahārājāno indanīlamanimaye cattāro patte<sup>11</sup> upanāmesuṃ<sup>12</sup>  
 Bhagavā te paṭikkhipi. [43] Puna muggavaṇṇasilāmaye cattāro  
 patte upanāmesuṃ. Bhagavā tesam catunnam pi devaputtānaṃ  
 anukampāya paṭiggahetvā ekabhāvaṃ<sup>14</sup> upanetvā tasmim paccagghe  
 selamaye<sup>15</sup> patte āhāraṃ<sup>16</sup> paṭiggahetvā paribhuñjitvā  
 anumodanam akāsi.<sup>17</sup> [44] Te dve bhātarā<sup>18</sup> vāṇijā Buddhaṇ  
 ca dhammaṇ<sup>19</sup> ca saraṇaṃ gantvā<sup>20</sup> dhevācika upāsakā hutvā  
 Bhagavantaṃ āhaṃsu : 'Kassa dāni bhante<sup>21</sup> amhehi ajja paṭṭhāya  
 abhivādanaṃ paccupaṭṭhānaṃ<sup>22</sup> kātabban<sup>22</sup> 'ti. [45] Bhagavā  
 sīsaṃ parāmasi.<sup>23</sup> Kesā hatthe allīyimsu. <Te><sup>24</sup> tesam adāsi,  
 ime tumhe pariharathā'ti. Te kesadhātuyo labhitvā amaten'ev'  
 abhisitto haṭṭhatuṭṭhā Bhagavantaṃ vanditvā agamaṃsu.

[46] Aparabhāge<sup>25</sup> tesu Tapasso<sup>26</sup> Rājagahaṃ gantvā  
 satthudhammadesanaṃ sutvā sotāpattiphale patiṭṭhāya upāsako  
 va<sup>27</sup> ahosi.<sup>28</sup> Bhaḷliyo pana pabbajitvā<sup>29</sup> vipassitvā<sup>30</sup>  
 chaḷabhiñño ahosī ti veditabbaṃ.<sup>31</sup>

1 B omits 2 GK2 omit 3 K2 āhāradāna 4 P2 mattaṃ  
 5 B patigaṇha 6 V aṭṭhāsi 7 V pāyāsi<sup>o</sup> P2 <sup>o</sup>dvasese 8 PlP2  
 panatassa 9 PlP2V Tathāgato S Tathā 10 V mayahaṃ 11 P2 patto  
 12 P2 upanāmesu 14 G ekibhāvaṃ 15 B selasamaye 16 P2 arahaṃ  
 17 S <sup>o</sup>danammakāsi 18 B bhātaro Pl hārato 19 PlP2 Buddhadhammaṇ  
 20 K2 gahetvā 21 B bhagavā adds 22 B <sup>o</sup>paṭhānaṃ K2 kattabban  
 23 V parāmasitvā 24 acc. Dh 25 PlP2V aparabhāgesu 26 B Tap-  
 husso 27 B ca K2PlP2V va omit 28 V abhosi Pl ti adds 29 P2  
omits 30 P2 passitvā 31 BR <sup>o</sup>bbo



[47] Aṭṭhame pana<sup>1</sup> sattāhe puna<sup>2</sup> paccāgantvā<sup>3</sup> Ajapāla-nigrodhamūle nisīditvā attānaṃ<sup>4</sup> adhigatassa dhammassa gambhī-rabhāvaṃ paccavekkhantassa sabbabuddhānaṃ āciṇṇo " Adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo"\* ti paresaṃ dhammaṃ adesetukāmatākārappatto<sup>5</sup> vitakko udapādi.

[48] Atha brahmā Sahampati Dasabalassa cetasā ceto parivitakkam aññāya "nassati vata bho loko"+ ti vācaṃ nicchā-rento dasasahassacakkavāḷabrahmagana-parivuto<sup>6</sup> Sakka-Suyāma-Santusita-Paranimmitavasavattīhi<sup>7</sup> anugato<sup>8</sup> āgantvā purato pāturahosi. [49] So attano patiṭṭhānatthāya paṭhaviṃ<sup>9</sup> nimminitvā dakkhiṇajānumaṇḍalaṃ puthuviyaṃ<sup>10</sup> nihantvā jalajāmālakamakulasadisam<sup>11</sup> dasanakhasamodhānasamujjalam<sup>12</sup> añjaliṃ<sup>13</sup> sirasi katvā "Desetu bhante Bhagavā dhammaṃ, desetu Sugato dhammaṃ, santi sattā apparajakkhajātikā<sup>14</sup> assavaṇatā dhammassa parihāyanti; bhavissanti<sup>15</sup> dhammassa aññātāro<sup>16</sup>," nanu tumhehi Buddho bodheyyaṃ,<sup>17</sup> tiṇṇo tāreyyaṃ<sup>18</sup> mutto moceyyaṃ-

[50] "Kiṃ me aññātavesena

dhammaṃ sacchikaten ' idha,

sabbaññutaṃ pāpuṇitvā

tārayissaṃ sadevake<sup>19</sup>† ti -

patthanaṃ karitvā pāramiyo pūretvā sabbaññubhāvo<sup>20</sup> patto ti ca, tumhehi dhamme<sup>21</sup> adesiyaṃāne<sup>22</sup> ko nāma añño dhammaṃ desessati,<sup>2</sup> kim añño lokassa saraṇaṃ tāṇaṃ lenaṃ parāyanan'ti evam ādīhi anekehi nayehi Bhagavantaṃ dhammadesanattaṃ<sup>24</sup> āyāci. [51] Evaṃ brahmunā āyācitadhammadesano<sup>25</sup> Buddhacakkhunā lokaṃ oloketvā

M.I. 167; Vin. I.4 + M.I.168; Vin. I.5 † J.I. 14

1 R omits 2 B omits 3 PlP2V paccāgantvā 4 B attanā 5 PlP2V desetu° 6 R °ganā° R °Santusitā° 7 V °tavattīhi 8 B anugata° 9 BCHKI paṭhavī PlP2SV paṭhavi 10 R puthuviṃ S puthuviyā 11 B jalajāmālakakulasahassaṃ GK2 °kamalakulasahassaṃ 12 BR °samujjala P2 °samujjalitam 13 BR añjalī 14 R °rajakkhe 15 S omits 16 P2 °ssaññātāro 17 S bodheyya 18 S tareyya 19 P2 devake 20 KlK2PlP2 sabbaññutabhāvo 21 R dhammo 22 PlP2V adesiyaṃāno 23 KlR desissati PlP2VS desassati 24 K2 dhammadesanaṃ 25 PlP2 āyācitaṃ dhammadesano

brahmuno ajjhesanaṃ adhivāsetvā "Kassa nu kho ahaṃ paṭhamam<sup>1</sup>  
 dhammaṃ deseyysn"\*? ti olovento<sup>2</sup> Ālār-Uddakānaṃ<sup>3</sup> kālakata-  
 bhāvaṃ fiatvā<sup>4</sup> pañcavaggiyānaṃ<sup>5</sup> bhikkhūnaṃ bahūpakāraṭaṃ<sup>7</sup>  
 anussaritvā uṭṭhāyāsana<sup>8</sup> Kāsipuraṃ gacchanto [52] antarā-  
 magge Upakena<sup>9</sup> saddhiṃ mantetvā Āsālhipuṇṇamadvase<sup>10</sup> Isipatane  
 Migadāye pañcavaggiyānaṃ vasanaṭṭhānaṃ<sup>11</sup> patvā te<sup>12</sup>  
 ananucchavikena<sup>13</sup> samudācārena<sup>14</sup> samudācarante saññāpetvā<sup>15</sup>  
 Aññākoṇḍaññāpamukhe aṭṭhārasa brahmakoṭiyo<sup>16</sup> amatapānaṃ  
 pāyento<sup>17</sup> Dhammacakkaṃ pavattetvā tad etam pi suttaṃ tatth'eva  
 desesi. [53] Evaṃ<sup>18</sup> Bārānasiyaṃ Isipatane Migadāye bhāsitaṃ.<sup>19</sup>  
 Ettāvataṃ kattha bhāsitaṃ<sup>20</sup> ti ayam pi pañho vissajjito<sup>21</sup> hoti.  
 [54] (iii) Kadā<sup>22</sup> bhāsitaṃ ti? Evaṃ pavattavaradhamma-  
 cakko Bhagavā pañcamiyaṃ pakkhassa sabbe pi te añcavaggiye  
 bhikkhū arahatte<sup>23</sup> patiṭṭhāpetvā<sup>24</sup> taṃ divasaṃ eva Yasassa<sup>25</sup>  
 kulaputtassa upanissayasampattiṃ<sup>26</sup> disvā rattibhāge nibbijjivitvā<sup>27</sup>  
 amanāpavācam nicchāretvā<sup>28</sup> gehaṃ pahāya nikkhantaṃ 'ehi  
 Yasā'ti<sup>29</sup> pakkosivā tasmīṃ yeva rattibhāge sotāpattiphalaṃ  
 pāpesi.<sup>30</sup> Puna divase arahattaṃ<sup>31</sup> pāpetvā, apare pi tassa  
 sahāyake catupaññāsajane<sup>32</sup> ehibhikkupabbajjāya<sup>32</sup> pabbājetvā  
 arahattaṃ pāpetvā, evaṃ loke ekasaṭṭhiyā arahantesu jātesu  
 vutthavasso pavāretvā te<sup>34</sup> bhikkhū āmantetvā -

\* M.I. 169; Vin. I.7

- 1 P2 paṭhaviṃ 2 PlP2 olokessanto 3 P2 Ālāmuddakānaṃ  
 4 PlP2V omit 5 P2 pañcavaggiyā 6 PlP2 bhikkhū 7 B °pakā-  
 rānaṃ G °kārattaṃ Pl °karaṇaṃ P2 bahūpakārā R bahūpakāraṇaṃ V  
 bahūpakāraṃ 8 B uṭṭhāyāsana 9 C Upake 10 B Āsālhi° 11 B  
 vasanaṭṭhānaṃ 12 K2 tena 13 PlP2 anucchavikena V na anucchavikana  
 14 S samudācāre PlP2V omit 15 GRS saññāpetvā 16 P2 °koṭiye  
 PlP2 pāyento 18 B omits 19 PlP2V ti add 20 B bhāsita 21 PlP2  
 Vissajjano 22 P2 Tadā 23 GV arahante 24 CHK2S patiṭṭhāpetvā  
 25 P2S Yassa P2 Yassa 26 Pl upanissāya° 27 B nippajjivitvā  
 P2 nimmiijjivitvā 28 W amanāpavācam nicchāretvā omits 29 P2 ti  
omits 30 W omits 31 B phalaṃ adds 32 PlP2 °janehi 33 B  
 pabbajjāya omits 34 PlP2V bhikkhū āmantesi add

[55] "Parattham<sup>1</sup> c'attano<sup>1</sup> attham<sup>2</sup> karontā<sup>3</sup> paṭhaviṃ<sup>4</sup> imaṃ  
vyāharantā<sup>5</sup> manussānaṃ dhammaṃ caratha bhikkhavo.

Viharatha vivittesu pabbatesu vanesu ca,  
pakāsayantā saddhammaṃ lokassa satataṃ mama.

[56] Karontā<sup>6</sup> dhammadūteyyaṃ<sup>7</sup> vikkhyāpayatha<sup>8</sup> bhikkhavo,  
santi atthāya sattānaṃ subbatā<sup>9</sup> vacanaṃ mama.

Sabbaṃ pidahatha<sup>10</sup> dvāraṃ apāyānam anāsavā,  
saggamokkhassa maggassa dvāraṃ vivarathā samā.<sup>11</sup>

[57] Desanāpaṭipattīhi<sup>12</sup> karuṇādiguṇālayā,  
vuddhiṃ<sup>13</sup> saddhaṃ<sup>14</sup> ca lokassa abhivaḍḍhetha<sup>15</sup> sabbaṃ

Gihīnam upakarontānaṃ niccam āmisadānato,  
karotha<sup>16</sup> dhammadānena tesam paccūpakāraṃ<sup>17</sup>

Samussayatha<sup>18</sup> saddhammaṃ desayantā isiddhajaṃ<sup>19</sup>  
katakattabbakammantā parattham<sup>20</sup> paṭipajjathā<sup>21</sup>\* ti.

[58] Evaṃ ovaditvā disāsu pesesi. Evaṃ<sup>21</sup> pesitesu  
bhikkhusu bahujaṇahitāya sukhāya lokassa dhammadeśanaṃ  
karontesu bhāsitaṃ.<sup>22</sup> Ettāvatā kaḍā bhāsitaṃ ti ayam pi pañho  
vissajjito hoti.

[59] (iv) Kasmā Bhāsitaṃ ti? Pabbajjatthañ ca  
upasampadatthañ ca bhāsitaṃ.<sup>23</sup> Ettāvatā kasmā bhāsitaṃ ti  
ayam pi pañho vissajjito hoti.

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\* BuvA. 19

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1 Pl paratthammattano P2 paratthamattano 2 V kāmā  
3 BG K1P1P2V karonto 4 P1P2 paṭhamam 5 B byāharanto P2  
vyāharanto 6 BR karonto 7 B °dūteyya R °dūseyyam 8 B passatha  
K2 vikkhāpāyatha P1P2 vikkyāpatha 9 P1P2V pubbatā 10 P2  
padahatha 11 B °sahā 12 CGHKISV pati omit 13 B Buddha R saddhiṃ  
14 B saṇareñ S sabbañ P1P2 sabbe V pañca 15 P2 abhivaḍḍhettha  
16 Pl karakā 17 B °kāraṇam K2R paccupa° 18 B samassayatha  
19 S issiddhajaṃ 20 BP2 paramattha 21 C Tesu 22 S karonto  
subhāsitaṃ 23 MSS. yathāha add, inconsistent



[60] Evam etesaṃ<sup>1</sup> pañhānaṃ<sup>2</sup> vissajjanena vigatakaṇ-  
khata<sup>3</sup> sāsanāvatāraṃ icchantā<sup>4</sup> paṇ'etassa Saraṇāgamana  
suttassa -

[61] Vyañjanattham<sup>6</sup> ajānantā bhāvattham nāvabujjhare<sup>7</sup>,  
taṃ<sup>8</sup> sammā nāvabujjhantā muyhante<sup>9</sup> paṭipattiyā.<sup>10</sup>

Tasmā Buddhaṃ ca dhammaṃ ca saṅghaṃ ca saraṇaṃ iti,  
gacchāmi ti paṇ'etesaṃ<sup>11</sup> attham<sup>12</sup> ādo pavāṇṇiya,<sup>13</sup>

Kammappayojanaṃ c'eva pabhedādiṃ<sup>14</sup> phalaṃ pana,  
pasādaajananaatthāya sakkaccaṃ<sup>15</sup> kathayāmahe.<sup>16</sup>

[62] Tattha vyañjanato<sup>17</sup> tāva Buddhasaddassa<sup>18</sup> buj्jitā  
saccāni ti Buddho, bodhetā pajāyā ti Buddho ti ādinā niddesa-  
naya<sup>19</sup> attho veditabbo. Atha vā, buddhadhātussa jāgaraṇa-  
vikasanaatthesu<sup>20</sup> pi pavattanato abujjhi, savāsanasammohani-  
ddāya<sup>21</sup> accantaṃ vigato, buddhiyā vikasito vā<sup>22</sup> ti<sup>23</sup> vā Buddho  
Bhagavā ti.<sup>24</sup> [63] Vatthusabhāvadassanavibandhikāya  
avijjāsāṅkhātāniddāya<sup>25</sup> ariyamaggañāṇena saha<sup>26</sup> vāsanāya  
samucchinna<sup>27</sup> tato accantaṃ vigato, paramarucirasirisobhagga-  
samāgamena vikasitaṃ iva ca padumaṃ aparimitaguṇagaṇālaṅkata-  
sabbaññutañāṇasamāgamena vikasito, vikaṣanaṃ anupatto.  
Tasmā jāgaraṇavikaṣanaatthavasena<sup>27</sup> pi Buddho ti<sup>28</sup> vuccati.<sup>29</sup>  
[64] Atthato<sup>30</sup> pana pāramitāparibhāvito sayambhūñāṇena  
saha<sup>31</sup> vāsanāya vigataviddhastaniravasesakilesa<sup>31</sup>  
mahākaruṇāsabbaññutañāṇādi-aparimeyyaguṇagaṇādhāro<sup>32</sup>

1 P2 etaṃ 2 P2 pañhonaṃ 3 V vigatakattā 4 B icchanti  
5 P2 ekassa 6 B Byañja<sup>o</sup> 7 B °bujjhante 8 V ṇaṃ 9 V mayhante  
10 V paṭipātiyā 11 BR tesam 12 R tesam mattham PlP2 mappam  
13 B pavāṇṇiya P2 varāṇṇiya 14 B °dādi 15 B sakathaṃ  
16 B ti adds 17 B byañja<sup>o</sup> 18 K2PlP2V Buddhassa 19 PlP2  
niddese nayaṇa 20 P2 °vikāsaṇa<sup>o</sup> 21 K2 samānasammoha<sup>o</sup>  
22 B omits PlP2 vātī 23 V vātiyā 24 B hi 25 B vijjāsāṅkhāya<sup>o</sup>  
R °saṅkhāraṇaniddāya 26 B savāsanāya 27 B °vikasana<sup>o</sup> vasaṇa  
PlP2 °vikāsaṇa<sup>o</sup> 28 V omits 29 V ti adds 30 V Attano  
31 B °viddhaṃsano P2 °Viddhasa<sup>o</sup> V °Viddhassa<sup>o</sup>  
S °niravasesaṃ 32 R °apartimeyyo<sup>o</sup> S °dhāre



Khandhasantāno Buddhō.

Vuttaṃ h'etaṃ Chattavimāṇe :

[65] " Yo vadataṃ<sup>1</sup> pavaro manujesu  
Sakyamunī Bhagavā katakicco,  
pāragato<sup>2</sup> balaviriyasamaṅgi<sup>3</sup>  
taṃ sugataṃ saraṇattham<sup>4</sup> upehī<sup>5</sup>" ti.

Evam Buddhasaddassa<sup>6</sup> vyañjanattho<sup>7</sup> ca<sup>8</sup> bhāvattho<sup>9</sup> ca<sup>10</sup>  
veditabbo.

[66] Dhamman ti ettha adhigatamagge<sup>11</sup> sacchikatanirodhe  
yathānusiṭṭhaṃ<sup>12</sup> paṭipajjamāṇe ca<sup>13</sup> apāyadukkhesu c'eva  
vaṭṭadukkhesu<sup>14</sup> ca apatamaāṇe katvā dhāreti<sup>15</sup> ti dhammo. So pana  
atthato catunnaṃ ariyamaggānaṃ catunnaṃ ca<sup>16</sup> sāmāññaphalānaṃ  
nibbānassa ca pariyattidhammassa ca vasena dasavidho, taṃ  
dhamman ti attho.

Vuttaṃ h'etaṃ tatth'eva :

[67] "Rāgavirāgam anejam asokaṃ  
dhammam asaṅkhatam<sup>17</sup> appaṭikūlaṃ,  
madhuram imaṃ paṇaṃ suvibhattaṃ  
dhammaṃ imaṃ saraṇattham upehī<sup>18</sup>" ti.

[68] Ettha hi kāmarāgādibhedo sabbo pi rāgo<sup>19</sup> virajjati  
etenā ti rāgavirāgo ti<sup>20</sup> maggo kathito. Ejā saṅkhātāya taṇhāya  
antonijjhānalakkhaṇassa<sup>21</sup> ca sokassa tad uppattiyaṃ<sup>22</sup> sabbaso  
parikkhīṇattā anejam asokaṃ ti phalaṃ<sup>23</sup> kathitaṃ. Kenaci  
paccayena asaṅkhatattā dhammam asaṅkhatan ti nibbānaṃ<sup>24</sup> vuttaṃ<sup>25</sup>  
Avirodhadīpanato<sup>26</sup> pana atthavyaṇjanarasasampannatāya<sup>27</sup>

\* Vv. 51

+Vv. 51

1 B varataṃ 2 B pārāṅgato 3 B °gi 4 R sirinattham  
5 KG2RV upemi 6 PlP2 Buddhassa 7 B byañja° 8 B ca omits  
9 PlV bhāvattho omit 10 PlSV ca omit 11 BCHK1PlP2RS magga  
P2 adhigatā° 12 C °saṭṭhānaṃ 13 B ca omits 14 GHK1K2PlP2V  
c'eva vaṭṭhadukkhesu omit 15 P2 dharehī 16 BR catunnaṃ ca  
omit 17 K1P2 asaṅkhata Pl asaṅkhataṃ 18 GHK1K2V upemi  
19 V rāge 20 PlP2 rāgavirāgo ti omit 21 PlP2V °nījāna°  
22 B anuppattiyaṃ PlP2 uppayaṃ 23 K2 phalānaṃ 24 V ti nibbānaṃ  
adds 25 G vutta 26 B Avirādha° 27 B °byañja° PlP2V rasa omit

pakaṭṭhagūṇavibhāvanato<sup>1</sup> suṭṭhuvibhajitattā<sup>2</sup> ca appaṭikūlan ti  
 ādinā sabbo pi pariyattidhammo kathito ti<sup>3</sup> veditabbo. [69] Tattha  
 ariyamagganibbānāni<sup>4</sup> nippariyāyen'eva apāyādito dhāraṇato<sup>5</sup>  
 dhammā<sup>6</sup>. Phalapariyattiyo<sup>7</sup> pana pariyāyena. Tathā<sup>8</sup> h'ettha<sup>9</sup>  
 dhāraṇaṃ nāma apāyādinibbattakilesaviddhamṣanaṃ<sup>10</sup>. Tam  
 ariyamaggassa kilesasamucchedanāya<sup>11</sup> nibbānassa ca ālambanabhāvena  
 tassa tad atthasiddhihetukatayā ti ubhinnaṃ<sup>12</sup> pi nippariyāyato<sup>13</sup>  
 labbhati,<sup>14</sup> na itaresu.<sup>15</sup> [70] Itaresu pana<sup>16</sup> ariyaphalassa  
 maggena samucchinna-kilesānaṃ paṭippassadhikiccatāya  
 maggānugūṇappavattito<sup>17</sup> pariyattidhammassa<sup>18</sup> ca tad  
 adhigama-hetutāyā<sup>19</sup> ti ubhinnaṃ<sup>20</sup> pi pariyāyato labbhati ti  
 sabbesam pi tesam dhammasaddavacanīyatā<sup>21</sup> veditabbā.<sup>22</sup>  
 Evaṃ<sup>23</sup> dhammasaddassa pi saddattho ca<sup>24</sup> bhāvattho ca<sup>25</sup>  
 veditabbo.

[71] Saṅghan ti ettha ariyena diṭṭhisīlasāmañña<sup>26</sup> saṃhato  
 ghaṭito ti saṅgho. Tehi<sup>27</sup> maggaphalehi kilesadarathānaṃ  
 samucchedapaṭippassambhanavasena<sup>28</sup> sammad<sup>29</sup> eva ghātītattā  
saṅgho ti aṭṭha-ariyapuggalasamūho<sup>30</sup> vuccati.

Vuttaṃ<sup>31</sup> pi c'etaṃ tasmīṃ eva :

[72] "Yattha ca dinnamahapphalam āhu  
 catusu sucīsu purisayugesu,<sup>32</sup>  
 aṭṭha<sup>33</sup> ca puggaladhammasā<sup>34</sup> te  
 saṅgham imaṃ saraṇattham upehi<sup>35</sup> " ti.

\*Vv. 51

1 B sataṭṭhagūṇa° P1P2V °kapaṭṭhagūṇa° 2 B suṭṭhum° 3 BCV ti  
omit 4 B nibbānā P1P2V °nibbānā ti 5 R dhanato 6 B dhammo P1  
 dhamma 7 P1 pālāpariyattiso P2 pālāpariyattiyo V pālāpariyantiyo  
 8 B Tathā repeats 9 V etthe 10 B °nippattaka° R °nibbattakilesa°  
 11 B °danatthāya P1P2 °datāya SR °dakatāya 12 P2 ubbhinnam  
 13 BP1V pariyāyato 14 B ti adds 15 B pana adds 16 B omits  
 17 B maggānukulavattito K1 °gūṇappattito 18 R pariyattidharassa  
 19 P2 tadhigama° G °hetuyā 20 P2 ubbhinnam 21 V °saddavacāṇīyatā  
 22 K2 °tabbo 23 B Eva 24 R omits 25 B ca bhāvattho ca omits V  
 bhāvattho ca omits P1P2 ca omit 26 P2V °sāmañña<sup>27</sup> 27 BR vā add  
 28 B °patipassambhana° P1 samucchedana° 29 B sapad 30 B aṭṭha-  
 ariyapuggalasamūto 31 P2 Vuttaṃ tam 32 B parisa° 33 B aṭṭha  
 34 K1K2 dhammadayā 35 V upemi

[73] Pothujjanikasāṅghassā<sup>1</sup> pi pubbabhāgapatipadāya  
 t̥hitattā purimācetanā viya dāne<sup>2</sup> etth'eva saṅgho<sup>3</sup> dat̥ṭhabbo.<sup>4</sup>  
 So pi<sup>5</sup> hi kiñcā pi ariyena diṭṭhisīlasāmaññena<sup>6</sup> asaṃhato  
 nīyānikapakkhiyena<sup>7</sup> pana pothujjanikena<sup>8</sup> saṃhatattā<sup>9</sup> dakkhi-  
 .neyyapaṇipātaraho<sup>10</sup> saṅgho yevā ti veditabbo. Evaṃ saṅgha-  
 saddassā<sup>11</sup> pi ubhayattho veditabbo. Taṃ<sup>12</sup> saṅghaṃ.

[74] Saraṇaṃ ti ettha hiṃsatī ti saraṇaṃ saraṇagatānaṃ  
 ten'eva<sup>13</sup> saraṇāgamanena<sup>14</sup> bhayaṃ santāsaṃ dukkhaṃ duggati-  
 parikilesaṃ<sup>15</sup> hiṃsati vināsetī ti attho. [75] Visesato pana  
 "sampaṇnasīlā<sup>16</sup> bhikkhave viharathā " \* ti ādinā hite<sup>17</sup> niyojanena,  
 " Pāṇātipātassa kho pāpako vipāko<sup>18</sup> abhisamparāyo " + ti ādinā  
 anātthanivattanena<sup>19</sup> ca Buddho pi sattānaṃ bhayaṃ hiṃsatī ti pi  
 saraṇaṃ. [76] Bhavakantārato<sup>20</sup> uttāraṇena assāsādānena ca  
 dhammo pi sattānaṃ bhayaṃ hiṃsatī ti saraṇaṃ. Dānapūjanavasena<sup>21</sup>  
 upanītasakkārānaṃ vipulaphalapaṭilābhakaraṇato<sup>22</sup> saṅgho pi  
 sattānaṃ bhayaṃ hiṃsatī ti saraṇaṃ<sup>23</sup> ti<sup>24</sup> Buddhādikaṃ  
 ratanattayaṃ<sup>25</sup> saraṇaṃ ti veditabbaṃ.

[77] Keci pana "Kammassakā, mānava,<sup>26</sup> sattā kammaḍāyādā<sup>27</sup>  
 kammayoni kammabandhu kammaṭṭhisaraṇā<sup>†</sup> ti vacanato idha sattassa  
 attanā kataṃ apāyabhayabhāñjakaṃ kusalam<sup>28</sup> eva saraṇaṃ.<sup>29</sup>  
 Vatthuttayaṃ pana saraṇassārammanattā<sup>30</sup> upacārena saraṇaṃ ti  
 vuccatī ti vadanti. [78] Evaṃ hi sati<sup>31</sup> sabbesaṃ pi kusalakammānaṃ

\* A.II. 14 + M. III. 203 † M.III.203; A.V. 288, 291

1 B pothujjanassa° KlV Puthujjanika° V °saṅghassā 2 V dānena  
 3 P2 saṅgho 4 B veditabbo 5 B omits 6 PlP2V diṭṭhasīla° 7 B  
 °pekkhāye R °pakkhiye 8 BP1P2V puthu° 9 PlP2 saṃhadatattā  
 10 BR °paṇipātā° K2 °paṇipātapāta° 11 Kl °saddā 12 V Taṃ omits  
 13 V te yeva 14 P2 Saraṇa° 15 CHGS °parikilesaṃ 16 S °sīlādi  
 17 K2 hitehi 18 Kl omits 19 B anattane PlP2V °navattanena  
 20 V Bhavaṃ karantārato 21 PlV dānapūjā° P2 dānaṃ pūjā°  
 R dāpūjana° 22 K2 vipulaphalaṃ° 23 G saraṇa 24 PlP2V omit 25 G  
 ratanattaya 26 B mānavā 27 P2 °dāyāda 28 V kulaṃ 29 Pl saraṇa  
 30 PlP2V kammasārammanattā 31 PlR hiṃsati



saraṇabhāvappasaṅgato yo koci kusalacittasamaṅgī,<sup>1</sup> so  
 sabbo saraṇagato nāma bhaveyyā ti atippasaṅgato<sup>2</sup>  
 titthiyādīnam pi saraṇagatabhāvo<sup>3</sup> pāpuṇāti ti. Tad ayuttaṃ.<sup>4</sup>  
 [79] Athā<sup>5</sup> pi vadeyyuṃ, Buddhādivatthugatacittappasādehi<sup>6</sup>  
 eva<sup>7</sup> saraṇāgamanapaṭilābho<sup>8</sup> hoti.<sup>9</sup> Tathā ca sati  
 Verañjabrāhmādayo Bhagavato kittisaddaṃ sutvā- "sādhu  
 kho pana tathārūpānaṃ arahataṃ dassanan"\* ti ādinā  
 cittappasādakarapaṭākāle<sup>10</sup> eva saraṇagatā<sup>11</sup> bhaveyyun ti tam  
 pi na yuttaṃ. Te pana Bhagavato santike dhammaṃ sutvā va<sup>12</sup>  
 saraṇagatā.

Tasmā :

[80] "Tumhehi kiccaṃ ātappaṃ

akkhātāro Tathāgatā,

Paṭipannā vimuccanti<sup>13</sup>

jhāyino mārabandhanā"<sup>14</sup> ti.

[81] Vuttattā paṭipattisahāyaṃ,<sup>14</sup> vatthuttayam eva  
 saraṇan ti niṭṭham<sup>15</sup> etta gantabban ti. Evaṃ saraṇa-  
 saddassā pi saddattho bhāvattho ca<sup>16</sup> veditabbo.

\* M.I. 290

+ Dhp.v.276.40; Thag.676

1 Pl °samaṅgino 2 PiP2 atippasaṅgo 3 CK2 °nāgato°  
 4 PlP2 Na yuttaṃ V Nāyuttaṃ 5 B Tathā 6 Pl °cittapasādehi  
 7 Pl evaṃ 8 BP2V saraṇagamana° 9 BGPlP2RSV ti for hoti  
 10 PlP2V °pasādana° 11 B °gato 12 S omits 13 BR  
 vimokkhanti Dhp. pamokkhanti 14 B paṭipattisaṅgahe  
 PlP2V °pattisamayaṃ 15 B niṭṭham G niyam 16 BR  
 bhāvattho ca omit

gantabban ti 13 B lutta omits 14 V hota° 15 S omits

16 B omits 17 P2saraṇagā mī ti 18 PlP2 omit 19 B

sabbasattānaṃ 20 G bhittassa BP1P2S ca add 21 Pl vidhānaṃ

V vidhānato 22 B attasagūniyyā° 23 K2 jānāti 24 B vaditabbo



[82] Gacchāmi ti<sup>1</sup> etassa pana bhajāmi sevāmi payirupāsāmi ti attho, bhajanasevanapayirupāsānānaṃ pana tesam gamanakiriyā paṭibaddhattā.<sup>2</sup> Atha vā, yesam<sup>3</sup> dhātūnaṃ gati attho, buddhī pi<sup>4</sup> tesam attho ti, jānāmi bujjhāmi ti vā attho veditabbo.

[83] Ettha Buddhaṃ saraṇaṃ ti dve nāmapadāni. Gacchāmi ti ekam eva ākkhyātapadaṃ. Ayañ ca gamisaddo nīśaddādayo<sup>5</sup> viya no<sup>6</sup> dvikammiko.<sup>7</sup> Kasmā?<sup>8</sup> Ajaṃ gāmaṃ netī ti ādisu viya<sup>9</sup> gamanakiriyāya<sup>10</sup> kammadvayābhāvato,<sup>11</sup> tasmā Buddhan ti ādi gantabbaniddeso.<sup>12</sup> Saraṇaṃ ti gamanakiriyāya kāraṇaniddeso. Itisaddo luttaniddiṭṭho.<sup>13</sup> So ca hetu-attho<sup>14</sup> ti<sup>15</sup> veditabbo. Evañ ca katvā "Buddhaṃ saraṇaṃ gacchāmi"\* ti<sup>16</sup> vutte Buddhaṃ saraṇaṃ ti<sup>17</sup> gacchāmi ti vuttaṃ hoti. [84] Attho pana yato Buddho me<sup>18</sup> saraṇaṃ, aghassa ghātā,<sup>19</sup> hitassa<sup>20</sup> vidhātā,<sup>21</sup> tato taṃ attaniyyātanādivasena<sup>22</sup> gacchāmi, bhajāmi, sevāmi, payirupāsāmi, jānāmi,<sup>23</sup> bujjhāmi ti va ti evaṃ daṭṭhabbo. Tathā "Dhammaṃ saraṇaṃ"+ ti ādisu pi yojetvā attho veditabbo.<sup>24</sup>

\* A.IV.220;Kh.p.1.

+ A.IV.220;Kh.p.1.

- 1 CGHK1K2P1P2SV omit 2 B °bandhattā 3 K2 tesam  
4 V ti 5 B ni° 6 B omits 7 B kammako GP1P2V di°  
8 B tasmā 9 P1P2V omit 10 GP2R °kriyāya 11 K2  
kammañ ca sabhāvato V kammaṃ dvayabhāvato 12 P1P2  
gantabban ti 13 B lutta omits 14 V hotu° 15 S omits  
16 R omits 17 P2saraṇaṃ mī ti 18 P1P2 omit 19 B  
sabbasattānaṃ 20 G bhītassa BP1P2S ca add 21 P1 vidhānaṃ  
V vidhānato 22 B attasaṃniyyā° 23 K2 jānāti 24 B vaditabbo

[85] Yo pana vadeyya : Buddhādisaddānaṃ saraṇasaddassa ca<sup>1</sup> samānādhikaraṇabhāvato pubbaṃ disaṃ gacchatī<sup>2</sup> ti ādisu viya Buddhaṃ saraṇabhūtaṃ<sup>3</sup> gacchāmi ti ādinā vinā va<sup>4</sup> iti saddakappaṇaṃ<sup>5</sup> yathā va t̥hitāya<sup>6</sup> pāliya attho veditabbo ti, tassa paṭihatacitto pi Buddhādayo upasaṅkamanto tisaraṇagato nāma siyā,<sup>7</sup> yaṃ hi taṃ<sup>8</sup> Buddhādīhi visesitaṃ saraṇaṃ<sup>9</sup> taṃ ev'esa gato ti.

[86] Aññe vadanti : Iha 'Buddhaṃ saraṇaṃ gacchāmi' ti dvinnāṃ kammaṇāpādanāṃ dissanato<sup>10</sup> gamisaddassa ca dvikammakattābhāvato<sup>11</sup> payogārāho<sup>12</sup> saddo payutto<sup>13</sup> ti viññāyati.<sup>14</sup> Tasmā Buddhaṃ ārammaṇaṃ<sup>15</sup> katvā saraṇaṃ, pasādaṃ<sup>16</sup> gacchāmi ti attho daṭṭhabbo ti. [87] Tesāṃ heṭṭhā vuttanayena attasanniyyātanādināṃ<sup>17</sup> asambhavā<sup>18</sup> yena kenaci cittappapasādamattena saraṇagato<sup>19</sup> nāma siyā ti purimako eva attho patipajjitabbo ti, evaṃ 'Buddhaṃ saraṇaṃ gacchāmi' ti ādikassa Saraṇāgamanasuttassa<sup>20</sup> vyañjanattho<sup>21</sup> bhāvattho ca sabbathā<sup>22</sup> veditabbo.

[88] Kammappayojanaṃ ti ettha Bhagavā hi<sup>23</sup> paṭhamam eva pabbajitarūpaṃ disvā tattha sañjātapemo abhinikkhamitvā Bodhipallāṅkaṃ āruya samadhiḡgatacatusaccadhammo Buddhābhāvaṃ<sup>24</sup> anupatto ti vā, Bhagavato aparabhāge pi Buddhādhāmmaratanaṃ<sup>25</sup> samadhiḡgamaṃ<sup>26</sup> saṅgharatanādhīnattā<sup>27</sup> vā paṭilomakkamena p

1 P2 omits 2 PlP2 gacchanti 3 PlP2 saraṇaṃ bhūtaṃ 4 K1 vinā va omits 5<sup>o</sup> saddaṃ kappaṇaṃ 6 B paṭhītāya 7 K2 nāma siyā omits 8 K2 omits 9 PlV saraṇabhūtaṃ P2 saraṇaṃ bhūtaṃ 10 BP1P2RV dassa<sup>o</sup> 11 B dvikammikatta<sup>o</sup> K2 kammakattābhāvato PlP2V dikammakattaṃ<sup>o</sup> 12 B parogārāho 13 B supayutto K2 pi yutto 14 S viññāyati omits 15 B ārammaṇaṃ 16 PlP2 saraṇpasādaṃ 17 B attha<sup>o</sup> 18 K2 <sup>o</sup>dīnasambhavā 19 PlP2 saraṇāgato 20 B Saraṇa<sup>o</sup> 21 B byañja<sup>o</sup> PlP2 ca add 22 B sabbadhā 23 K2 omits 24 PlP2V Buddhābhāva 25 CGRV dhammasaṅgha<sup>o</sup> 26 GHK1K2PlP2RSV <sup>o</sup>tassa 27 B <sup>o</sup>dhigatattā G <sup>o</sup>dīdhinattā HK1 <sup>o</sup>dhinattā K2R <sup>o</sup>dhinatthaṃ V <sup>o</sup>dīnattā 28 R <sup>o</sup>nā pi

saraṇagamanamuficitaṃ<sup>1</sup> viya dissati. [89] Kasmā<sup>2</sup> tāv'ettha  
Buddho va<sup>3</sup> saraṇabhāvena vutto, netare<sup>4</sup> ti? Kiñ c'ettha  
sabbadhammesu appaṭihatañāṇācāreṇa<sup>5</sup> sabbaññunā sammāsambuddh-  
en'eva iminānulomakkamena<sup>6</sup> desitan ti.

[90] Api ca, tesu sabbasattānaṃ aggo ti katvā sabbapaṭṭh-  
amaṃ Buddho vutto, tappabhavattā<sup>7</sup> tad anantaraṃ<sup>8</sup> dhammo,  
tad ādhāraṇakattā<sup>9</sup> ante saṅgho ca vutto.

[91] Atha vā, sabbasattānaṃ hite viniyojako<sup>10</sup> ti  
katvā paṭṭhamaṃ Buddho. Sabbasattahitattā<sup>11</sup> tad anantaraṃ dhammo.  
Hitādhigamāya paṭipanno adhigatahito ti katvā ante saṅgho  
saraṇabhāvena vavatthapetvā pakāsito.\*

[92] Tathā hi, lokaseṭṭhataṃ punṇacando viya Buddho,  
candakiraṇanikaro<sup>12</sup> viya tena desito<sup>13</sup> dhammo,  
punṇacandakiraṇasamuppāditahilādo<sup>14</sup> loko viya saṅgho.

[93] Tathā bālasuriyo viya Buddho, tassa raṃsijālāṃ  
iva vuttappakāro dhammo, tena tirobhāvitandhakāro<sup>15</sup> loko  
viya saṅgho.

[94] Vanadāhakaṇṇapuriyo viya Buddho, vanadahana-aggi viya  
kilesavanadahano<sup>16</sup> dhammo, daḍḍhavanattā<sup>17</sup> khettabhūto viya  
bhūmibhāgo daḍḍhakilesattā puññakkhettabhūto saṅgho.

[95] Mahāmegho viya Buddho, salilavuṭṭhi viya dhammo,  
vuṭṭhinipātūpasamitareṇu<sup>18</sup> viya janapado<sup>19</sup> upasamitakelesare-  
ṇuko saṅgho.

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\* Cf. KhpA. 20

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1 BPlP2 saraṇā<sup>o</sup> 2 PlP2V Tasmā R Kammā 3 B ca 4 B tena  
taro K2 netarahī 5 PlP2S <sup>o</sup>ñāṇācareṇa 6 K2 iminālomakkamena  
7 B tathā dharattā or tathādhārattā R tappavattā  
8 P2 anantarā 9 B ādhāranattā P2 anantarā 10 B vinayo  
11 V sabbattahitattā 12 K2 kiraṇa omits 13 V tena desito  
omits 14 B <sup>o</sup>gilādo 15 B tirogāvi<sup>o</sup> 16 B kilesānaṃ dahano  
17 B <sup>o</sup>vananto 18 Kl vuṭṭhipātūpa<sup>o</sup> K2 <sup>o</sup>tusamita<sup>o</sup> 19 Kl  
janapado omits

[96] Susārathī viya Buddho, assājānīyavijayanupāyo<sup>1</sup> viya dhammo<sup>2</sup>, suvinītassājānīyasamūho<sup>3</sup> viya saṅgho.

[97] Sabbadiṭṭhisalluddharaṇato sallakattā<sup>4</sup> viya Buddho, salluddharaṇupāyo<sup>5</sup> viya dhammo, samuddhaṭṭasallo viya jano<sup>6</sup> samuddhaṭṭadiṭṭhisallo saṅgho.

[98] Mohapaṭṭalasamuppāṭanato<sup>7</sup> vā<sup>8</sup> salākā<sup>9</sup> viya Buddho, paṭṭalasamuppāṭanupāyo viya dhammo, samuppāṭitapaṭalo<sup>10</sup> vipasannalocano<sup>11</sup> viya<sup>12</sup> jano<sup>13</sup> samuppāṭitamohapaṭalo<sup>14</sup> vipasannañāṇalocano<sup>15</sup> saṅgho.

[99] Sānusayasāṅkilesavyādhiharaṇasamatthātāya<sup>16</sup> kusalo vejjo viya Buddho, sammāpayuttabhesajjam<sup>17</sup> iya dhammo, bhesajjapabhogena samupasantavyādhi<sup>18</sup> viya janasamudāyo samupasantakilesavyādhanusayo<sup>19</sup> saṅgho.

[100] Athavā sudesiko<sup>20</sup> viya Buddho, sumaggo viya khemantabhūmi viya ca<sup>21</sup> dhammo, taṃ<sup>22</sup> maggaṃ paṭipanno khemamaggabhūmippatto viya ca janasamūho saṅgho.

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1 B assājānīyo° C °vanasānupāyo GV assājānīyya° R  
 assājānī K2 assājānīya° 2 S omits 3 B °tassajā°  
 4 MSS. °katto 5 P2 salaluddharaṇa° CK2G °nūpāyo  
 V °napāyo 6 B jāno 7 CH mohapaṭṭasamu° 8 B pā K2R  
omit 9 G sallakā 10 P1 samuppāṭanupāṭalo P2  
 samuppāṭanupāṭalo 11 P1P2 °locana S °locanā  
 G vipasanno° 12 B vā adds 13 B no 14 B samuppāḍita°  
 15 B vippanna° 16 B °byādhisādhanaśamattha° vā adds  
 17 B saṃyutta° 18 B °byādhi° P1P2 samuppanna°  
 19 B °byādhi° K2V samupanna° GP1P2RV samupāsanna°  
 20 BK1 sudesako 21 K2 omits 22 G repeats



[101] Sunāviko<sup>1</sup> viya Buddho, nāvā viya dhammo, tāya<sup>2</sup> pārappatto viya satthikajano<sup>3</sup> saṅgho.

[102] Himavā<sup>4</sup> viya Buddho, tappabhavosadham iya dhammo, osadhobabhogena<sup>5</sup> nirāmayo<sup>6</sup> jano viya saṅgho.

[103] Dhanado<sup>7</sup> viya Buddho, dhanam iya dhammo, yathādhippāyaladdhadhano<sup>8</sup> jano viya sammāladdha-ariyadhano saṅgho.

[104] Nidhidassako<sup>9</sup> viya Buddho, nidhi viya dhammo, nidhippatto viya jano saṅgho.

[105] Api ca, abhayado<sup>10</sup> viya vīrapuriso<sup>11</sup> Buddho, abhayam iya dhammo, sampattābhayo<sup>12</sup> viya jano accantapattābhayo saṅgho.

[106] Assāsako viya Buddho, assāso viya dhammo, assatthajano viya saṅgho.

[107] Sumitto viya Buddho, hitūpadeso viya dhammo, hitānuyogena pattasadattho viya jano saṅgho.

[108] Ratanākaro viya Buddho, ratanasāro viya dhammo, ratanasārūpabhogī<sup>14</sup> viya jano saṅgho.

[109] Rājakumāranahāpako<sup>15</sup> viya Buddho, nahānadsalilaṃ<sup>16</sup> viya dhammo, sunahātarājakumāravaggo<sup>17</sup> viya saddhammasalilasinahāto<sup>18</sup> saṅgho.

1 C Suna° 2 B tīra 3 B satthijano 4 R Bimavā  
 5 B °vabhogena 6 B nīyāmayo 7 R Dhana 8 B °dhibbāyo°  
 CHR °dhippāyaṃ° 9 B Nidhisattho 10 B Ayabhado  
 11 B °purito 12 B sammatābhayo 13 K2 sammapatto  
 14 K2 °sārūpiraho hi S °sārūbhogī 15 B °kumāranāsako  
 16 B sunhāna° or sunāna° CGHKLSV snāna° K2 sanāsana°  
 P1P2 sīnāna° 17 B sunāta° P1P2V sunahātaka°  
 18 B °sīlanhāto G1P2 °sināhato R °nahāto V °sintahāto

[110] Alaṅkāra<sup>1</sup> kara<sup>1</sup> viya Buddho, alaṅkāro viya dhammo, alaṅkāra<sup>2</sup> japa<sup>2</sup> puttagaṇo viya dhammālaṅkato<sup>2</sup> saṅgho.

[111] Candanarukkho viya Buddho, tappabhavacandanam iya dhammo, candanūpabhogena santaparilāho viya jano saddhammaparibhogena<sup>3</sup> accantasantaparilāho<sup>4</sup> saṅgho.

[112] Dhammādayajjasampadānato<sup>5</sup> pita<sup>6</sup> viya Buddho, dāyajjaṃ viya dhammo, dāyajjaharo<sup>7</sup> puttavaggo viya<sup>8</sup> saddhammādayajjaharo<sup>9</sup> saṅgho.

[113] Vikasitapadumo viya Buddho, tappabhavamadhu viya dhammo tad upabhogī<sup>10</sup> madhukaragaṇo<sup>11</sup> viya saṅgho ti.\*

[114] Evaṃ sabbasattānaṃ hitapaṭipattikāraṇattā sabbapaṭhamam Buddho, sabbasattahitattā tad anantaram dhammo,<sup>12</sup> hitādhigamāya<sup>13</sup> paṭipannattā tad anantaram saṅgho ca saraṇabhāvena<sup>14</sup> vutto ti evaṃ kammappayojanam<sup>15</sup> veditabbam.

[115] Idāni pabhedāna<sup>16</sup> ti ettha saṅgahitapabheda-saṅkilesabhedesu<sup>17</sup> paṭhamam tāva (i) saraṇam<sup>18</sup> (ii) saraṇāgamanam<sup>19</sup> (iii) saraṇagato ti ayam pabhedo veditabbo. [116] (i) Tattha<sup>20</sup> saraṇam vuttanayam eva. (ii) Saraṇāgamanam nāma yena cittuppādena tīṇi ratanāni, 'etāni me saraṇam<sup>21</sup> parāyaṇam<sup>22</sup> 'ti gacchati bhajati sevati payirupāsati, so tappasādataggarukatāhi<sup>23</sup> vigataviddha-satakilesa<sup>24</sup> tapparāyanatākārappavattacittuppādo.<sup>25</sup>

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\*Khpa. 21 f.

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1 B Alaṅkāra<sup>1</sup> 2 PlP2 dhamma<sup>0</sup> 3 PlP2 <sup>0</sup>paribhoga 4 PlP2 accanto<sup>0</sup> 5 B<sup>0</sup>dānako 6 K1 pitā omits 7 B viya adds 8 B viya omits 9 B saddhammasāro Pl <sup>0</sup>bhāro P2 <sup>0</sup>hāro 10 B tannupabhogī 11 PlP2 madhuragaṇo 12 G <sup>0</sup>taradhammo 13 V hitāgamāya 14 R ranabhāvena 15 B kamappa<sup>0</sup> PlP2 kammayojanam 16 BR pabhedādīnan 17 B <sup>0</sup>pabhedesu R saṅgita<sup>0</sup> PlP2V <sup>0</sup>pabhedāsankilesapabhedesu 18 R omits 19 PlP2V omit 20 R Ettha 21 B omits 22 R parāyan 23 PlP2 tappasādana<sup>0</sup> K2 <sup>0</sup>tābhi 24 B <sup>0</sup>viddham sita<sup>0</sup> 25 B <sup>0</sup>kārappatta<sup>0</sup> K2 <sup>0</sup>karāṇa<sup>0</sup>

[117] (iii) Saraṇagato nāma taṃ samaṅgīpuggalo<sup>1</sup> ti<sup>2</sup> veditabbo. Tattha Buddhaṃ saraṇan ti imehi dvīhi padehi<sup>3</sup> saraṇam eva niddiṭṭhaṃ. Gacchāmi ti iminā pana saraṇāgamanasaṅkhāto cittuppādo, taṃ<sup>4</sup> samaṅgīpuggalo ca<sup>5</sup> niddiṭṭho, cittuppādādhīnattā<sup>6</sup> gamanakiriyāya<sup>7</sup> cittuppādassa ca puggalādiṭṭhānattā.<sup>8</sup>

[118] Tad etaṃ saraṇāgamanam<sup>9</sup> lokuttaralokiyavasena duvidhaṃ : (i) Tattha lokuttarasaraṇāgamanam<sup>10</sup> diṭṭha-saccānaṃ maggakkhaṇe kilesasamucchedakattā<sup>11</sup> ālambana-vasena<sup>12</sup> nibbānārammaṇaṃ hutvā ratanattaye aveccappasādena siddhaṃ hoti. [119] (ii) Lokiyasaraṇāgamanam<sup>13</sup> pana puthujjanānaṃ<sup>14</sup> saraṇāgamanopakilesavikkhambanena<sup>15</sup> Buddhādiguṇārammaṇaṃ hutvā nippajjati.<sup>16</sup> Taṃ vatthuto ratanattayasaddhāpaṭilābho<sup>17</sup> saddhāmūlikasammādiṭṭhi<sup>18</sup> ca hoti.<sup>19</sup> Tattha saddhāpaṭilābho mātādīhi ussāhita-dāraṇānaṃ viya anavadhāritaguṇānaṃ nāṇavippayuttacittena pasādakarāṇo<sup>20</sup> daṭṭhabbo. Sammādiṭṭhi pana diṭṭhiḥḥkammam<sup>21</sup> eva.

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1 B samangi<sup>o</sup> 2 K2 omits 3 S omits 4 K2 cittuppādānaṃ  
 5 K2 va 6 R cittuppādodhīnattā 7 C cittuppādādhīnattā  
 gamanakiriyāya omits 8 B <sup>o</sup>diṭṭhana-atto R <sup>o</sup>diṭṭhānato  
 9 B saraṇa<sup>o</sup> 10 B <sup>o</sup>saraṇa<sup>o</sup> 11 B <sup>o</sup>chādakattā  
 12 B ālamapana<sup>o</sup> 13 B Lokiyasaraṇānaṃ 14 B <sup>o</sup>janāna  
 15 B <sup>o</sup>gamanassa kilesa<sup>o</sup> 16 GRS nipphajjati V nippajjati  
 17 BGP1P2RSV ratanattaye<sup>o</sup> 18 R <sup>o</sup>mūlikā<sup>o</sup> 19 V omits  
 20 P2 pasādana<sup>o</sup> 21 P1P2V sammādiṭṭhujjukammam

Vuttañ ca :

[120] "Sabbānussati<sup>1</sup> puññañ ca  
pasamsā saraṇattayaṃ<sup>2</sup>  
yanti<sup>3</sup> diṭṭhijjukamma<sup>4</sup>  
saṅgahaṃ natthi saṃsayo"\* ti.

Taṃ paṇ'etaṃ lokiyasaraṇāgamaṇaṃ<sup>5</sup> 'Bhagavato attānaṃ  
pariccajāmi, dhammassa saṅghassa attānaṃ pariccajāmi,<sup>6</sup>  
pariccatto<sup>7</sup> yeva me attā, pariccattaṃ yeva<sup>8</sup> me jīvitā<sup>9</sup>  
jīvitapariyantikaṃ<sup>10</sup> Buddhaṃ saraṇaṃ gacchāmi,<sup>11</sup> Buddho  
me saraṇaṃ tānaṃ lenaṃ parāyanaṃ<sup>12</sup>, ti evaṃ attasanniyyā-  
tanena<sup>13</sup> vā<sup>14</sup> [121]" Satthārāñ ca vatāhaṃ<sup>15</sup> passeyyaṃ,  
Bhagavantam eva passeyyaṃ, Sugatañ ca vatāhaṃ passeyyaṃ,  
Bhagavantam eva passeyyaṃ,<sup>16</sup> Sammāsambuddhañ<sup>17</sup> ca  
vatāhaṃ passeyyaṃ, Bhagavantam eva passeyyaṃ"+ ti  
iminā vacanakkamena Mahākassapaṭṭherādīnaṃ viya  
sissabhāvūpagamaṇena<sup>18</sup> vā<sup>19</sup> -

[122] "So ahaṃ<sup>20</sup> vicarissāmi  
gāmā gāmaṃ purā puraṃ  
namassamāno Sambuddhaṃ  
dhammassa ca sudhammatan "† ti.

\* BM. Abv.24.3. +S.II. 220 † Sn. v. 192.33;S.I.215

1 CGHK1K2P1RV Saddhānussati 2 B ratanattayaṃ 3 CGHK1P1SV  
santi 4 K2 sandiṭṭhi<sup>0</sup> 5 BR lokiyasaraṇaṃ<sup>0</sup>  
6 B omits 7 CHK1K2P1P2SV pariccatte 8 B omits  
9 R omits 10 K2 <sup>0</sup>pariyattikaṃ V <sup>0</sup>pariyantikaṃ  
11 P1P2 ti add 12 K2 parāyan 13 P1P2 <sup>0</sup>tanaṃ  
14 B omits P1 navā P2 nevā 15 B yathāhaṃ K2 vatatāhaṃ  
16 K2P1P2V Bhagavantaṃ meva passeyya 17 BGHP1P2RSV  
Sambuddhañ ca C Buddhañ ca 18 V <sup>0</sup>bhāvagamaṇena  
19 CH iminā to gamanaṇena vā repeat 20 B haṃ



Evam Alavakādīnaṃ saraṇāgamaṇaṃ iva tapparāyanabhāvena<sup>1</sup>  
vā —

[123] " Atha kho Brahmāyu brāhmaṇo uṭṭhāyāsanā<sup>2</sup>  
ekamsaṃ uttarāsaṅgaṃ karitvā, Bhagavato pādesu sirasā  
nipatitvā, Bhagavato pādāni mukhena ca paricumbati,  
pāṇīhi ca parisambāhati,<sup>3</sup> nāmañ ca sāveti : Brahmāyu  
ahaṃ bho Gotama brāhmaṇo; Brahmāyu ahaṃ bho Gotama  
brāhmaṇo " ti<sup>4</sup> evaṃ pañipātavasena<sup>5</sup> vā sijjhati<sup>6</sup>.

[124] Tasmā saraṇaṃ<sup>7</sup> gacchantena<sup>8</sup> upāsakena vā  
upāsikāya vā 'ajja ādiṃ<sup>9</sup> katvā ahaṃ<sup>10</sup> attānaṃ Buddhassa  
niyyātemi,<sup>11</sup> Dhammassa,<sup>12</sup> Saṅghassa<sup>13</sup> ' ti<sup>14</sup>, evaṃ  
Buddhādīnaṃ<sup>15</sup> attapariccajanavasena vā, 'ajja ādiṃ<sup>16</sup>  
katvā ahaṃ Buddhaparāyano Dhammaparāyano, Saṅghaparā-  
yano, iti maṃ<sup>17</sup> dhārethā 'ti evaṃ tapparāyanabhāvena vā -

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\* M.II. 144

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- 1 R °yanābhāvena 2 B uṭṭhā° 3 B °sammāhati  
4 B Brahmāyu ahaṃ bho Gotama, brāhmaṇo ti omits  
K2 ti omits 5 B pāṇi° 6 P2 sijjhanti  
7 B omits P2 saraṇa 8 R gacchanto 9 K2 ajjādiṃ  
10 P2 omits 11 BHK1K2RS niyyādemī 12 PlP2 niyyātemī  
add 13 PlP2 niyyātemī add 14 K1 iti  
15 R Buddhādīnaṃ 16 K2 ajjādiṃ 17 HK2 itīmā  
K2PlP2s iti imaṃ

[125] 'Ajja ādiṃ<sup>1</sup> katvā ahaṃ<sup>2</sup> Buddhassa antevāsiko  
Dhammassa<sup>3</sup> Saṅghassa iti<sup>4</sup> maṃ<sup>5</sup> dhārethā' ti evaṃ  
sissabhāvūpagamanena vā -

[126] 'Ajja ādiṃ<sup>6</sup> katvā ahaṃ abhivādanam  
paccupaṭṭhānam<sup>7</sup> añjalīkammaṃ sāmīcīkammaṃ Buddhādīnam<sup>8</sup>  
yeva tiṇṇam vatthūnam karomi, iti<sup>9</sup> maṃ<sup>10</sup> dhārethā' ti  
evaṃ Buddhādisu paramanipaccākārena vā saraṇam  
gantabbam.

[127] Yam pana ajjatanā' Buddhama saraṇam gacchāmi,  
Dhamma saraṇam gacchāmi<sup>11</sup> Saṅgham saraṇam gacchāmi' ti  
ācariyehi<sup>12</sup> vuttavacanam anukaronto<sup>13</sup> sayam vā  
bodhicetiya paṭimadīnam<sup>14</sup> aññatarasmiṃ garuṭṭhāniye<sup>15</sup>  
vā<sup>16</sup> aññasmiṃ<sup>17</sup> vā<sup>18</sup> yattha<sup>19</sup> kattha ci<sup>20</sup> saraṇam  
gacchanti, te pi tesam<sup>21</sup> yeva catunnam ākāraṇam  
aññataravasena gacchanti<sup>22</sup> ti<sup>23</sup> veditabbā.<sup>24</sup>

[128] Keci pana mātuniyuttasaraṇāgamanena<sup>25</sup>  
saddhiṃ pañcalokiyasaraṇāgamanāni<sup>26</sup> ti vadanti.

- 
- 1 K2 P2 Ajjādiṃ 2 B omits 3 P1 antevāsiko adds  
4 R °ssā ti 5 K2 imaṃ 6 K2 Ajjādiṃ 7 R °paṭṭhāna  
8 B Buddhānam 9 P1P2 mī ti V omits 10 K2 imaṃ  
11 S omits 12 CHK1K2 ācariye P1P2V ācariyena hi  
13 RV °karontā 14 C °pati° 15 B guru° C garuṭṭhā-  
nāniye P1 garuninyāva P2 garutaraniya S garuṭṭhaniyeva  
16 B omits 17 BV aññatarasmiṃ 18 P1P2 aññasmiṃ vā omit  
19 R tattha 20 G yatthaci 21 B etesam R ete pi etesam  
22 V gacchati 23 K2SV omit 24 BK2P1P2R °bbo  
25 B °saraṇa° 26 B °saraṇa°

Tam pana kucchigatatāarakassa<sup>1</sup> mātuvacanena saraṇāgamaṇaṃ<sup>2</sup>  
 "sabbo loka<sup>3</sup> paracittena<sup>4</sup> acittako<sup>5</sup>"\* ti vacanavirodhato  
 sīlasamathādisu atippasaṅgato<sup>6</sup> ca ayuttaṃ viya dissati.  
 Vicāretvā gaheṭṭabbaṃ.

[129] Tattha ñātibhayācariyadakkhiṇeyyavasena  
 catubbhidhesupaṇipātesu dakkhiṇeyyapaṇipāten' eva saraṇā-  
 gamaṇaṃ hoti, na<sup>7</sup> itarehi. Setṭhavasen' eva<sup>8</sup> saraṇaṃ  
 gayhati, setṭhavasen' eva bhijjati. [130] Tasmā Sākiyo  
 vā Koliyo vā 'Buddho amhākaṃ ñātako' ti vandati, agahitaṃ  
 eva<sup>9</sup> saraṇaṃ. Yo<sup>10</sup> vā samano Gotamo rājapūjito, mahānubhāvo,  
 avandiyamāno<sup>11</sup> anattaṃ<sup>12</sup> pi<sup>13</sup> kareyyā' ti bhayena vandati,  
 agahitaṃ eva hoti<sup>14</sup> saraṇaṃ. Yo hi Bodhisattakāle Bhagavato  
 santike kiñci uggahitaṃ saramāno Buddhakāle ca<sup>15</sup> -

[131] "Ekena<sup>16</sup> bhoge<sup>17</sup> bhuñjeyya<sup>18</sup>  
 dvīhi kammaṃ payojaye<sup>19</sup>  
 catutthaṃ ca<sup>20</sup> nidhāpeyya  
 āpadāsu<sup>21</sup> bhavissatī" +ti-

evarūpiṃ<sup>22</sup> anusāsaniṃ<sup>23</sup> uggahetvā 'ācariyo' ti  
 vandati<sup>24</sup> agahitaṃ eva hoti<sup>25</sup> saraṇaṃ. Yo paṇ'ayaṃ loke  
 aggadakkhiṇeyyo' ti vandati, ten' eva gahitaṃ hoti saraṇaṃ  
 ti evaṃ saraṇāgamaṇappabhedo<sup>26</sup> veditabbo.<sup>27</sup>

\*MS. Pps.

+D.III. 188

1 V °dārakasa P1 °dārakā P2 °dārakānaṃ 2 B saraṇa°  
 K2 °gamaṇa 3 K2 saddholoko BV sabbaloko 4 CGHKLS paracitto  
 5 P1 acintako P2 acinnako 6 P2 atippasanto 7 MSS. omits  
 8 B seṭṭha° CHK1 °na neva 9 BC hoti add 10 BP1P2 ye  
 11 B °māne 12 HK1P1P2S anattaṃ V anattā 13 CGV omit  
 14 BV omit 15 R vā 16 K2 Eke ca 17 P1 bhogena 18 K2  
 bhuñjeyyaṃ 19 K2 payojato 20 K2 catuttham pi 21 P2 āpadāsu  
 22 BR evarūpaṃ 23 BR anusāsanaṃ P1P2 anussatiṃ 24 K2  
 vadanti 25 B omits 26 B saraṇa° 27 R saraṇāgamaṇappa-  
 veditabbo

[132] Saṅkilesesu pana lokuttarasaraṇāgamanassa<sup>1</sup> natthi saṅkileso. Lokiyasaraṇāgamanassa<sup>2</sup> tu, aññāṇasaṃsa-  
yamicchāññādayo saṅkilesā, yena taṃ na mahājutikaṃ hoti,  
na mahāvippahāraṃ<sup>3</sup>. Tattha aññāṇaṃ<sup>4</sup> tīsu<sup>5</sup> vatthusu<sup>6</sup>  
guṇāvacchādakasammoho.<sup>7</sup> Saṃsayo<sup>8</sup> 'Buddho nu kho na<sup>9</sup> nu kho'ti  
ādinayappavattā vicikicchā. Micchāññāṇaṃ tesam<sup>10</sup> yeva  
guṇāṇaṃ aguṇabhāvato parikkappanena viparītagāho. Adisaddena  
pana anādara-agāravādayo saṅgahītāti<sup>11</sup> evaṃ saṅkileso  
veditabbo.

[133] Bhedato pana lokuttarasaraṇāgamanassa natthi  
bhedo.<sup>12</sup> Nahi bhavantare pi<sup>13</sup> ariyasāvako aññaṃ<sup>14</sup> satthāraṃ  
uddisati.

Yathāha :

" Atṭṭhānaṃ etaṃ<sup>15</sup> bhikkhave, anavakāso yaṃ  
diṭṭhisampanno puggalo aññaṃ<sup>16</sup> satthāraṃ uddiseyyā<sup>17</sup>"\* ti.

[134] Lokiyasaraṇāgamanassa pana<sup>18</sup> duvidho bhedo :  
sāvajjo anavajjo ti. Tattha sāvajjo<sup>19</sup> anitṭṭhaphalo.  
Aññasatthārādisu<sup>20</sup> attasanniyyātanena vā tapparāyanatāya<sup>21</sup>  
vā sissabhāvūpagamanena vā paṇipātena<sup>22</sup> vā hoti.

[135] Tattha yadā<sup>23</sup> aññasmiṃ satthari tad upadiṭṭhe<sup>24</sup>  
dhamme<sup>25</sup> tappaṭipannesu ca sāvakesu satthudhammasaṅghānaṃ<sup>26</sup>  
guṇavasena okappetvā attasanniyyātanam karoti, tadā<sup>27</sup>  
attasanniyyātanena saraṇabhedo. Yadā pana guṇavasena anokappetvā,

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\* A. I. 27; M III. 65

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1 B °saraṇa° 2 B °saraṇa° 3 P2 vippahāraṃ 4 K2 ti adds  
5 B tiru 6 K1 avatthusu 7 G guṇacchādaka° P1P2  
guṇavacchādaka° V guṇacchādika° 8 K2 ti adds 9 B no  
10 P1P2 nesam 11 P2 saṃhitādīni 12 P2 bebhedo 13 S hi  
14 B añña 15 S hi adds 16 G añña 17 P2 uddisseyyā  
18 B omits 19 CGV sāva K1K2 sāvajja P2 tāva 20 S °satthā-  
disu 21 B tapparāyatāya 22 B paṇi° 23 B yathā 24 B  
upasiṭhe 25 HK1K2P1P2V dhammo na 26 B °saddhamma°  
27 B tathā



issarādisu aññesu vā yena kenaci kārāṇena attānaṃ sanni-  
 yyāteti<sup>1</sup>, natthi<sup>2</sup> tadā<sup>3</sup> saraṇabhedo. [136] Tapparāyanatāya<sup>4</sup>  
 pi guṇavasena<sup>5</sup> okappetvā yadā<sup>6</sup> tapparāyaṇo hoti tadā va<sup>7</sup>  
 saraṇabhedo. Sissabhāvūpagamanena pi yadā guṇavasena  
 okappetvā sissabhāvaṃ gacchati, tadā ca<sup>8</sup> saraṇabhedo. Yadā  
 pana kammāyatanādīnaṃ<sup>9</sup> ugganhitukāmo sissabhāvaṃ upagacchati,  
 natthi tadā saraṇabhedo. [137] Paṇipāte<sup>10</sup> yadā  
 dakkhiṇeyyavasena paṇipātaṃ<sup>11</sup> karoti, tadā ca<sup>12</sup> saraṇabhedo.  
 Tato aññatitthiyesu pabbajitaṃ pi'ñātako me ayan'ti  
 vandati<sup>13</sup>, saraṇaṃ na bhijjati<sup>14</sup>. Pageva apabbajitaṃ<sup>15</sup>  
 Tathā<sup>16</sup> rājānaṃ bhayavasena vandato<sup>17</sup>, 'so<sup>18</sup> hi  
 raṭṭhapūjitaṃ avandiyamāno<sup>19</sup> anattaṃ<sup>20</sup> pi<sup>21</sup> kareyyā ti<sup>22</sup>  
 Tathā<sup>23</sup> yaṃ<sup>24</sup> kiñci sippasikkhāpakaṃ<sup>25</sup> titthiyaṃ pi'ācariyo  
 me ayan'ti vandato na bhijjati. [138] Tathā aññena<sup>26</sup> bāhusa-  
 ccādinā guṇena sambhāvetvā<sup>27</sup> paṇipātentassā<sup>28</sup> pi natth'<sup>29</sup>eva  
 saraṇabhedo. Tattha anavajjo avipākattā aphalo. So<sup>30</sup> paṇ'esa<sup>31</sup>

- 1 Pl sanniyyātanaṃ karoti 2 Pl omits 3 B omits  
 Pl attasanniyyātanaṃ adds 4 K2V °yanatā 5 K2 omits  
 6 K2 tadā PlP2 pana add 7 CGHK1PlP2S ca 8 B va  
 K2G omit R va PlP2 pana add 9 V kammāyatanānidīnaṃ  
 10 BK1PlP2 Pāṇi° 11 B paṇipātanaṃ 12 BV va  
 13 BCGHK1RV vandato 14 B chijjati 15 BCGHK1PlSV  
 pabbajitaṃ R Pagevāpabba° 16 BPlP2RV yathā  
 17 B vandati 18 PlP2 yo 19 B °māne 20 CHK1P2SV  
 anatti 21 CHK1 pi omit 22 K2 from pabbajitaṃ  
 pi to kareyyā ti omits 23 RV yathā  
 24 B yathāhaṃ 25 B sabbasikkhā° PlP2 sikkhāpadaṃ  
 26 K2 aññe 27 PlP2 sambhāvitvā 28 B paṇipāvatana  
 tassā GK1K2RV paṇipātena tassā 29 K2V tattha'  
 30 B yo 31 P2 esaṃ

agahitakālaparicchedassa saraṇāgamanassa<sup>1</sup> jīvitapariyan-  
tattā cutikkhandhānaṃ nirodhasamakālo<sup>2</sup> ti maraṇena<sup>3</sup> hoti.<sup>4</sup>  
Sati<sup>5</sup> pi maraṇato saraṇabhede<sup>6</sup> uparūparijātiyaṃ sucari-  
tassa kāraṇabhāvato<sup>7</sup>, so visesabhāgi<sup>8</sup> eva hoti. [139] Tasmā  
yo ko ci 'ito bahiddhā añño Buddho dhammo saṅgho vā atthī'ti  
pamāṇavasena attasanniyyātanādiṃ<sup>9</sup> katvā gaṇhāti, gahi-  
takkaṇe<sup>10</sup> yeva<sup>11</sup> saraṇaṃ bhijjati ti gahetabbaṃ.<sup>12</sup> Ettha  
yaṃ<sup>13</sup> pana gahitakālaparicchedassa paricchinnakālato Uddhaṃ  
appavattati, " natthi tattha bhedavohāro, kālapariyana-  
tasīlānaṃ<sup>14</sup> paricchinnakālato<sup>15</sup> uddhaṃ appativattiyaṃ<sup>16</sup>  
viyā " ti. Paṭipattisaṅghe vuttaṃ.<sup>17</sup> [140] Saraṇato  
saraṇabhedaṃ aṭṭhakathāyaṃ<sup>18</sup> eva 'anavajjabhedo'  
ti bhedavohārassa vuttattā taṃ<sup>19</sup> sāvajjabhedam sandhāya  
vuttan ti gahetabban ti. Evaṃ saraṇabhedo veditabbo.

[141] Evaṃ abhinna-saraṇassa lokuttaralokiyavasena  
duvidhaṃ<sup>20</sup> hoti saraṇaphalaṃ. Tesu lokuttarasaraṇā-  
gamaṇaphalaṃ<sup>21</sup> tāva<sup>22</sup> duvidhaṃ hoti vipākaphalāni-  
saṃsaphalavasena.<sup>23</sup> Tattha cattāri sāmāññaphalāni<sup>24</sup>  
vipākaphalaṃ.<sup>25</sup> Vaṭṭadukkhassa anuppādanirodho ānisaṃsaphalaṃ.

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\* MS. Pps.

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- 1 B saraṇa° 2 G °kālena 3 PlP2 maraṇo 4 V gahoti  
5 S Santi 6 GHK1K2RS °bhedo PlP2 maraṇabhedo V  
satimaraṇabhedo 7 CHP1P2S kāraṇābhāvato K2 karanabhavato  
8 CHK1K2 visesasabhāgi 9 B °nādi CHK1 attaniyyātanādiṃ  
K2 attam aniyyātanādikaṃ 10 K2 gahita hitakkaṇe RV va add  
11 W omits 12 K2 gantabbaṃ PlP2V ti add 13 CGHK1K2PlSV yā  
14 K2 °sīlaṃ na 15 V °kālakato R pi adds 16 SV appavat-  
tiya 17 B taṃ 18 B aṭṭha° 19 K1K2PlP2RV °naṃ G na  
20 K2 duvidhā 21 B °saraṇa° 22 PlP2 °phalaṃ tāva omit  
V tā for tāva 23 S °nisamsavasena 24 B °phalaṃ  
R °phalā 25 R vipākaphala

Tattha :

[142]

Lokuttarena muninā

lokuttaram itīritam<sup>1</sup>  
 tad etam<sup>2</sup> phalam asmiṃ<sup>3</sup> ko<sup>4</sup>  
 na munī vaṇṇayissati.

Vaṇṇeyya<sup>5</sup> tam<sup>6</sup> paṭibalo  
 yadi lokuttaram phalam,  
 sakalāgamato<sup>7</sup> yeva  
 savisesam<sup>8</sup> pakāsaye.

[143]

Tatthā pi rasitam<sup>9</sup> vāri<sup>10</sup>

nidhino bindumattakam,<sup>11</sup>  
 vibhāveti rasam<sup>12</sup> yasmā  
 catusāgarasambhavam.

Tato visālagambhīra-

piṭakattayadhammato<sup>13</sup>  
 kathāsāram<sup>14</sup> samādāya  
 dīpento<sup>15</sup> 'nuttaram phalam.

Jambukena ca therena

Aggidattādikehi ca,  
 laddham<sup>16</sup> phalam<sup>17</sup> pavakkhāmi  
 sanidānam suṇoṭha nam.<sup>18</sup>

[144] So kira Jambukatthero\* purimabuddhesu katā-

dhikāro tattha tattha bhavesu puññāni upacinanto Tissabhaga-  
 vato<sup>19</sup> kāle kulagehe nibbattitvā<sup>20</sup> viññutam patto satthu  
 sammāsambodhim<sup>21</sup> saddahanto<sup>22</sup> Bodhirukkham vanditvā vījanena  
 pūjesi. [145] So tena puññakammena devamanussesu  
 saṃsaranto Kassapassa Bhagavato<sup>23</sup> kāle kulagehe nibbattitvā

\* DhA.II. 52-63; Thag.34;ThagA.II.118 ff.

- 1 B ititidā W itīritā Cor.acc.Dh 2 B eva tam 3 K2 assamiṃ  
 4 K2 ke 5 B Vavaṇṇeyya 6 B ta 7 B sakalātamato or °bhamato  
 8 P2 savisesa 9 CHK1K2P1P2SV ramṣitam 10 P2 cāri 11 B  
 bandu° P2 °mattikam 12 S vibhave kira sam 13 B piṭakattassa  
 dhammato 14 B kathāsayaṃ 15 B disento 16 B laddha  
 17 B malam 18 B tam 19 BR Tissassa 20 B nippattitvā  
 21 P1P2° sambodhi 22 P1P2° hento 23 K2P2 bhavato

viññutaṃ patto<sup>1</sup> sāsane pabbajito<sup>2</sup> aññatarena upāsakena  
 kārite<sup>3</sup> ārāme āvāsiko hutvā viharati tena upaṭṭhiyamāno.<sup>4</sup>  
 [146] Ath'ekadivasaṃ eko khīnāsavatthero lūkhacīvaradharo  
 kesa-ohāraṇatthaṃ<sup>5</sup> arañña<sup>6</sup> gāmābhimukho āgacchati. Tam  
 disvā so<sup>7</sup> upāsako iriyāpathe pasīditvā kappakena kesamassūni<sup>8</sup>  
 ohāretvā paṇītabhojanena<sup>9</sup> bhojetvā sundarāni cīvarāni  
 datvā'idh'eva bhante, vasathā'ti vasāpesi. [147] Taṃ disvā  
 āvāsiko issāmaccherapakato<sup>10</sup> khīnāsavattheraṃ<sup>11</sup> āha<sup>12</sup> :  
 " Bhikkhu, iminā pāpūpāsakena upaṭṭhayamānena,<sup>13</sup> evaṃ idha<sup>14</sup>  
 vasantena aṅgulīhi kese<sup>15</sup> luñcitvā<sup>16</sup> acelena<sup>17</sup> hutvā  
 gūthamuttāhārassa jīvitam<sup>18</sup> uttaman<sup>19</sup>"\* ti. [148] Evañ ca  
 pana<sup>20</sup> vatvā tāvad eva vaccakuṭiṃ pavisitvā pāyāsaṃ vaḍḍhento  
 viya hatthena<sup>21</sup> gūthaṃ vaḍḍhetvā yāvad atthaṃ khādi,  
 mutthañ ca pivi.<sup>22</sup> Iminā niyāmena<sup>23</sup> yāvat āyukaṃ tathavā  
 kālaṃ karitvā<sup>24</sup> niraye patitvā<sup>25</sup> puna gūthanirayesu<sup>26</sup>  
 gūthamuttāhāro vasitvā tass'eva<sup>27</sup> kammaṣṣa vipākāvasesena<sup>28</sup>  
 manusseṣu uppano pi pañcajātisatāni nigaṇṭho<sup>29</sup> hutvā  
 gūthabhakkho<sup>30</sup> ahosi.

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\* Cf. Dhpa. II. 53; ThagA. 118

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- 1 K2 viññappatto 2 G pabbajitvā K2RV pabbajite  
 3 K2 kārito 4 B upaṭṭhahiya<sup>o</sup> 5 GHK1P1P2S kesa  
 ohāraṇatthaṃ V keso oharaṇa<sup>o</sup> 6 B añña 7 BR taṃ  
 8 R samassūni 9 B paṇītena<sup>o</sup> 10 P2 <sup>o</sup>raṃ pakato 11 P2  
 ovatthere 12 B caraṃte adds GHK1K2P1RS āharanto G  
 āharanto P2 ābharanto 13 MSS. <sup>o</sup>mānassa 14 V idhe  
 15 CH kele K2 kesa 16 GHV luñcinitvā R muñcitvā  
 17 MSS. acelo 18 R jīvanaṃ S jīvaṃ 19 BHK1K2P1P2RSV omit  
 20 B omits 21 P1P2 hatthe 22 P2 pi 23 B <sup>o</sup>men'assā vā  
 24 B karitaṃ 25 B pacitvā 26 W omits 27 P1P2V tassa  
 ca 28 K1 vipāka<sup>o</sup> 29 B nigaṇṭho 30 B puthu<sup>o</sup>



[149] Puna imasmiṃ Buddhuppāde manussayoniyam nibbattamāno pi<sup>1</sup> ariyūpavādabalena duggatakule nibbattitvā thaṇṇam vā khīram vā<sup>2</sup> sappiṃ vā pāyamāno taṃ chaḍḍetvā muttam eva pivati,<sup>3</sup> odanam<sup>4</sup> bhojiyamāno<sup>5</sup> taṃ chaḍḍetvā gūtham eva khādati. Evaṃ gūthamuttaparibhogena vaḍḍhento vayappatto pi tad eva paribhuñjati. Manussā tato vāretum asakkontā<sup>6</sup> pariccajimsu.

[150] So ñātakehi pariccatto<sup>7</sup> naggapabbajjam pabbajitvā na<sup>8</sup> nahāyati, rajojalladharo kesamassūni luñcitvā aññe iriyāpathe paṭikkhipitvā<sup>9</sup> ekapādena<sup>10</sup> tiṭṭhati, nimantaṇam na sādīyati, māsopavāsam adhiṭṭhāya puññatthikehi<sup>11</sup> dinnabhojanam māse māse ekavāram kusaggena gaḥetvā divā<sup>12</sup> jivhaggena lehati, rattiyam pana'allagūthakam sappāṇakan' ti akhādītva sukham eva khādati. Evaṃ karontassa pañcapaññāsavassāni vītivattāni.<sup>13</sup> Mahājano mahātapo paramappiccho ti maññamāno tanninno tappono ahosi.

[151] Atha Bhagavā tassa hadayabbhantare<sup>14</sup> ghaṭe padīpaṃ<sup>15</sup> viya arahattūpanissayam pajjalantaṃ disvā sayam eva gantvā dhammaṃ desetvā<sup>16</sup> sotāpattiphale patiṭṭhāpetvā ehibhikkhūpasampadāya<sup>17</sup> laddhūpasampadam vipassanaṃ ussukkāpetvā arahatte<sup>19</sup> patiṭṭhāpesi.

1 S ti 2 PlP2V khīram vā omit 3 B pivasi R piyati

4 B bhojanam 5 B bhojaniyamāno R bhojanam 6 B <sup>o</sup>to

7 K2V pariccajanto PlP2 pariccanto 8 V omits 9 K2R

pakkhipitvā 10 P2 ekapādadena 11B puññatthike

12 PlP2V omit 13 S vītivītivattāni 14 B pāsādassabbha-

ntare 15 PlP2V dīpaṃ 16 P2 desetvā

17 PlV ehibhikkhusampadāya 19 GV arahante

Ayam ettha saṅkhepo. Vitthāro pana Dhammapade " Māse<sup>1</sup>  
māse kusaggenā " ti gāthāvaṇṇanāya<sup>2</sup> vuttanayena<sup>3</sup> veditabbo.<sup>4</sup>

[152] Arahatte<sup>5</sup> pana patiṭṭhito<sup>6</sup> parinibbānakāle<sup>7</sup>  
ādito micchāpaṭipajjitvā<sup>8</sup> sammāsambuddhaṃ nissāya 'sāvakena  
adhigantabbaṃ mayā adhigatan<sup>9</sup>, ti<sup>10</sup> dassento :

[153] "Pañcapaññāsavassāni<sup>11</sup> rajojallam adhārayiṃ,<sup>12</sup>  
bhuñjanto māsikaṃ bhattaṃ kesamassum<sup>13</sup> alocayiṃ.  
Ekapādena aṭṭhāsiṃ āsanaṃ parivajjayiṃ,  
sukkhagūthaṃ hi ca<sup>14</sup> khādiṃ<sup>15</sup> uddesaṃ<sup>16</sup> ca na sādāyiṃ<sup>17</sup>.

[154] Etādisaṃ karitvāna bahuṃ<sup>18</sup> duggatigāminaṃ,  
vuyhamāno mahoghena Buddhaṃ saraṇaṃ āgamiṃ.  
Saraṇāgamaṇaṃ<sup>19</sup> passa, dhammassa ca sudhammataṃ  
tisso vijjā anuppattā<sup>20</sup> kataṃ Buddhassa sāsanaṃ"+ ti.

[155] Imā<sup>21</sup> catasso gāthā abhāsi. Iti so imāhi  
gāthāhi pañcādhikāni<sup>22</sup> paññāsavassāni<sup>23</sup> naggapabbajjū-  
pagamanena<sup>24</sup> nahāpanapaṭikkhepato<sup>25</sup> sarīre laggaṃ<sup>26</sup> āgantuka-  
reṇusaṅkhātā<sup>27</sup> rajaṃ sarīramalasāṅkhātā<sup>28</sup> jallāṇ ca  
kāyena dhāritvā lokavañcanatthaṃ māsopavāsiko hutvā rattiyaṃ

\* Dhp.v.70.10 + Thag.34; ThigA.119; See DhpA.II.53; Cf.S.II.259

- 1 Pl māse 2 V °vaṇṇa-anaya 3 R vuttavasena 4 PlV °bbā  
5 PlP2V Arahante 6 PlP2 patiṭṭhāpato 7 K2 °kālo  
8 V miccādiṭṭhi° 9 CHK1S adhigantabban 10 PlP2 mayā  
adhigatan ti omit 11 PlP2V °paññāsa° 12 B adhārayī  
13 B °massu 14 P2S omit 15 B khādi 16 S uddesa  
17 B sādāyī 18 B bahu 19 S °gamana 20 G anuppatto  
21 Pl ca pana adds 22 B pañcavassādhikāni 23 K2 paññādhikāni  
pañcapaññāsa° 24 GP2V °pabbajjugamaṇe PlS °pabbajjūpagamane  
25 B nhāne° S nahānapati° 26 B lagga 27 CHK1 āgantukā°  
28 B rajaṃ sarīramalasāṅkhātāṃ omits

gūtham khādanto puññatthikehi dinnabhojanam māse māse  
 ekavāram divā jivhagge<sup>1</sup> tapanavasena bhuñjitvā tādisa<sup>2</sup>  
 chārikāpakkhepena<sup>3</sup> sithilamūlam kesamassum<sup>4</sup> aṅgulīhi  
 luñcāpetvā<sup>5</sup> sabbena sabbam āsanasaṅkhātam nisajjam<sup>6</sup>  
 parivajjetvā ubho hatthe ukkhipitvā eken'eva pādena tiṭṭh-  
 anto nimantanam<sup>7</sup> uddissakataṃ vā na sādīyam<sup>8</sup> viharanto<sup>9</sup>  
 evarūpa<sup>10</sup> vipākanibbattakam<sup>11</sup> duggatigāminam bahupāpa-  
 kamma<sup>12</sup> purimajātisu c'eva idha ca<sup>13</sup> uppādetvā  
 kāmoghādīnā mahatā oghena - visesato diṭṭhoghena apāyasa-  
 muddam pati-ākhaḍḍhiyamāno<sup>14</sup> [156] tādīsena  
 puññakammacchiddena kicchena<sup>15</sup> manussattabhāvaṃ labhitvā  
 idāni puññabalena 'Buddham saraṇam' ti gantvā<sup>16</sup>  
 Sammāsambuddho Bhagavā<sup>17</sup> ti avaccappasādena<sup>18</sup> satthari  
 pasīdi<sup>19</sup>, āyatanagataṃ<sup>20</sup> mama saraṇāgamanam passa  
 nibbānadhammassa<sup>21</sup> ca sudhammatam. Yadāham<sup>22</sup> tathā  
 micchāpaṭipanno pi<sup>23</sup> ekovāden<sup>24</sup> eva<sup>25</sup> satthārā<sup>26</sup>  
 sabbadukkhayasāṅkhātam nibbānam sampāpito<sup>27</sup> ti dasseti :

1 K2V jivhaggena 2 B tādīsa 3 C °pona 4 V °massūhi

5 K2 luñcipetvā S lupetvā 6 S nisajja 7 B vā adds

8 B asādīyitvā 9 K2 viharante 10 P2 evam° 11 CHK1K2S

vipākā° BR °nibbattikā 12 R bahum pāpa° 13 B idha

ca omits K2 idh'eva 14 PlP2V °mānam 15 PlP2V omits

16 B katvā 17 S Bhagavati 18 V aveppasādena

19 BK2 pasīdi 20 PlP2V āyatanagatana 21 S °dhamma

22 B yadāha K2 sadāham 23 B si V ti 24 R ekopāden

25 B omits 26 V satthāra 27 B sammāvidito

[157] Evaṃ anekaguṇaṃsisamujjalantaṃ<sup>1</sup>  
veneyyajantukumudāni vikāsayantaṃ  
tāpopasantikaraṇaṃ<sup>2</sup> saraṇindum<sup>3</sup> enaṃ<sup>4</sup>  
santatthiko tibhuvane na bhajeyya ko vā.

[158] Aggidatto\* pi nāma sāvattthiyaṃ Mahākosala-  
rañño<sup>5</sup> purohito.<sup>6</sup> So rañña Pasenadi Kosalena pitari kālakate'  
'amhākaṃ pitu purohito<sup>7</sup> ' ti gāravena tasmiṃ yeva ṭhāne  
ṭhapetvā paccuggamanasamānāsānādīhi<sup>8</sup> sambhāvaṃ<sup>9</sup> kariyamāno  
evaṃ cintesi : ' Ayaṃ rājā mayi ativiya gāravaṃ karoti.  
Na kho pana rājūnaṃ niccakālam<sup>10</sup> eva cittaṃ<sup>11</sup> gahetuṃ  
sakkā.<sup>12</sup> Samānavayen'eva<sup>13</sup> hi<sup>14</sup> saddhiṃ<sup>15</sup> rajjasukhaṃ  
nāma sukhaṃ hoti. Ahañ c' amhi<sup>16</sup> mahallako. Pabbajituṃ me  
yuttan'ti, so rājānaṃ<sup>17</sup> pabbajjaṃ anujānāpetvā sattāhena  
sabbam<sup>18</sup> attano dhanam dānamukhe vissajjētvā bāhirakapa-  
bbajjaṃ pabbaji. Taṃ nissāya dasapurisasahassāni anupabba-  
jimsu.

[159] So tehi saddhiṃ Aṅga-Magadhānaṃ<sup>19</sup> ca  
Kururaṭṭhassa ca antare vāsaṃ kappetvā tesam ovādaṃ deti<sup>20</sup>;  
'Tātā<sup>21</sup> yassa<sup>22</sup> vo kāmavitakkādayo uppajjanti, so nadito<sup>23</sup>  
ekekaṃ vālukaṇḍaṃ<sup>24</sup> āharitvā imasmiṃ ṭhāne okiratū'ti.  
Te ' sādhu' ti paṭissuṇitvā kāmavitakkādīnam uppannakāle  
tathā karimsu. Aparena samayena mahāvālukaṇḍāsiṃ<sup>25</sup> ahosi.

\* Dhpa. III.241 - 7

1 B °anekaguṇagaṇasaṃsī° R °raṃsiyo samuj° 2 B taposasantakaraṇa K2 °passanti° 3 B saraṇasaraṇinnu C karaṇanti  
GHK1K2P1P2 saraṇan ti V saran 4 B vamaṇa K1P1P2V etaṃ  
S ena 5 CHK1K2 °rañña 6 B parohito 7 B parohito  
8 B °samānādīhi P1P2V paccuggamasamānādīhi 9 R sambhā-  
saṇaṃ V sambhovanam 10 P1 kiccakālam 11 B omits  
12 V sakko 13 XY °vasen 14 P1P2V omit 15 B saddhi  
16 R hi 17 CHK1P1P2SV rājā 18 B omits C tabbaṃ 19 B  
°Magadharatṭhañ K2R Añḇu° 20 S ovādeti 21 K1 Tā K2P2 Tāta  
22 P2 yayassa 23 P1P2V nadīsotā 24 B vālukaṇḍaṃ 25 BR  
mahāvālurāsi



Taṃ Ahicchatto<sup>1</sup> nāma nāgarājā pariggahehi. Aṅga-Magadhvāsino ca Kururaṭṭhavāsino ca māse māse tesam mahantaṃ sakkāraṃ āharitvā<sup>2</sup> dānaṃ denti.

[160] Ath'esam<sup>3</sup> Aggidatto imaṃ ovādaṃ adāsi :  
'Pabbataṃ saraṇaṃ yātha. Vanaṃ saraṇaṃ yātha.<sup>4</sup> Ārāmaṃ<sup>5</sup>  
saraṇaṃ yātha.<sup>6</sup> Rukkhaṃ<sup>7</sup> saraṇaṃ yātha. Evaṃ sabbadukkhato  
muccissathā<sup>8</sup> 'ti attano antevāsike pi iminā ovādena ovadati.<sup>9</sup>

[161] Bodhisatto pi katābhinikkhamano<sup>10</sup> Sammāsa-  
bodhiṃ patvā<sup>11</sup> tasmim<sup>12</sup> samaye Sāvattim<sup>13</sup> nissāya Jetavane  
viharanto paccūsakāle lokaṃ olokeno Aggidattabrāhamaṇaṃ<sup>14</sup>  
saddhiṃ antevāsihikehi<sup>15</sup> attano nāṇajālassa anto pavitṭhaṃ  
disvā<sup>16</sup> 'sabbe pi'me arahattassa<sup>17</sup> upanissayasampannā'ti  
ñatvā sāyaṇhasamaye Mahāmoggallānattheraṃ<sup>18</sup> āha : 'Moggallāna,  
kiṃ na<sup>19</sup> passasi, Aggidattabrāhamaṇaṃ mahājanaṃ atitthe  
pakkhandāpentaṃ?<sup>20</sup> Gaccha tesam ovādaṃ<sup>21</sup> dehī'ti.

[162] 'Bhante, bahū ete,<sup>22</sup> ekakassa<sup>23</sup> mayhaṃavisayhā.<sup>24</sup>  
Sace tumhe pi āgamissatha, visayhā bhavissanti'ti.

[163] 'Moggallāna, aham pi āgamissāmi, tvaṃ  
purato yāhī'ti.

[164] Thero gacchanto va cintesi : 'Ete  
balavanto<sup>25</sup> c'eva bahū ca.<sup>26</sup> Sace sabbesaṃ

1 B Abhi<sup>o</sup> 2 P1P2 haritvā 3 BR Atha tesam G Ath'etesam  
4 B Vanaṃ saraṇaṃ yātha omits 5 B yātha adds 6 B omits  
7 B yātha adds 8 K2V muccissathā 9 P2 odati 10 B yathābhi<sup>o</sup>  
CGHP1P2RV<sup>o</sup> nikkhamo 11 CHK1P1P2S<sup>o</sup> bodhippatvā 12 K2 yeva  
adds 13 B Sāvattiyaṃ 14 P1P2<sup>o</sup> brahamaṇā 15 S<sup>o</sup> sike  
pi hi 16 K2 pi adds 17 GP1P2V arahantassa 18 P1P2  
<sup>o</sup> lāyana<sup>o</sup> S<sup>o</sup> moggallattheraṃ 19 B nu 20 K2<sup>o</sup> dāpetam 21 P2  
odaṃ 22 V omits 23 B ekassa CGHK1K2P1P2RV ekekassa  
24 B cittassa sathā H visayavhā K1K2 visayhā 25 K2  
balavante 26 B bahussa K2 bahuvacanā

samāgamaṭṭhāne<sup>1</sup> kiñci kathessāmi<sup>2</sup>, sabbe pi vaggavaggena  
 uṭṭhaheyyun<sup>3</sup> 'ti. Atha attano ānubhāvena thullaphusitakaṃ<sup>4</sup>  
 devaṃ vuṭṭhāpesi. Te phusitesu patantesu vuṭṭhāya<sup>5</sup> attano  
 attano<sup>6</sup> paṇṇasālaṃ pavasiṃsu. Thero Aggidattassa  
 paṇṇasāladvāre ṭhatvā<sup>7</sup> 'Aggidattā' ti āha. So therassa  
 saddaṃ<sup>8</sup> sutvā, 'maṃ<sup>9</sup> imasmiṃ loke nāmena ālapitaṃ<sup>10</sup> samattho  
 nāma natthi. Ko nu kho maṃ nāmena ālapatī'ti mānatthaddha-  
 tāya<sup>11</sup> ko eso'ti āha.

[165] 'Ahaṃ brāhmaṇā<sup>12</sup> 'ti.  
 'Kiṃ vadesī?<sup>13</sup> 'ti.<sup>14</sup>

'Ajja maṃ ekarattiṃ  
 idha vasaṇaṭṭhanaṃ<sup>15</sup> ācikkhā<sup>16</sup> 'ti.

'Idha vasaṇaṭṭhanaṃ natthi, ekassa ekā'va  
 paṇṇasā;ā'ti.

'Aggidatta, manussā nāma<sup>17</sup> manussānaṃ, gāvo<sup>18</sup>  
 gunnaṃ, pabbajitā<sup>19</sup> pabbajitānaṃ santikaṃ  
 gacchanti. Mā evaṃ kari.<sup>20</sup> Dehi me  
 vasaṇaṭṭhanan'ti.

[166] 'Kim pana tyaṃ pabbajito?'ti.

'Āma pabbajito 'mhī'ti.

'Sace pi pabbajito, kahaṃ te khāribhaṇḍako<sup>21</sup>  
 pabbajitaparikkhāro?'ti.

'Atthi me parikkhāro. Visuṃ visuṃ pana naṃ<sup>22</sup>  
 gahetvā carituṃ dukkhaṃ ti abbhantare yeva,<sup>23</sup>

1 S samāgamanatṭhāne 2 P2 ti adds 3 B upamehayum GPlP2V  
 uṭṭhā<sup>0</sup> 4 K2 phulla<sup>0</sup> P1 thullasitakaṃ 5 CHK1 vuṭṭhā K2S  
 vuṭṭha BPlP2V omit 6 K2V omit 7 B omits 8 P2 sadda  
 9 BK2 imaṃ 10 C alapitaṃ 1 P1P2 <sup>0</sup>dhatā 12 B <sup>0</sup>nāsī  
 13 P1P2 vadehī 14 B kiṃ vadesī ti omits 15 C vasaṇaṃ  
 16 K2 ācikkhāmī 17 K2 omits 18 B omits 19 P1 omits  
 P2 pabbajitānaṃ 20 B kathi 21 B <sup>0</sup>khaṇḍako K2 omits  
 22 K1 taṃ P1P2 pannaṃ 23 B n'eva

taṃ<sup>1</sup> gahetvā vicarāmi, brāhamaṇā'ti.

So taṃ<sup>2</sup> gahetvā vicarissatī<sup>3</sup> ti therassa  
kujjhi. Atha naṃ :

'Apehi<sup>4</sup> Aggidatta, mā kujjhi vasanaṭṭhānaṃ  
me ācikkhā'ti.

'Natthi ettha vasanaṭṭhāna'ti.

'Etasmiṃ pana vālukārāsīmhi ko vasatī'ti.

[167] 'Eko nāgarājā'ti.

'Etaṃ me dehī'ti.

'Na sakkā dātuṃ. Bhāriyaṃ<sup>5</sup> etassa kamman'ti.

'Hotu, dehi me'ti.

'Tena hi tvam eva jānāhī'ti.

[168] Thero vālukārāsīm<sup>6</sup> abhimukho pāyāsi. Nāgarājā  
taṃ<sup>7</sup> āgacchantam disvā'ayaṃ samaṇo ito āgacchati,<sup>8</sup> na jānāti  
maññe mama<sup>9</sup> atthibhāvaṃ dhūpāyitvā<sup>10</sup> naṃ<sup>11</sup> māressāmī'ti  
dhūpāyi.<sup>12</sup> [169] Thero<sup>13</sup> 'ayaṃ nāgarāja aham'eva  
dhūpāyituṃ<sup>14</sup> sakkomi,<sup>15</sup> aññe<sup>16</sup> na<sup>17</sup> sakkontī ti maññe,<sup>18</sup>  
sayam<sup>19</sup> pi dhūpāyi.<sup>20</sup> Dvinnaṃ pi<sup>21</sup> sarīrato uggatā  
dhūpā<sup>22</sup> yāva<sup>23</sup> brahmalokā utṭhahiṃsu. Ubho pi dhūpā<sup>24</sup>  
theraṃ abādhetvā<sup>25</sup> nāgarājam<sup>26</sup> eva bādhenti.<sup>27</sup> Nāgarājā  
dhūmavegaṃ<sup>28</sup> sahituṃ asakkonto pajjali. [170] Thero  
pi tejodhātuṃ<sup>29</sup> samāpajjitvā tena saddhiṃ<sup>30</sup> yeva  
pajjali. Tā pi aggijālā yāva brahmalokā utṭhahiṃsu.

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1 BS naṃ 2 P2 na adds 3 B vaci<sup>o</sup> 4 B Are 5 B Ācariyaṃ  
C Bhariyaṃ 6 B <sup>o</sup>rāsi 7 PlP2 naṃ 8 B āgacchanti 9 CKLS  
mamaṃ PlP2V maṃ 10 BR dhūmā<sup>o</sup> 11 PlP2RV taṃ 12 R dhūmāyi  
13 P2 There 14 R dhūmā<sup>o</sup> 15 B sakkoti 16 R aññe K2 va  
adds 17 P2V omit 18 B aññe 19 C siyam K2V maññessam  
Pl sasam 20 R dhūmāyi 21 R Dvinnaṃ pi omits 22 R dhūmā  
23 R yeva 24 R dhūmā 25 B abādhayitvā KLRV abādhetvā  
26 PlP2 nāgarājāṃ 27 B nāgarājam'eva bādhenti omits  
28 C <sup>o</sup>vegā 29 K2R tejodhātu 30 B saddhi

Ubho pi jālā<sup>1</sup> theram abādhayitvā<sup>2</sup> nāgarājam<sup>3</sup>, eva bādhenti.  
 Ath'ssa sakalasarīram ukkāpadīpo<sup>4</sup> viya ahosi. Isigaṇo  
 oloketvā cintesi : ' Nāgarājā samaṇaṃ jhāpesi<sup>5</sup>. Bhaddako<sup>6</sup>  
 vata samaṇo amhākaṃ vacanaṃ asutvā naṭṭho'ti. Thero  
 nāgarājānaṃ dametvā nibbisevanaṃ katvā vālukārāsīmhi<sup>7</sup> nisīdi.  
 Nāgarājā vālukārāsīm<sup>8</sup> bhogehi<sup>9</sup> parikkhipitvā kūṭāgāraku-  
 cchippamāṇaṃ phaṇaṃ<sup>10</sup> katvā therassa upari dhāresi<sup>11</sup>.

[171] Isigaṇo<sup>12</sup> pāto'v'samaṇassa matabhāvaṃ vā  
 amatabhāvaṃ<sup>13</sup> vā jānissāmā'ti therassa santikaṃ āgantvā<sup>14</sup>  
 vālukārāsimatthake<sup>15</sup> nisinnaṃ disvā añjaliṃ paggayha  
 abhitthavantā āhaṃsu : ' Samaṇa, kacci nāgarājena na<sup>16</sup>  
 bādhito?'ti

' Kim na passatha naṃ<sup>17</sup> mama upari phaṇaṃ  
 dhāretvā tṭhitaṃ<sup>18</sup>, ti.

Te ' acchariyaṃ vata bho samaṇassa evarūpo nāma  
 nāgarājā damito'ti<sup>19</sup> theram parivāretvā aṭṭhaṃsu.

[172] Tasmaṃ khane satthā āgato. Thero satthāraṃ  
 disvā uṭṭhāya<sup>20</sup> vandi<sup>21</sup>. Atha naṃ issayo āhaṃsu :

'Ayaṃ tayā pi mahantataro'ti.

'Esa Bhagavā satthā, ahaṃ imassa sāvako'ti.

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1 P2 jāla 2 R ābādhitvā V abādhitvā 3 PlP2 nāgarājām  
 4 B uttā<sup>0</sup> 5 R jhāpeti 6 K2 ca adds 7 GHR vālurāsīmhi  
 8 B <sup>0</sup>rāsi 9 V pi adds 10 BK2 omit 11 B tāresi P2  
 upadhāresi 12 MSS. also Isigaṇo, used in the Pl. sense  
 13 V amatavabhāvaṃ 14 B gantvā 15 B vāluka<sup>0</sup> 16 V omits  
 17 V kim panassa phaṇaṃ K2 taṃ 18 K2 tiṭṭhataṃ  
 19 B omits 20 R vuṭṭhāya 21 Pl vandiya



[173] Satthā vālukārāsimatthake<sup>1</sup> nisīdi.  
 Isigaṇo : ' ayaṃ tava sāvakassa ānubhāvo<sup>2</sup>, imassa pana  
 ānubhāvo<sup>3</sup> kīdiso bhavissatī'ti añjalim paggayha satthāraṃ  
 abhitthavi. Satthā Aggidattaṃ āmantetvā<sup>4</sup> : 'Aggidatta,  
 tvaṃ tava sāvakānañ ca upāsakānañ ca<sup>5</sup> ovādaṃ<sup>6</sup> dadamāno kin  
 ti vatvā ovadasī<sup>7</sup>?'ti āha. [174] 'Etaṃ<sup>8</sup> pabbataṃ<sup>9</sup>  
 saraṇaṃ gacchatha, vanaṃ ārāmaṃ rukkhāṃ saraṇaṃ gacchatha.  
 Etāni hi<sup>10</sup> saraṇaṃ gato<sup>11</sup> sabbadukkhā pamuccatī'ti evaṃ  
 tesāṃ ovādaṃ dammī' ti, tena vutte taṃ sutvā Bhagavā :  
 ' Aggidatta, tattha tattha<sup>12</sup> Isigili-Vepulla-Vebhārādike  
 pabbate ca<sup>13</sup> Mahāvana-Gosiṅgasālavanādīni vanāni ca  
 Veḷuvana-Jīvakambavanādayo ārāme<sup>14</sup> ca<sup>15</sup> Udenakacetiya-  
 Gotamakacetiya<sup>16</sup> rūkkhacetiya<sup>17</sup> ca te<sup>18</sup>  
 manussā tena tena<sup>19</sup> bhayena tajjitā bhayato  
 muccitukāmā<sup>20</sup> puttālābhādīni ca patthayamānā<sup>21</sup>

- 
- 1 BCH vāluka<sup>o</sup> 2 K2 ānubhāve 3 K2 imassa pana  
 ānubhāvo omits 4 S āmatetvā 5 R upāsakānañ ca omits  
 6 S ovāda 7 PlP2V vādasī 8 CHK1K2S ekaṃ 9 PlP2V  
 pabbata 10 B Etāhini RV omit Pl Etā ti  
 11 CGHK1K2PlP2 saraṇagato 12 K2R omit  
 13 B omits 14 MSS. ārāmo 15 V omits  
 16 B <sup>o</sup>Gonaka<sup>o</sup> HK1PlP2S <sup>o</sup>tiyaṃ Gonaka<sup>o</sup> GV <sup>o</sup>tiyaṃ  
 Gotamaka<sup>o</sup> R Udenakacetiya<sup>o</sup>ādīni 17 CHK1K2R <sup>o</sup>cetivānañ  
 PlP2 rukke cetiya<sup>o</sup>nañ 18 CGHK1K2PlP2SV tena tena  
 19 CGHK1K2PlP2S tena tena omit V yena yena  
 20 CHK1PlP2S <sup>o</sup>kāmo 21 PlP2 <sup>o</sup>māno

saraṇaṃ<sup>1</sup> yanti. Etaṃ pana sabbam<sup>2</sup> pi saraṇaṃ n'eva khemaṃ na uttamaṃ. Na ca etaṃ paṭicca<sup>3</sup> jāti-ādidhammesu<sup>4</sup> sattesu eko pi jāti-ādito sabbadukkhā pamuccati.

[175] Yo<sup>5</sup> ca<sup>6</sup> gahaṭṭho vā pabbajito vā "Iti pi so Bhagavā araham Sammāsambuddho"\* ti ādikaṃ Buddhadhammaṅgh-ānussatikammaṭṭhānaṃ<sup>7</sup> nissaya-seṭṭhavasena<sup>8</sup> Buddhaṃ ca dhammaṃ ca saṅghaṃ ca saraṇaṃ gato. Tassā<sup>9</sup> pi taṃ<sup>10</sup> saraṇāgamaṇaṃ aññatitthiyavandanādīhi kuppati calati. Yo<sup>11</sup> hi catunnaṃ saccānaṃ<sup>12</sup> dassanavasena etāni saraṇagato, tassa etaṃ<sup>13</sup> saraṇaṃ<sup>14</sup> khemaṃ ca uttamaṃ ca<sup>15</sup> So<sup>16</sup> ca puggalo etaṃ saraṇaṃ paṭicca sakalasmā pi vaṭṭadukkhasmā muñcissatī'ti vatvā<sup>17</sup> tassa dhammaṃ desento evaṃ āha :

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\* Vin I.35, 242 II.I; D.I.49,87,224,II.93, III. 116, 150, 227; M.I. 37, 69, 285, 290, 356, 400, 502, II. 55, 95, 128, 133-4, 167, III. 116, 222, 238, 291; S.II. 69, IV. 304, V. 197, 199, 343, 352; A I. 180, 188, 207, 222, II. 56, 66, III. 2, 10, 30, 65, 153, 212, 285, 341, IV. 3, 5, 109, 270, 341, 406, V. 15, 183; Nd2. 34; Sn. P.103

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1 CHK1 saraṇa 2 PlP2 saraṇaṃ 3 V paricca 4 PlP2 pariccajāti-ādi<sup>0</sup> 5 K2 ye 6 K1 omits 7 P2 <sup>0</sup>nussakamma<sup>0</sup>  
 8 PlP2V nissāya heṭṭhāvasena 9 BR Tassa 10 B saṃ  
 11 PlP2 Ye 12 H sāyanaṃ BCR sāsanaṃ 13 Pl etaṃ ca  
 14 GP2RV sasaraṇa K2 ca adds 15 B uttamaṃ ca omits  
 16 B yo 17 B omits

[176] " Bahuṃ ve saraṇaṃ yaṇṭi pabbatāṇi vaṇāṇi ca  
ārāmarukkhacetyāṇi manussā bhayatajjitā,

N'etaṃ kho saraṇaṃ khemaṃ n'etaṃ saraṇaṃ uttamaṃ,  
n'etaṃ saraṇaṃ āgamma, sabbadukkhā pamuccati.

Yo ca Buddhaṃ ca dhammaṃ ca saṅghaṃ ca saraṇaṃ gato  
cattāri ariyasaccāṇi sammappaññāya<sup>1</sup> passati.

Dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ,  
ariyaṃ c' aṭṭhaṅgikaṃ<sup>2</sup> maggaṃ dukkhūpasamagāminaṃ.<sup>3</sup>

Etaṃ kho<sup>4</sup> saraṇaṃ khemaṃ etaṃ saraṇaṃ uttamaṃ,  
etaṃ saraṇaṃ āgamma sabbadukkhā pamuccatī " ti.

[177] Gāthāpariyosāṇe sabbe pi te<sup>5</sup> issayo sahaṇṭi-  
sambhidāhi arahattaṃ pattā.<sup>6</sup>

Evaṃ pabbatam ādikaṃ ca<sup>7</sup> saraṇaṃ<sup>8</sup>  
gantvā isīnaṃ gaṇā,  
santiṃ<sup>9</sup> n' āvagamuṃ<sup>10</sup> purā na pi yato<sup>11</sup>  
maggaṃ ca taṃ<sup>12</sup> gāminaṃ,

Tasmā dullabhasambhavam<sup>13</sup> varataraṃ  
laddhāna<sup>14</sup> saddhādhano,  
taṃ cintāmaṇisannibhaṃ<sup>15</sup> tisaṇaṃ<sup>16</sup>  
ko vā buddho<sup>17</sup> vissaje.<sup>18</sup>

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\* Dhp. vv. 188-192.28

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1 P2 sampaññāya 2 P2 ariyaṃ aṭṭaṇṇ<sup>o</sup> P2 dukkhādukkhassama<sup>o</sup>  
4 B omits 5 GK2P2 omit S to 6 S patto 7 CHKLSV omit  
R tu 8 B pabbatādikaṃ kusaraṇaṃ 9 CH santaṃ K1 santata  
10 B sanninnāpagamuṃ PlP2V santattā va gamuṃ 11 B purāṇaṃ  
jayato R purātanājanā 12 B tā R maggataṃ 13 B <sup>o</sup>bhavā  
14 B saddhāna 15 V cittasannibhaṃ Pl maṇi omit 16 P2  
tisaṇa 17 PlP2S buddho 18 K1PlP2 vissajje V vissajjiye

[178] Lokiyasaraṇāgamanaphalam pana<sup>1</sup> bhavasampattiñ<sup>2</sup>  
c'eva bhogasampattiñ ca sādheti.

Tena vuttaṃ :

" Ye keci Buddhāṃ saraṇaṃ gatāse<sup>3</sup>  
na te gamissanti apāyaṃ,  
pahāya mānusaṃ dehaṃ  
devakāyaṃ<sup>4</sup> paripūressanti<sup>5</sup> " ti.

Tathā dhammasaṅgharatane<sup>6</sup> pi yojetvā vattabhaṃ.

[179] Tatra ca, ye saraṇāgamanūpakilesasamu-  
cchedena<sup>7</sup> saraṇagatā<sup>8</sup> te apāyaṃ na gamissanti. Itare<sup>9</sup> pana,  
saraṇāgamanena<sup>10</sup> na gamissanti ti<sup>11</sup> evaṃ<sup>12</sup> gāthāya  
bhāvattho veditabbo.

[180] Aparam pi<sup>13</sup> vuttaṃ :

" Atha kho Sakko devānam indo asītidevatāsa-  
hassehi<sup>14</sup> saddhiṃ yen'āyasmā Mahāmoggallāno ten'upasāṅkami.  
Ekamantaṃ tthitaṃ kho Sakkaṃ devānamindaṃ āyasmā Mahāmogg-  
allāno etad'avoca: Sādhu kho, devānaminda<sup>15</sup> Buddhāṃ  
saraṇāgamaṇaṃ<sup>16</sup> hoti,<sup>17</sup> Buddhāṃ saraṇāgamaṇahetu<sup>18</sup> kho,  
devānaminda, evaṃ idh'<sup>19</sup> ekacce sattā kāyassa bhedā  
parammaraṇā sugatiṃ saggaṃ lokaṃ uppajjanti. Ye aññe  
deve<sup>20</sup> dasahi tthānehi<sup>21</sup> adhigaṇhanti,<sup>22</sup> dibbena āyuna<sup>23</sup>  
dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena  
ādhipateyyena<sup>24</sup> dibbehi rūpehi dibbehi<sup>25</sup> saddehi dibbehi<sup>26</sup>  
gandhehi dibbehi rasehi dibbehi poṭṭhabbehi<sup>27</sup> -pe- Dhammaṃ  
saraṇaṃ gato hoti" + ti<sup>28</sup> ādi.

\* D. II. 255 + S. IV. 270

1 B omits 2 P1P2SV °sampatti 3 P1P2V gatāye 4 P1P2 pi add  
5 B hi adds P2 puressanti 6 V dhammaṃ° P1P2V °ratanehi  
7 K2 °dana 8 G saraṇāgatā 9 S itarena 10 CHK1P1P2V saraṇa°  
11 V omits 12 B pi adds 13 R Aparasmiṃ 14 R asītiyā  
15 P1P2V °mindō 16 V saraṇaṃ 17 BK1K2P1P2S °hotu CH  
saraṇāgamaṇaṃ hotu 18 K1K2S Buddhāṃ saraṇāgamaṇahetu omit  
P1P2 saraṇaṃ gamaṇaṃ 19 CHK1S vidh' 20 P1P2V devā 21 B omits  
22 P1P2V °gaṇhāti 23 S anuna 24 CHK1P1SV adhi° 25 K1V omit  
26 K1 omit 27 CHK1S poṭṭhabbaṃ 28 K2 omit



[181] Api ca Sanaṅkumāro nāma mahābrahmā<sup>1</sup> Tāvatiṃsa-  
devalokaṃ<sup>2</sup> āgantvā Sudhammāya dibbasabhāya Sakkassa<sup>3</sup> deva-  
rañño āsane devaparisāhi<sup>4</sup> parivuto nisīditvā saraṇaphalam  
eva dassetuṃ evaṃ āha :

[182] " Ye keci, bhonto, Buddhaṃ saraṇaṃ gatā<sup>5</sup>,  
dhammaṃ saraṇaṃ gatā, saṅghaṃ saraṇaṃ gatā, sīlesu paripūra-  
kāriṇo<sup>6</sup>, te kāyassa bhedaṃ paraṃ maraṇā<sup>7</sup> appekacce  
Parinimmitavasavattīnaṃ devānaṃ<sup>8</sup> sahavyataṃ uppajjanti,  
appekacce Nimmānaratīnaṃ devānaṃ -pe-<sup>9</sup> Tusitānaṃ devānaṃ,  
Yāmānaṃ devānaṃ<sup>10</sup> Tāvatiṃsānaṃ devānaṃ, Cātummahārājikānaṃ  
devānaṃ sahavyataṃ uppajjanti.<sup>11</sup> Te<sup>12</sup> Sabbanihīnaṃ kāyaṃ  
paripūrenti, te<sup>13</sup> Gandhabbakāyaṃ<sup>14</sup> paripūrentī " ti.

[183] Api ca, caturāsītisahassasaṅkhātā<sup>15</sup> karīsassa<sup>16</sup>  
catutthabhāgappamaṇaṃ suvaṇṇarūpiyakasapātīnaṃ<sup>17</sup> yathākkamaṃ  
rūpiyasuvaṇṇahiraṇṇapūrānaṃ<sup>18</sup> sabbālaṅkārapatimaṇḍitānaṃ  
caturāsītiyā hatthisahassānaṃ caturāsītiyā assasahassānaṃ  
caturāsītiyā rathasahassānaṃ<sup>19</sup> caturāsītiyā dhenusahassānaṃ  
caturāsītiyā kaṇṇāsahassānaṃ caturāsītiyā pallaṅkasaha-  
ssānaṃ caturāsītiyā vatthakoṭisahassānaṃ aparimāṇassa ca

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\* D.II. 212

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1 K2 mahā omits 2 R °lokā 3 P2 Sakassa 4 B °parisāya  
5 K1 gato 6 K1 °kāmino K2 paripūrikāriṇo 7 B manā  
8 BCHK1 omit 9 B omits 10 R Yāmānaṃ devānaṃ omits  
11 R uppajjeyya 12 SR ye 13 GHK1K2P1P2V sabbanihīnaṃ  
kāyaṃ paripūrenti, te omit 14 B Gantappakāyaṃ K1  
gandhabbaṃ K2 °kāyānaṃ P1P2V gandhabbākāyānaṃ 15 B °sankhānaṃ  
S sankhyātaṃ 16 P1P2 karissassa V karīsa 17 B vaṇṇa°  
CHS svaṇṇa° P1P2 svaṇṇaṃ K2 °pāṇīyaṃ P1 °pānīnaṃ  
18 CHS svaṇṇa° P1P2V °pūrāṇa 19 R caturāsītiyā  
assasahassānaṃ comes here.

khajjabhojjādibhedassa<sup>1</sup> āhārassa pariccajanavasena<sup>2</sup>  
 sattadivsasattamāsādhikāni<sup>3</sup> sattasaṃvaccharāni nirantara-  
 ppavatta-Velāmamahādānato<sup>4</sup> ekassa sotāpānassa dinnadānaṃ  
 mahapphalataraṃ, tato<sup>5</sup> ekassa sakadāgāmino, tato ekassa  
 anāgāmino, tato ekassa arahato<sup>6</sup>, tato ekassa paccekabuddhassa  
 tato sammāsambuddhassa, tato Buddhapamukhassa<sup>7</sup> saṅghassa  
 dinnadānaṃ mahapphalataraṃ, tato cātuddisaṃ<sup>8</sup> saṅghaṃ<sup>9</sup>  
 uddissa vihāraakaraṇaṃ, tato<sup>10</sup> saraṇāgamaṇaṃ<sup>11</sup> mahapphala-  
 taran ti, imam atthaṃ pakāsentassa Velāma-suttassa<sup>12\*</sup>  
 aññesam pi Aggappasādauttādīnaṃ<sup>13</sup> + ca vasena lokiyasaraṇā-  
 gamaṇassa phalaṃ veditabbaṃ.

[184] Kiṃ bahunā : "Heṭṭhimakoṭṭiyā saraṇagato<sup>14</sup>  
 upāsako sotāpattiphalasacchikiriyāya paṭipanno hotī"† ti  
 vuttattā saraṇāgamaṇaṃ<sup>15</sup> yathādhimuttiṃ<sup>16</sup> tividhabodhisu<sup>17</sup>  
 aññataraṃ sādhetī ti veditabbaṃ :

[185] Evaṃ vipāko paralokasambhavo<sup>18</sup>  
 vibhāvito Buddhavarena sādhukaṃ  
 idh'eva saddhādhigataṃ<sup>19</sup> phalaṃ ahaṃ  
 bhaṇāmi taṃ Kappinabhūmipādihi.

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\* A.IV. 392 + A.II.34,35 † SsA. 20

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1 P2 °bojjādi° V °bhesajja 2 B sattadivasa adds 3 W  
 sattadivasa omits 4 B °mamhā° 5 R setaṃ 6 S tato ekassa  
 arahato omits 7 Kl °ppamu° S °pamukha 8 B cātudisika  
 PlP2 catuddisaṃ V catuddisā 9 S saṅghassa 10 B pi adds  
 11 C °gamana 12 PlP2 Velāmana° Pl Aggapāsāda  
 P2 Aggapasāda 14 CHK2PlP2S saraṇaṃ gato K saraṇagato  
 15 K2 °gamaṇassa 16 B yathāvimutti 17 Kl °bodhisu  
 18 PlP2V °sambhave 19 B saddhammādi CGHK1K2PlRSV sabbādhi°

[186] So kira Kappino\* rājā amhākaṃ Bhagavati Jetvane viharante<sup>1</sup> sayam paccante Kukkuṭavati nagare Mahākappino nāma rājā hutvā rajjaṃ kāreti. Tassa rañño pana Balo<sup>2</sup> Balavāhano<sup>3</sup> Puppho Pupphavāhano Supatto ti pañca assā honti. Rājā tesu Supattaṃ assaṃ<sup>4</sup> sayam ārohati, itare<sup>5</sup> cattāro assārohaṇaṃ<sup>6</sup> sāsanaḥaraṇatthāya<sup>7</sup> adāsi. [187] Rājā te<sup>8</sup> pāto'va bhojetvā : ' gacchatha dve vā tīṇi vā yojanāni ābhiñḍitvā<sup>9</sup> Buddhassa vā dhammassa vā saṅghassa vā uppannabhāvaṃ<sup>10</sup> ñatvā mayhaṃ suhasāsanaṃ āharathā' <sup>11</sup> ti pesesi.<sup>12</sup> Te<sup>13</sup> catūhi dvārehi nikkhamitvā dve tīṇi yojanāni ābhiñḍitvā<sup>14</sup> sāsanaṃ alabhitvā paccāgacchanti.

[188] Ath'ekadivasaṃ rājā Supattaṃ<sup>15</sup> assaṃ āruyha amaccasahassaparivuto uyyānaṃ gacchanto kilantarūpe pañcasatamatte vāṇijake nagaraṃ pavisante disvā 'ime addhānakilantā; addhā imesaṃ santikā ekaṃ bhaddakaṃ<sup>16</sup> sāsanaṃ sossamī 'ti te pakkosāpetvā

\* AA. I. 175 ff.; ThagA.II.23Off.; SA.II. 172ff.;

DhpA. II. 117ff.; Cf. Avs. II. 102f.

1 B viharanto 2 B Balā P1SV Vālo P2 Bālo 3 P1V vāhano  
P2 Bālavāhano S Vālavāhano 4 W omits S Supattassa  
5 MSS. itaro 6 V <sup>o</sup>rohanaṃ 7 K2R sāsanaḥāraṇatthāya  
8 R omits 9 K2 ābhiñḍitvā 10 R uppannavā  
11 P2 āharamā 12 V peseti P1P2 assosi 13 P2 Tena  
14 K2 ābhiñḍitvā 15 W omits 16 B bhaddaka

'Ambho<sup>1</sup> kuto āgacchathā? 'ti<sup>2</sup> pucchi. 'Atthi, deva, ito  
vīsaṃ<sup>3</sup> yojanasatamatthake Sāvatti<sup>4</sup> nāma <puram><sup>5</sup>, tato<sup>6</sup>  
āgacchāmā' ti. 'Atthi pana vo dese<sup>7</sup> kiñci sāsanaṃ  
upannan? 'ti. 'Deva, aññaṃ kiñci natthi, Sammāsambuddho  
pana uppanno' ti.

[189] Rājā tāvad eva pañcavaṇṇāya pītiyā phuṭṭasariro<sup>8</sup>  
kiñci<sup>9</sup> sallakkhetuṃ asakkonto muhuttaṃ vītināmetvā<sup>10</sup>  
'tātā<sup>11</sup>, kiṃ vadathā? 'ti pucchi. 'Buddho, deva, uppanno' ti.  
Rājā dutiyam pi, tatiyam pi tath'eva vītināmetvā<sup>12</sup>  
catutthavāre 'Kiṃ vadatha, tātā<sup>13</sup>? 'ti pucchitvā 'Buddho,  
deva, uppanno' ti vutte 'tātā<sup>14</sup> vo<sup>15</sup> satasahassaṃ<sup>16</sup>  
dadāmi' ti vatvā 'aparam pi kiñci sāsanaṃ atthi? 'ti  
pucchi. [109] Atthi,<sup>17</sup> deva, dhammo uppanno' ti. Tam  
pi sutvā purimanayen' eva<sup>18</sup> rājā tayo vāre vītināmetvā  
catutthavāre 'dhammo' ti pade<sup>19</sup> vutte 'idhā pi vo  
satasahassaṃ dammi' ti vatvā 'aparam pi sāsanaṃ  
atthi, tātā' ti pucchi. 'Atthi, deva, saṅgharatanam uppannan' ti.

- 1 W omits 2 S āgacchati 3 B vīsa 4 Pl Sāvattiyaṃ  
5 acc. Dh 6 Kl kato 7 P2 deśe K2 desi 8 P2 °sariro  
9 CKlK2 kiñci repeated 10 R °nme 11 KlPlP2V Tāta  
12 R pīti° 13 K2 tātā 14 K2Pl Tāta P2 Tā 15 B omits  
16 B vo adds 17 B omits 18 B °nayeve 19 PlP2 omit

10 B anagata 11 B Mayam pi to pabbajissāmi ti omits  
12 B. rāho 13 B °sukhī 14 B katha 15 K2 omits  
16 V vatvā adds 17 PlP2V omits 18 B sāsanaṃ  
19 V sū 20 B omits



[191] Rājā tam pi sutvā<sup>1</sup> tath'eva tayo vāre vītināmetvā  
catutthe vāre'saṅho'ti pade vutte<sup>2</sup> 'idhā<sup>3</sup> pi<sup>4</sup> vo  
satasahassam dammī'ti vatvā amaccasahassam oloketvā'tātā<sup>5</sup>,  
kiṃ karissathā<sup>6</sup>'ti pucchi. 'Deva, tumhe kiṃ karissathā?'ti  
pucchimsu. 'Aham<sup>7</sup>, tātā<sup>8</sup>, Buddhō uppanno, dhammo uppanno,  
saṅho uppanno ti<sup>9</sup> sutvā na puna<sup>10</sup> nivattissāmi;  
satthāram uddissa gantvā tassa santike pabbajissāmī'ti.  
'Mayam pi deva, tumhehi saddhiṃ pabbajissāmā'ti.<sup>11</sup>

[192] Rājā<sup>12</sup> suvaṇṇapaṭṭe akkharāni likhāpetvā  
vāṇijake āha: 'Añojā nāma devī tumhākaṃ<sup>13</sup> tīṇi satasaha-  
ssāni dassati.<sup>14</sup> Evañ ca pana<sup>15</sup> vadeyyātha: 'Raññā<sup>16</sup>  
kira te issariyaṃ viṣaṭṭhaṃ; yathāsukhaṃ<sup>17</sup> sampattiṃ  
paribhujāhī'ti. 'Sace pana vo rājā kahaṃ'<sup>18</sup> ti  
pucchati, satthāraṃ uddissa pabbajissāmī ti vatvā gato  
ti<sup>19</sup> āroceyyathā'ti.<sup>20</sup> Amaccā pi attano attano<sup>21</sup>  
bhariyānaṃ tath'eva sāsanaṇi<sup>22</sup> pahiniṃsu.

[193] Rājā vāṇijake uyyojetvā amaccasahassaparivuto  
 taṃ khaṇaṃ yeva nikkhami. Satthā pi taṃ<sup>23</sup> divasaṃ eva<sup>24</sup>

1 B Rājā tam pi sutvā omits 2 K2 vutto 3 K2 idha

4 Kl omits      5 GHK1P1P2RSV tāta      6 R karissatī

7 C omits 8 K1K2P1P2V tāta 9 B tam adds

10 B nagaram 11 B Mayam pi to pabbajissāmā ti omits

16 MSS. rañño 17 B <sup>o</sup>sukhī 18 B kathan 19 K2 omits

20 V vatvā adds 21 PlP2V omits 22 B sāsnam

23 V sam 24 B omits

paccūsakāle lokam olokento<sup>1</sup> Mahākappinarājānam saparivā-  
ram<sup>2</sup> disvā 'ayaṃ Mahākappino rājā<sup>3</sup> vāṇijakānam santikā<sup>4</sup>  
tiṇṇam ratanānam uppannabhāvaṃ sutvā tesam<sup>5</sup> vacanam tīhi  
satasahasseehi pūjetvā rajjam pahāya amaccasahassaparivuto  
maṃ uddissa pabbajitukāmo<sup>6</sup> sve<sup>7</sup> nikkhamissati.<sup>8</sup> So  
saparivāro<sup>9</sup> sahapaṭṭisambhidāmarahattam pāpuṇissati. Paccu-  
ggamanam assa<sup>10</sup> karissāmi<sup>11</sup> 'ti punadivase cakkavatti<sup>12</sup> viya  
khuddakagāmabhojakam<sup>13</sup> paccuggacchanto<sup>14</sup> sayam eva  
pattacīvaram gahetvā vīsam<sup>15</sup> yojanasatamaggaṃ<sup>16</sup> paccu-  
ggantvā Candabhāgānadiyā<sup>17</sup> tīre nigrodharukkhamūle  
chabbannarasmiyo<sup>18</sup> vissajjento<sup>19</sup> nisīdi.

[194] Rājā pi āgacchanto ekaṃ nadim<sup>19</sup> patvā<sup>20</sup> 'kā<sup>21</sup>  
nām'esā<sup>22</sup> 'ti pucchi. 'Aravacchā<sup>23</sup> nāma, devā'ti.  
'Kim assā<sup>24</sup> parimāṇan<sup>25</sup> ti. 'Gambhīrato gāvutaṃ;  
phuthulato dve<sup>26</sup> gāvutaṃ, devā'ti. 'Atthi pan ettha  
nāvā vā ulumpo vā'ti. 'Natthi, devā'ti. 'Nāvādīni<sup>27</sup>  
olokente<sup>28</sup> amhe jātijaram upaneti.<sup>29</sup> Ahaṃ  
nibbematiko<sup>30</sup> hutvā tīni ratanāni uddissa nikkhanto  
tesam me ānubhāvena imaṃ udakaṃ udakaṃ viya mā ahoṣī ti

- 
- 1 XY oloketvā V oloketā 2 P2 parivāram 3 W omits  
4 B omits 5 CHK1 nesam 6 P2 pabbajitum kāmō  
7 K2 va adds 8 PlP2 nikkhamissasi 9 GS saparivāre  
P2 omits 10 GRSV Paccuggamanassa 11 K2 cakkavattim  
12 PlP2 °gāmaṃ 13 B paccuggamanam gacchanto P2  
pacchugga° 14 B vīsa 15 CHK1PlP2RSV °sataṃ maggaṃ  
16 R Candabhāgāya 17 K1PlP2R °raṃsiyo 18 R āgacchantam  
19 B nadī 20 B Ambho adds HK1K2 Ka 22 K2 nāmosā  
23 B Avadacchā GK2S Aravacchā 24 R assa 25 B tatā adds  
26 B dvi 27 PlP2 Nāvā 28 B oloketānam 29 B upanessati  
B jarāmaranam adds 30 PlP2 nibbena V nibbematike

tinnaṃ ratanānaṃ<sup>1</sup> guṇaṃ āvajjitvā "Iti pi so Bhagavā  
 arahaṃ Sammāsambuddho"\* ti Buddhānussatiṃ<sup>2</sup> anussaranto  
 saparivāro<sup>3</sup> assasahassena udakapiṭṭhiṃ pakkhandi. Sindhavā<sup>4</sup>  
 piṭṭhipāsāṇe viya pakkhandiṃsu.<sup>5</sup> Khurānaṃ aggaggān,<sup>6</sup> eva  
 temiṃsu.

[195] So taṃ uttaritvā purato gacchanto aparam pi  
 nadiṃ disvā 'ayaṃ kiṃ nāma<sup>7</sup>? 'ti pucchi. 'Nīlavāhinī<sup>8</sup>  
 nāma, devā'ti. 'Kim assā<sup>9</sup> parimāṇan? 'ti. 'Gambhīrato  
 pi puthulato pi aḍḍhayaḍḍhayaṃ, devā'ti. Sesā purimasā-  
 disam<sup>10</sup> eva. Tam pi<sup>11</sup> nadiṃ disvā "svākkhāto Bhagavatā<sup>12</sup>  
 dhammo"+ ti Dhammānussatiṃ anussaranto pakkhandi.

[196] Tam<sup>13</sup> pi atikkamitvā gacchanto<sup>14</sup> aparam pi<sup>15</sup>  
 nadiṃ disvā 'ayaṃ kiṃ nāma<sup>16</sup>? 'ti pucchi. 'Candabhāgā  
 nāma, devā'ti. 'Kim assā<sup>17</sup> parimāṇan? ti. 'Gambhīrato pi  
 puthulato pi yojanaṃ, devā'ti Sesā purimasadisam eva.  
 Imam<sup>18</sup> pana<sup>19</sup> nadiṃ<sup>20</sup> "supaṭipanno Bhagvato sāvakaśaṅgho"†  
 ti Śaṅghānussatiṃ anussaranto pakkhandi. Tam pi<sup>21</sup> nadiṃ  
 atikkamitvā gacchanto gacchanto<sup>22</sup> satthusarīrato nikkhantā  
 chabbannarasmiyo<sup>23</sup> addasa.

\* See supra, § 175

+ D. II. 93, 217, 222, 228, III. 5, 227; M.I.37, 265;  
 S.II. 11, 69, 169, IV. 41, V. 343; A.I. 149, 156, 207,  
 222, II. 56, III. 212, 285, 356, IV. 406, V. 183, 329,  
 336; Nd2.76

† D. II. 93, 217, 222, 228, III. 5, 227; M.I.37; S.I.220,  
 II,69, IV. 272, 304, V. 343; A.I. 208, II. 56, III.212,  
 286, V. 183

1 B ratanaṃ 2 B °nussati 3 CGHK1K2P1P2SV omit 4 R pi adds  
 5 B pakkhandiṃsu 6 B aggan 7 CGHK1K2P1P2SV nāmo 8 B °vāhā  
 P1P2 °vāhī 9 B issā CGHK1K2RS assa 10 S puna° 11 B pan  
 12 CGH bhagavato 13 B nadi CGHK1K2S Tasmim 14 BCS omit  
 15 W pi omits 16 K2 nāmo 17 RV assa 18 B pi adds 19 B pa  
 20 R Imam pana nadiṃ omits 21 B omits 22 BCPlP2 omit 23 B  
 °rasmiyo K2P1P2R °ramsio

[197] Nigrodharukkhasa sākāhaviṭapapalāsāni<sup>1</sup> sovaṇṇa-  
mayāni viya ahesuṃ. Rājā cintesi : Ayaṃ obhāso n'eva  
candassa na suriyassa<sup>2</sup> na devabrahmanāgasupannādīnaṃ<sup>3</sup> añña-  
tarassa. Addhā ahaṃ<sup>4</sup> attānaṃ<sup>5</sup> uddissa āgacchanto<sup>6</sup> Gotama-  
buddhena diṭṭho bhavissāmī'ti. So tāvad eva assapiṭṭhito  
otaritvā onatasarīro<sup>7</sup> rasmināṃ<sup>8</sup> anusārena<sup>9</sup> satthāraṃ  
upasaṅkamtivā manosilārase<sup>10</sup> nimujjanto viya Buddharas-  
mināṃ<sup>11</sup> anto pavisitvā satthāraṃ vanditvā ekamantaṃ nisīdi,  
saddhiṃ amaccasahassena.

[198] Satthā tesāṃ<sup>12</sup> ānupubbikathaṃ<sup>13</sup> kathesi.  
Desanāvasāne<sup>14</sup> rājā saparivāro sotāpatthiphale patiṭṭhahi.  
Atha sabb'eva<sup>15</sup> utṭhahitvā pabbajjaṃ yācayimsu.<sup>16</sup>  
Satthā'āgamissati<sup>17</sup> nu kho imesaṃ kulaputtānaṃ<sup>18</sup> iddhi-  
mayapattacīvaran'ti upadhārento<sup>19</sup>, ime kulaputtā  
paccekabuddhasahassassa<sup>20</sup> cīvarasahassaṃ adamsu, Kassa-  
pabuddhakāle vīsatiyā bhikkhusahassānaṃ pi vīsaticīva-  
rasahassāni<sup>21</sup> adamsu, anacchariyaṃ imesaṃ iddhimayapatta-  
cīvarāgamanan'ti ñatvā dakkhiṇahatthaṃ pasāretvā'etha,  
bhikkhave,<sup>22</sup> caratha brahmacariyaṃ sammā dukkhassa  
antakiriyāyā'<sup>23</sup> ti āha. Sabbe<sup>24</sup> te<sup>25</sup> tāvad eva

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1 B °palāsādīni 2 B na suriyassa omits 3 B subbaññānaṃ  
CHK1 °dayonaṃ K2 °dinaṃ SR °supannānaṃ P2 °suparñānaṃ  
4 B ayaṃ PlP2 omit 5 B satthāraṃ 6 B gacchanto B mahā  
adds 7 S °sarīrato 8 B rasmi K2 raṃsīnaṃ 9 B anussarena  
10 B manosilāsane R manosilātale P2 °raśe 11 K2  
°raṃsīnaṃ 12 W omits 13 K2PlP2RSV anupubbī° 14 B  
°pariyosāne 15 B pi PlP2V sabbe ca 16 R yāciṃsu  
17 B āgacchati K1 āgamissa R āgacchissati 18 B kusala°  
19 B upatarento 20 R °sahassānaṃ V sahassa 21 CGHKLSR  
vīsatiṃ° 22 K2 bhikkhavo 23 B °kiriyā 24 W Sabbe omits  
25 GR omit PlP2 to



atṭhaparikkhāradharā vassasatikatherā<sup>1</sup> viya hutvā vehāsaṃ  
abbhuggantvā pacchā orohitvā<sup>2</sup> satthāraṃ vanditvā nisīdimsu.

[199] Te pi vāṇijakā rājakulaṃ gantvā rañña pahita-  
sāsanaṃ ārocāpetvā deviyā'āgacchantū<sup>3</sup> ti vutte pavisitvā  
vanditvā ekamantaṃ atṭhaṃsu. Atha te<sup>4</sup> devī pucchi : 'tātā<sup>5</sup>,  
kiṃ kārāṇā āgatatthā<sup>6</sup> ti. 'Mayaṃ<sup>7</sup> rañña<sup>8</sup> tumhākaṃ  
santikaṃ<sup>9</sup> pahitā, tīni kira<sup>10</sup> no sataśahassāni<sup>11</sup> dethā<sup>12</sup> ti.  
'Tātā<sup>13</sup>, atibahuṃ bhaṇatha<sup>14</sup>, kiṃ tumehi rañña<sup>15</sup> kataṃ  
kismiṃ ci<sup>16</sup> vo rājā pasanno ettakaṃ dhanāṃ dāpeti<sup>17</sup> ti.  
'Devī<sup>18</sup> añaṃ kiñci kataṃ<sup>19</sup> natthi<sup>20</sup>, rañña pana ekaṃ  
sāsaṃ ārocayimhā<sup>21</sup> ti. 'Sakkā pana taṃ, tātā, mayhaṃ pi  
ārocetun<sup>22</sup> ti. 'Sakkā, devī, ti. 'Tena hi<sup>23</sup> tātā<sup>24</sup>,  
vadethā<sup>25</sup> ti. 'Devī<sup>26</sup>, Buddho loke upanno<sup>27</sup> ti. [200] Sā  
pi taṃ sutvā purimaṇayen<sup>28</sup> eva pītiyā<sup>29</sup> phuṭṭasarīrā<sup>30</sup>  
tikkhattū kiñci asallakkhetvā catutthe<sup>31</sup> vāre<sup>32</sup> 'Buddho' ti  
vacanaṃ sutvā, 'imasmim pade rañña kiṃ dinnan<sup>33</sup> ti.  
'Sataśahassaṃ, devī<sup>34</sup> ti. 'Tātā<sup>35</sup>, ananucchavikaṃ<sup>36</sup>  
rañña kataṃ<sup>37</sup>, evarūpaṃ sāsanaṃ sutvā tumhākaṃ sataśahassaṃ

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1 B satthivassika° CHK1 °satikā thero PlP2SV °satikā therā  
2 CHK1S pacchāhārohitvā V pacchārohitvā 3 GHK1K2PlP2V  
āgacchatū 4 BCHK1S ne 5 K1K2 tātā Pl ti adds 6 V āgatā  
7 B Ayaṃ 8 GK2R rañña 9 B santike 10 P2 khira 11 BCS  
śahassāni 12 B nitā ti adds 13 B omits 14 PlP2 bhata  
15 CHK1PlP2SV rañña 16 B kiñci K2PlSV kismici 17 MSS.  
dāpehi 18 B na adds CGHK1S ti add 19 G kathā CHK1PlP2V  
kathaṃ 20 BR omit 21 R ārocamaḥ 22 V Dehi  
23 CGHK2PlP2SV tātā 24 Pl hī adds 25 B arocayimsu devī  
adds 26 S omits 27 P2RS puṭṭa° 28 B catuttha 29 CHK1K2PlP2S  
catutthavāre 30 V dehī 31 K2 Tātā 32 V anuccha°  
33 P2 kathaṃ

dadamānena<sup>1</sup> Ahaṃ vo mama<sup>2</sup> duggatapaṇṇākāraṃ tīni  
 sataśaḥassāni dāmaṃ'ti. 'Aparam pi<sup>3</sup> tumhehi rañña<sup>4</sup> kiṃ  
 ārocitan? 'ti. 'Idaṃ c'idaṃ<sup>5</sup> cā'ti itarāni pi dve sāsanaṃ  
 ārocesuṃ. Devī purimaṇayen'eva pītiyā phuṭasarīrā  
 tikkhattum<sup>6</sup> kiñci<sup>7</sup> asallakkhetvā catutthe<sup>8</sup> vāre tath'eva  
 sutvā tīni tīni<sup>9</sup> sataśaḥassāni dāpesi. Evaṃ te<sup>10</sup> sabbāni  
 pi dvādasasataśaḥassāni<sup>11</sup> labhiṃsu.<sup>12</sup>

[201] Atha ne<sup>13</sup> devī pucchi<sup>14</sup> : 'rājā kahaṃ,  
 tātā? ti. 'Devī,<sup>15</sup> 'satthāraṃ uddissa pabbajissāmi ti  
 gato'ti. 'Mayhaṃ tena kiṃ sāsanaṃ dinnan?'ti. 'Sabbhaṃ  
 kira tena tumhākaṃ issariyaṃ viṣaṭṭhaṃ, tumhe kira  
 yathāruciyā<sup>16</sup> sampattiṃ anubhavathā'ti. 'Amaccā pana  
 kahaṃ, tātā?'ti. 'Te pi rañña saddhiṃ yeva pabbajissāmā  
 ti gatā devī<sup>17</sup> 'ti. [202] Sā<sup>18</sup> tesā bhariyāyo<sup>19</sup>  
 pakkosāpetvā pucchi<sup>20</sup> : 'amma<sup>21</sup> tumhākaṃ sāmikā  
 rañña saddhiṃ pabbajissāmā 'ti gatā, tumhe<sup>22</sup> kiṃ  
 karissathā?'ti. 'Kim pana tehi amhākaṃ sāsanaṃ pahitaṃ,<sup>23</sup>  
 devī? 'ti. 'Tehi kira attano attano<sup>24</sup> sampatti<sup>25</sup> tumhā-  
 kaṃ viṣaṭṭhā, tumhe kira taṃ yathāruciṃ<sup>26</sup> paribhuñjathā'ti.

1 K1 dadamāno na 2 BPlP2V Vo omit 3 W omits

4 CGHK1K2PlP2SV rañña 5 B Idammidaṃ 6 CGHR

tikkhattum repeat 7 B omits 8 BCGHK1PlP2RSV catutthe

repeat 9 R omits10 S Ete 11 S dvādasata<sup>0</sup> 12 S lambiṃsu

13 PlP2 te 14 K2 supucchi 15 HK1 ti add 16 B <sup>0</sup>ruci

17 G deva 18 CHK1PlP2RS so 19 V pariyāyo 20 W omits

21 GK2 amma K2 mama adds R amhā 22 V tumhehi

23 B omits 24 K1 omits 25 BK2PlP2V sampattiṃ

26 B <sup>0</sup>ruci

'Tumhe pana<sup>1</sup>, devī,<sup>2</sup> kiṃ karissathā? 'ti. [203] 'Ammā,<sup>3</sup>  
 so tāva rājā<sup>4</sup> hutvā magge ṭhitako va<sup>5</sup> tīhi satasahasseehi  
 tīṇi ratanāni pūjetvā khelapiṇḍaṃ<sup>6</sup> viya sampattiṃ<sup>7</sup> pahāya  
 'pabbajissāmī'ti nikkhanto. Mayā pana tiṇṇaṃ ratanānaṃ  
 sāsanaṃ sutvā tīṇi ratanāni navasatasahasseehi pūjitāni.<sup>8</sup>  
 Na kho pan'esā sampatti<sup>9</sup> nāma<sup>10</sup> rañño eva<sup>11</sup> dukkhā<sup>12</sup>  
 mayaham pi<sup>13</sup> dukkhā yeva.<sup>14</sup> Ko<sup>15</sup> rañño chaḍḍitaṃ<sup>16</sup>  
 khelapiṇḍaṃ jannukehi patiṭṭhahitvā mukhena<sup>17</sup> gaṇhissati?<sup>18</sup>  
 na mayhaṃ sampattiya attho, aham pi satthāraṃ uddissa  
 gantvā pabbajissāmī,<sup>19</sup> ti. [204] 'Devī, mayam<sup>20</sup> pi tumhehi  
 yeva saddhiṃ gantvā pabbajissāmā'ti. 'Sace sakkotha,<sup>21</sup>  
 sādhu,<sup>22</sup> amma'ti. 'Sakkoma,<sup>23</sup> devī, 'ti, Sādhu, amma,<sup>24</sup>  
 tena hi<sup>25</sup> ethā'ti rathasahasasaṃ yojāpetvā<sup>26</sup> rathaṃ  
 āruya tāhi<sup>27</sup> saddhiṃ<sup>28</sup> nikkhamitvā antarāmagge  
 paṭhamam<sup>29</sup> nadiṃ disvā<sup>30</sup> yathā rañña puṭṭhaṃ<sup>31</sup> tath,<sup>32</sup> eva  
 pucchitvā sabbaṃ<sup>33</sup> pavattiṃ sutvā,<sup>34</sup> 'rañño gatamaggaṃ  
 olokethā'ti vatvā, 'sindhavānaṃ padasaññaṃ<sup>35</sup> na  
 passāma, devī'ti vutte, 'rājā'tīṇi ratanāni uddissa

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- 1 PlP2V pi 2 S devaṃ 3 K2 amma 4 B sāsanaṃ adds  
 5 S omits 6 V khelaṃ 7 B sampattiyo S sampatti  
 8 PlP2 pūritāni 9 MSS. sampattiṃ 10 B omits  
 11 B yeva 12 B dukkhaṃ 13 K2 kho adds  
 14 B dukkhassa eva 15 B to 16 B chaḍḍita  
 17 C na adds 18 W gaṇhissāmi 19 B °jissāmā  
 20 K1 mayham 21 B sakkoti 22 K2 omits  
 23 PlP2 sakko 24 CHK1K2PlP2S Sādhu amma omit  
 25 B Sādhu amma tena hi omits 26 S yejetvā 27 R tāya  
 28 B Saddhi 29 K2 paṭhamā 30 B nisīditvā  
 31 B puṭṭha 32 B tam 33 V sabba 34 B amma adds  
 35 B °valaññaṃ B na adds

nikkhanto'smī<sup>1</sup> ti<sup>2</sup> saccakiriyaṃ katvā<sup>3</sup> gato<sup>4</sup> bhavissati,  
 aham pi tīṇi ratanāni uddissa nikkhantā<sup>5</sup>, tesam me<sup>6</sup>  
 ānubhāvena idaṃ<sup>7</sup> udakaṃ<sup>8</sup> viya mā ahosi<sup>9</sup> 'ti tinnaṃ ratanānaṃ  
 guṇaṃ anussaritvā rathasahassaṃ pesesi. Udakaṃ pāsāṇaṃ viya  
 ahosi. Cakkānaṃ aggaggā nemivaṭṭiyo<sup>10</sup>, va<sup>11</sup> temiṃsu. Eten'eva  
 upāyena itarā pi<sup>12</sup> dve nadiyā<sup>13</sup> uttari.

[205] Satthā tassā āgamanabhāvaṃ ātvā yathā<sup>14</sup> attano<sup>15</sup>  
 santike nisinnā bhikkhū na paññāyanti, evaṃ akāsi. Sā'pi  
 gacchantī gacchantī<sup>16</sup> satthusarīrato nikkhantarasmiyo<sup>17</sup>  
 disvā tath'eva cintetvā<sup>18</sup> satthāraṃ upasaṅkamitvā  
 vanditvā ekamantaṃ ṭhitā<sup>19</sup> pucchi. ' Bhante, Mahākappino  
 tumhākaṃ uddissa nikkhanto, āgat' atthā<sup>20</sup> ti maññe, kahaṃ  
 so? amhākaṃ pi dassethā<sup>21</sup> 'ti. 'Nisīdatha, idh'eva tāva<sup>22</sup>  
 passissathā'ti. Tā pahaṭṭhacittā<sup>23</sup> 'idh'eva kira  
 nisinnā<sup>24</sup> sāmike<sup>25</sup> kira passissāmā<sup>26</sup> ' ti nisīdiṃsu.

[206] Satthā ānupubbīkathaṃ<sup>27</sup> kathesi. Anojā  
 devī desanāvasāne sapaṇivārā<sup>28</sup> sotāpattiphalaṃ pāpuṇi.  
 Mahākappinatthero tāsaṃ<sup>29</sup> vaḍḍhitaṃ<sup>30</sup> dhammaṃ suṇanto

- 
- 1 B sī 2 PlP2 sāmī 3 B labhitvā 4 B kato 5 K2  
 nikkhantaṃ 6 B te sabbe 7 K2R imaṃ 8 PlP2V omit  
 9 BCK1K2PlP2S hotū 10 B neva<sup>o</sup> 11 CGHK1RS <sup>o</sup>vatti  
 yeva PlP2V <sup>o</sup>vattiṃ yeva 12 B itarāni 13 B nadiyo  
 K1 nadī 14 B rathā 15 P2 atthano 16 BK1PlS omit  
 17 PlP2 raṃsiyo 18 B cintanto S mintetvā  
 19 PlP2 ṭhitaṃ 20 V āgathā 21 P2 dasvetvā V dassetvāthā  
 22 K2 omits 23 B haṭṭha<sup>o</sup> PlP2V <sup>o</sup>citto 24 PlP2V nisinnō  
 25 S nisinnā sāmike omits 26 K2 passāmā 27 PlP2RSV anu<sup>o</sup>  
 28 PlP2V <sup>o</sup>vāro 29 S tāva 30 B vuḍḍhita S saṃvaddhitaṃ



saparivāro sahaṭṭisambhidāhi arahattaṃ pāpuṇi.

[207] Tasmim̐ khañe satthā tasm̐ te bhikkhū dassesi. Tāsam pana āgatakkhane yeva attano<sup>1</sup> sāmike<sup>2</sup> kāsāvadhare muṇḍasire disvā cittaṃ ekaggaṃ na<sup>3</sup> bhaveyya, tena magga-phalāni pattuṃ na sakkuṇeyyūṃ.<sup>4</sup> Tasmā acalasaddhāya<sup>5</sup> patitṭhitakāle tāsam̐ te bhikkhū arahattaṃ patte dassesi. Tā pi te disvā pañcapatitṭhiteṇa<sup>6</sup> vanditvā<sup>7</sup> 'tumhākaṃ bhante, pabbajitakiccaṃ matthakaṃ pattan'ti vatvā satthā-ram̐ vanditvā ekamantaṃ tṭhitā pabbajjaṃ yāciṃsu.

[208] Evaṃ vutte pana satthā Uppalavaṇṇāya āgamaṇaṃ<sup>8</sup> cintesī ti<sup>9</sup> ekacce vadanti. Satthā pana tā upāsikāyo āha<sup>10</sup>: 'Sāvatthim̐<sup>11</sup> gantvā bhikkhunī-upassaye pabbajathā<sup>12</sup> 'ti. Tā anupubbena cārikaṃ caramānā<sup>13</sup> antarāmagge mahājanena abhihaṭṭasakkārasammānā<sup>14</sup> padasā va<sup>15</sup> vīsaṃ<sup>16</sup> yojanasatikāṃ maggaṃ gantvā bhikkhunī-upassaye pabbajitvā arahattaṃ pāpuṇiṃsū ti.<sup>17</sup>

[209] Gantvāna<sup>18</sup> saraṇaṃ seṭṭhaṃ  
mahaggaṃ ratanattayaṃ,  
phalaṃ sanditṭhikaṃ evaṃ<sup>19</sup>  
pāpuṇāti yato tato.<sup>20</sup>

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1 B attanā 2 PlP2 samiko 3 B omits 4 Kl °neyyaṃ  
K2 °neyya 5 S °saddhā 6 PlP2 °ten'eva 7 P2 vaditvā  
8 B āgamaṃ 9 B omits 10 P2 āhaṃsu 11 BR Sāvatthiyaṃ  
12 CKl pabbajjathā 13 V caramāno 14 S °sammāna  
15 B omits 16 B vīsa 17 B tava 18 B pana adds  
19 C ekaṃvaṃ 20 K2V yato

[210] "Tathāgataṃ vitarāṇaṃ<sup>1</sup> catumāraraṇaṇijayaṃ,<sup>2</sup>  
 saraṇaṃ<sup>2</sup> ko na gaccheyya karuṇābhāvitāsayaṃ<sup>4</sup>  
 svākkhātaṃ<sup>5</sup> tena saddhammaṃ saṃsārabhayabhaṇjakaṃ<sup>6</sup>  
 karuṇāguṇajaṃ tassa<sup>7</sup> saraṇaṃ<sup>8</sup> ko na gacchati?  
 paripītāmatarasaṃ<sup>9</sup> saddhammosadhabhājanaṃ,  
 saṅghaṃ<sup>10</sup> puññākaraṃ<sup>11</sup> ko hi saraṇaṃ<sup>12</sup> nāgamissati?"

[211] Anacchariyam etaṃ pacchimabhavikassa rañño  
 dharamānakaṃ<sup>13</sup> Sammāsambuddhaṃ uddissa jīvitam paricajitvā  
 Buddhānussatibalena gacchantassa. Parinibbute pana satthari  
 cetiyaṃ uddissa jīvitam paricajitvā sakalasarīre dīpaṃ  
 jālāpetvā sabbarattiṃ<sup>14</sup> padakkhiṇaṃ karontassa Maṅgalabodhi-  
 sattassa<sup>+</sup> yaṃ<sup>15</sup> sarīra-adahaṇaṃ<sup>16</sup> tad'etaṃ acchariyaṃ.

[212] So hi kappasatasahassādhikāni<sup>17</sup> soḷasaśaṅkheyy-  
 āni pāramiyo pūretvā bhavābhava saṃsaranto ekassa Buddhassa  
 cetiyaṃ disvā 'imassa Buddhassa mayā jīvitam paricajitum  
 vaṭṭatī'ti daṇḍadīpakaveṭhananiyāmena sakalasarīraṃ  
 veṭhāpetvā ratanamattamakulaṃ<sup>18</sup> satasahassagghanaṃ<sup>19</sup>

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\* Sdhp. vv. 569-71. 69 + BuVA.143 f.

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1 B vītarāgamaṃ CGHK1P2RSV vītarāṇaṃ 2 B catumāyadhaṇaṃ-  
 jayaṃ K2 °jasaṃ V °ñjaya 3 B saraṇa 4 K1P1P2RS °saya  
 5 P1P2 °khāhaṃ V °khāto taṃ 6 B °bhaṇjaka 7 K2  
 °guṇajanassa P1P2S °guṇajātassa 8 B saraṇa  
 9 B paricītā° 10 V saṅgha 11 P2 °kara 12 B ko hi  
 saraṇaṃ omits 13 B dhanama° 14 B °ratti 15 K1 sayam  
 16 B sarīraṃ ādahaṇaṃ P2 °ādahaṇaṃ 17 B sata omits  
 18 K2 matta omits 19 B °nikaṃ

19 P1P2V paricca 20 K2V saṅgha 21 B Buddhassa  
 22 B pholaṃ omits

suvannapātiṃ sugandhasappissa pūrāpetvā<sup>1</sup> tattha saḥassava-  
 ṭṭiyo jāletvā<sup>2</sup> taṃ sīsen'ādāya sakalasarīraṃ jāletvā<sup>3</sup> cetiyaṃ  
 padakkhiṇaṃ<sup>4</sup> karonto sakalarattiṃ vītinaṃesi. Evaṃ yāva  
 aruṇuggamaṇā vāyamantassa pi'ssa<sup>5</sup> lomakūpamattaṃ usumaṃ<sup>6</sup>  
 na gaṇhi. Padumagabhaṃ pavīṭṭhakālo viya ahoṣī ti. Tiṭṭhatu  
 tāv'esa mettacittamattena<sup>7</sup> pi nivāretuṃ sammattho<sup>8</sup>  
 bāhiraggi. Abbhantarikā rāgaggi<sup>9</sup> ādayo pi naṃ<sup>10</sup> saraṇagataṃ  
 jhāpetuṃ<sup>11</sup> na<sup>12</sup> sakkonti c'eva.<sup>13</sup>

Tena vuttaṃ :

[213] " Ekādasaggisantāparahitaṃ<sup>14</sup> ratanattayaṃ,  
 karuṇāguṇayogena Anotattātisītaṃ.

saraṇaṃ ti gataṃ sattaṃ na sakkonti patāpituṃ,  
 yathā<sup>15</sup> tiṇukkā<sup>16</sup> nimmuggaṃ<sup>17</sup> Anotattamahāsare"  
 ti.

[214] Evaṃ pi anacchariyaṃ cetiyaṃ disvā Sammāsambuddhaṃ  
 uddissa pariccattajīvitassa tassa<sup>18</sup> bodhisattassa, accha-  
 riyam pana kīlāvasena Buddhānussatiyā kataparicayattā<sup>19</sup>  
 dārusākaṭikena<sup>20</sup> + 'namo Buddhāyā'<sup>21</sup> ti vatvā taṃ khaṇe  
 laddhaphalam<sup>22</sup> eva.

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\* Sdhp. vv. 572-73. 69 + Dhpa. III.455-458

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- 1 Pl pūjetvā 2 B jālāpetvā 3 B jālāpetvā 4 B dakkhiṇaṃ  
 PlP2 katvā adds 5 B pi'ssa omits 6 B uṇhaṃ 7 B  
 °cittavasena 8 PlP2 samatto 9 B Abbhantarakaggi  
 10 PlP2RV taṃ 11 S rakkhatapetuṃ 12 Pl omits  
 13 B yeva 14 B Okārasaggi° CH °dasadasaggi°  
 15 Pl tathā P2 tatha 16 B tiṇukkā V tiṇaggaṃ  
 17 B nimmaggaṃ K2 nimuggaṃ 18 BKlK2PlP2V omit  
 19 PlP2V °paricca° 20 K2V °saṭikena 21 B Buddhassā  
 22 B phalam omits

[215] So hi<sup>1</sup> Rājagahanagarasmim<sup>2</sup> micchādiṭṭhikassa putto.<sup>3</sup> Añño<sup>4</sup> sammādiṭṭhikassa putto<sup>5</sup> pi<sup>6</sup> atthi. Te<sup>7</sup> dve dārakā abhinhaṃ gulakīlakam<sup>8</sup> kīlanti. Tesu sammādiṭṭhikassa putto gulam khipamāno Buddhānussatiṃ<sup>9</sup> āvajjitvā 'namo Buddassā' ti vatvā gulam khipati. Itaro pi titthiyānam<sup>10</sup> goṇe<sup>11</sup> uddisitvā 'namo arahantānaṃ<sup>12</sup> ti vatvā khipati. Tesu sammādiṭṭhikassa putto jināti, itaro parajjati.<sup>13</sup> So tassa kiriyam disvā, 'ayam<sup>14</sup> evam<sup>15</sup> anussaritvā evam vatvā va<sup>16</sup> gulam khipanto maṃ jināti, aham pi evarūpaṃ karissāmi<sup>17</sup> ti Buddhānussatiṃ<sup>17</sup> paricayaṃ akāsi.

[216] Ath'ekadivasam tassa pitā sakataṃ yojetvā dārūnam atthāya gacchanto tam pi dārakam ādāya gantvā aṭaviyam dārūnam<sup>18</sup> sakate<sup>19</sup> pūretvā āgacchanto bahinagare susānasāmanthe<sup>20</sup> udakaphāsukaṭṭhāne goṇe mocetvā bhattavissaggam akāsi. Ath'ssa te goṇā sāyaṇhasamaye nagaram pavisantehi goṇehi saddhiṃ nagaram eva pavisimsu. Sākaṭiko pi goṇe<sup>21</sup> anubandhanto<sup>22</sup> nagaram pavisitvā sāyam<sup>23</sup> gone<sup>24</sup> disvā ādāya nikkhanto dvāram na<sup>25</sup> sampāpuṇi. Tasmiṃ hi appatte yeva dvāram pihitaṃ.

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- 1 B kiṃ 2 B °nagaram pi 3 K2S pi add 4 K1 Añño HK1 pi add  
 5 B Añño sammādiṭṭhikassa putto repeats P1P2R añño add  
 6 V omits 7 V omits 8 B gulakīlam 9 B °nussati  
 10 B tittha° 11 V goṇo 12 B arahantā 13 B parājayanti  
 S parajjhatti 14 B aham 15 R omits 16 K1K2P1P2 omit  
 17 B °nussati CGHK1P1P2RSV °nussatiyam 18 B dārūnā  
 19 B sakateṇa 20 B °sāmantike CGHK1K2RS °sāmantā  
 P1P2 °samanto 21 V gono 22 G anubandhanto repeats  
 23 P2 sayha 24 P2V gono 25 K2 omits



[217] Ath'ssa putto eko va rattibhāge sakaṭassa heṭṭhā nipajjitvā niddaṃ okkami.<sup>1</sup> Rājagahaṃ pana pakatiyā pi amanussabahulaṃ.<sup>2</sup> Ayañ ca susānasantike nipanno. Tattha naṃ<sup>3</sup> dve amanussā passimsu. Eko sāsana<sup>4</sup> paṭikaṇṭako micchādiṭṭhiko, eko sammādiṭṭhiko. Tesu micchādiṭṭhiko āha : 'Ayaṃ no bhakkho, imaṃ khādāmi'ti. Itaro 'alaṃ te mā rucci<sup>5</sup> ti taṃ<sup>6</sup> nivāresi. So tena nivāriyamāno pi tassa vacanaṃ anādiyitvā dāraṃ pāde gahetvā ākaḍḍhi. So Buddhānussatiyā paricitattā tasmiṃ khane 'namo Buddhassā'ti āha.<sup>7</sup> Amanusso mahābhayabhīto<sup>8</sup> paṭikkamitvā aṭṭhāsi. Atha naṃ itaro 'amhehi akiccaṃ<sup>9</sup> kataṃ, daṇḍakammaṃ<sup>10</sup> assa karissāmi<sup>11</sup> 'ti vatvā tesāṃ sammādiṭṭhiko<sup>12</sup> taṃ pekkhamāno aṭṭhāsi.

[218] Micchādiṭṭhiko nagaraṃ pavisitvā rañño bhojanapātiṃ pūretvā bhojanaṃ āhari. Atha naṃ ubho pi tassa mātāpitaro<sup>13</sup> viya hutvā utṭhāpetvā<sup>14</sup> bhojetvā 'imāni akkharāni rājā<sup>15</sup> passatu, mā aññe'ti taṃ<sup>16</sup> pavattiṃ pakāsento yakkhānubhāvena<sup>17</sup> bhojanapātiyaṃ<sup>18</sup> akkharāni<sup>19</sup> chinditvā<sup>20</sup> pātiṃ dārusakāṭe<sup>21</sup> pakkhipitvā sabbarattiṃ ārakkhaṃ katvā pakkamimsu.

1 B okkamati 2 B °bahulī S °balaṃ 3 B omits

4 V sāsana 5 P2 rusī 6 B omits 7 V omits

8 S mahābhīto 9 K1 aniccaṃ P2 ākiccaṃ 10 B daṇḍakam

11 P1V °kammamassāni P2 daṇḍakassāmi 12 K2 °diṭṭhikena

13 P2 mātaro 14 B upaṭṭhā° 15 B ca adds

16 B añño jīvitaṃ 17 B yathānubhāvena 18 B bhojanaṃ°

19 S akkharā 20 pl likhitvā 21 P1P2 dāruṃ°

[219] Puna divase 'rājakulato corehi bhojanabhaṇḍam<sup>1</sup> avahaṭan' ti kolāhalaṃ karontā<sup>2</sup> dvārāni pidahitvā oloketvā tattha apassantā<sup>3</sup> nagarā nikkhamitvā ito c' ito ca<sup>4</sup> oloketā<sup>5</sup> dārusakaṭe<sup>6</sup> suvaṇṇapātiṃ disvā<sup>7</sup> 'ayaṃ coro' ti taṃ dārakaṃ gahetvā rañño dassesuṃ. Rājā akkharāni disvā<sup>8</sup> 'kim etaṃ, tātā'<sup>9</sup> ti pucchitvā 'nāhaṃ, deva, jānāmi, mātāpitaro me āgantvā rattim bhojetvā<sup>10</sup> rakkhamānā aṭṭhaṃsu. Aham pi mātāpitaro me rakkhantī ti nibbhayo niddaṃ upagato. Ettakaṃ ahaṃ jānāmi'ti.

[220] Ath' assa mātāpitaro taṃ thānaṃ āgamiṃsu.<sup>11</sup> Rājā taṃ<sup>12</sup> pavattim natvā te tayo<sup>13</sup> pi<sup>14</sup> jane ādāya satthusantikaṃ gantvā sabbaṃ ārocetvā 'kin nu kho, bhante, Buddhānussati eva<sup>15</sup> rakkhā hoti, udāhu dhammānussati ādayo pī' ti. [221] Ath' assa satthā 'mahārāja, na kevalaṃ Buddhānussati yeva rakkhā. Yesaṃ pana "svākkhāto Bhagavatā dhammo"\* ti ādippabhede<sup>16</sup> dhammaguṇe<sup>17</sup> ārabba uppajjamānā Dhammānussati,<sup>18</sup> taṃ satim<sup>19</sup> gahetvā pabujjhanavasena<sup>20</sup> niccakālaṃ vā ekadivasaṃ vā<sup>21</sup> tīsu kālesu dvīsu kālesu<sup>22</sup> ekasmiṃ kāle atthi, yesaṃ<sup>23</sup> "supaṭipanno Bhagavato sāvakasaṅgho"+ ti ādippabhede saṅghaguṇe ārabba

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\* See supra, § 195 + See supra, § 196

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- 1 B bhojanaṃ kaṇḍaṃ PlP2 bhojanaṃ<sup>o</sup> 2 B karonto  
 3 B passanto PlP2 apassanto 4 Kl omits 5 MSS. olokonto  
 6 B <sup>o</sup>sakaṭena 7 C omits 8 CHPlP2RV omit 9 CH tā  
 10 S bhojatvā 11 P2 aga<sup>o</sup> 12 P2 naṃ 13 P2 nayo  
 14 B omits 15 B evaṃ 16 PlP2V <sup>o</sup>bhedo 17 PlP2 <sup>o</sup>guṇo  
 18 B taṃ adds Kl <sup>o</sup>satim K2 <sup>o</sup>passati S Saṅghā<sup>o</sup>  
 19 K2Pl omit 20 B pabujjhasena 21 B omits  
 22 PlP2 dvīsu kālesu omit 23 B ye

11 V Dhammā<sup>o</sup> 12 B abhiśāya 13 P2 patvā repeated  
 14 V Kl 15 B Nu 16 B abhiśāya<sup>o</sup> PlP2V nagā<sup>o</sup> S nāga<sup>o</sup>  
 17 C rakkhaṃ 18 P2 <sup>o</sup>nussati<sup>o</sup>

uppajjamānā<sup>1</sup> Saṅghānussati atthi, yesaṃ vo<sup>2</sup> dvattiṃsākā-  
 ravasena vā navasīvathikāvasena<sup>3</sup> vā<sup>4</sup> catudhātuvavattthā-  
 navasena vā ajjhattaṃ nīlakasiṇādi-rūpajjhānavasena vā  
 uppajjamāna kāyagatāsati<sup>5</sup> atthi, yesaṃ hi karuṇābhāvanāya  
 ramantā<sup>6</sup> atthi, tathā yesaṃ mettābhāvanāya niccakālaṃ  
 ramantā<sup>7</sup> atthi, tesaṃ sabbesaṃ pi aññena rakkhāvaraṇena vā  
 mantosadhehi vā kiccaṃ natthī 'ti vatvā tāya<sup>8</sup> Buddhānussa-  
 tiyā saddhiṃ Dhammānussatīyādīni pi<sup>9</sup> dassento evaṃ āha :

[222] " Suppabuddhaṃ pabujjhanti sadā Gotamasāvaka,  
 yesaṃ divā ca ratto ca niccaṃ Buddhagatā sati.  
 .....10..... niccaṃ Dhammagatā<sup>11</sup> sati.  
 .....10..... niccaṃ Saṅghagatā sati.  
 .....10..... niccaṃ Kāyagatā sati.  
 .....10..... ahimsāya<sup>12</sup> rato mano.  
 Suppabuddhaṃ pabujjhanti sadā Gotamasāvaka,  
 yesaṃ divā ca ratto ca bhāvanāya rato ~~mano~~"\* ti.

[223] Dhammaṃ sutvā dārako mātāpitūhi saddhiṃ  
 sotāpattiphalaṃ patvā<sup>13</sup> pacchā pabbajitvā sabbe pi<sup>14</sup> ara-  
 hattaṃ pāpuṇṇsu.

Tena vuttaṃ :

[224] "Na<sup>15</sup> manussāmanussehi nāgarogānalehi<sup>16</sup> vā,  
 īsakam<sup>17</sup> pi bhayaṃ hoti ratanānussatikkhaṇe.  
 Yasmā 'nussaraṇīyesu<sup>18</sup> Buddhādisu sagāravo,  
 anussareyya satataṃ saṃsārūpasamatthiko."\* ti.

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\* Dh. vv. 296-301. 43 + Sdhp. vv. 586-587. 70

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1 PlP2V mānaṃ 2 B omits 3 PlP2V nava<sup>0</sup> omit Pl sīvathikāya  
 4 V omits 5 PlP2V <sup>0</sup>satim 6 B ratanamanatā V ramanatā  
 7 V ramanatā 8 V tāya repeats 9 BP1P2V omit 10 B -la-  
 11 V Dhammā<sup>0</sup> 12 B ahisāya 13 P2 patvā repeats  
 14 V hi 15 B Nu 16 B ahirogā<sup>0</sup> PlP2V nagā<sup>0</sup> S nāṅga<sup>0</sup>  
 17 S rasakam 18 P2 <sup>0</sup>nussari<sup>0</sup>

Apica :

[225] Na mahi<sup>1</sup> munimuniṃ taṃ<sup>2</sup>  
 [225] nīlanettambujehi,<sup>3</sup>  
 natasavaṇaputaṃhā<sup>4</sup>  
 dhammapāṇaṃ na pāyī<sup>5</sup>  
 na<sup>6</sup> bhaji gaṇavaraṃ<sup>7</sup> so  
 titthiye<sup>8</sup> sampasūto<sup>9</sup>  
 atitaruṇavayasmaṃ  
 saṇṭhito<sup>11</sup> 'yaṃ tathā hi.

[226] Abhivādanayuttaṃ<sup>12</sup> taṃ  
 Buddhanāmaṃ vaditvā,<sup>13</sup>  
 gaṇitakumatiyakkhā  
 taṃ khaṇasmaṃ pamutto  
 vihitanikhilarakkho<sup>14</sup>  
 bhojitatto<sup>15</sup> 'tha rattim<sup>16</sup>  
 sukham asayi<sup>17</sup> susāne<sup>18</sup>  
 vītasoko tato hi.<sup>19</sup>

[227] sugatam atulabuddhiṃ<sup>20</sup>  
 lokasannītabuddhiṃ,<sup>21</sup>  
 suviditavaradhammaṃ  
 orasaṃ taṃ<sup>22</sup> gaṇaṇ ca,  
 saraṇam iti payātuṃ<sup>23</sup>  
 bhūtale jantuloko  
 satatam atimatiṃ taṃ<sup>24</sup>  
 ninnam<sup>25</sup> evā kareyya.

1 B pati CHK1K2P2RSV namhi P1 tamhi 2 V munitaṃ  
 3 B munindidisanetthampujehi 4 P1P2V nasavaṇa<sup>o</sup> 5 B na ca  
 bhavanasamādhamaṃ sadanupasinaṃ 6 B omits 7 B gaṇaraso  
 8 B titthiyā P1P2 nitthiye 9 B sampappūto vā 10 B atitanuna<sup>o</sup>  
 11 B saṇhato 12 P1 Abhivādanayuttaṃ P2 Abhivādanataṃ  
 13 P2 vanditvā 14 B vicita<sup>o</sup> 15 B tajitanno CGHK1P1P2SV  
 bhojitanto 16 B ratti 17 B sukhasamayi 18 P2 subhane  
 19 B ti 20 B <sup>o</sup>buddhi 21 GK2 <sup>o</sup>sattīta<sup>o</sup> P1P2 <sup>o</sup>santīta<sup>o</sup>  
 22 B osaraṇaṇ 23 B padāthaṃ 24 B satatapadimatantaṃ  
 P2 <sup>o</sup>matintyā 25 B dvinnamm K1 tinṇaṃ



Ettāvatā :

- [228] Tasmā Buddhañ ca Dhammañ ca  
 Saṅghañ ca saraṇaṃ iti,  
 gacchāmī ti pan'etesam<sup>1</sup>  
 attham ādo pavaṇṇiya,  
 kammappayojanañ c'eva  
 pabhedādiphalaṃ pana,  
 pasādajananatthāya<sup>2</sup>  
 sakkaccaṃ<sup>3</sup> kathayāmahe<sup>4</sup> ti\*.

Yam pana vuttaṃ taṃ sabbathā pakāsitaṃ hoti.

- [229] Bhavesu evaṃ vividhā<sup>5</sup> bhayāpahaṃ<sup>6</sup>  
 niruttaraṃ yaṃ ratanattayaṃ<sup>7</sup> varam  
 dadāti<sup>8</sup> yaṃ Buddhanisevitaṃ sivaṃ<sup>9</sup>  
 na yāti ko<sup>10</sup> taṃ<sup>11</sup> saraṇaṃ Tathāgataṃ.

- [230] Iti abhinavasādhujanapāmojjatthāya<sup>12</sup> kate<sup>13</sup>  
Upāsakajanālaṅkāre Saraṇasīlaniddeso<sup>14</sup> nāma paṭhamo  
 paricchedo.

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\* See supra, § 61

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1 B etesa 2 R pāsāda° S sādajana° 3 B pakataṃ  
 GHK1K2P1P2RSV sakataṃ 4 B kathassāmahe P1P2°yamaho  
 V kathamahesi 5 BCHS vividhaṃ 6 B bhayāvahaṃ 7 B ratan-  
 attaya 8 V dahanti 9 B siva 10 B to 11 B omits  
 12 B jana omits CGHRS Ityābhi° 13 P1P2SV omit  
 14 B saraṇādiniddeso CHK1K2RS saraṇādi°

## [ II. SILANIDDESO ]

[1] Evam saranagatehi pana<sup>1</sup> upāsakopāsikajanehi  
sīle patitṭhāya patirūpadhutaṅgasamādānena<sup>2</sup> tam pari-  
sodhetvā pañcavanijjā pahāya dhammena samena jīvikam<sup>3</sup>  
kappayantehi<sup>4</sup> upāsakapadumādibhāvaṃ patvā dine dine dasa-  
puññakiriyavatthūni pūrentehi antarāyakaradhamme pahāya  
lokiyalokuttarasampattiyo sādhetabbā ti ayam ettha saṅkhepo.

[2] Vitthāro pana evaṃ veditabbo:

Tattha sīle patitṭhāyā ti ettha sīlanatṭhena  
 sīlaṃ, samādhānatṭhena<sup>5</sup> upadhāraṇatṭhena vā ti attho.  
 Tattha samādhānaṃ kāyakammādīnaṃ susīlyatāvasenāvippa-  
 kiṇṇatā.<sup>6</sup> Upadhāraṇaṃ kusalānaṃ dhammānaṃ patitṭhāvasena<sup>7</sup>  
 vā dhāraṇabhāvo. Ayañ ca attho sīlasaddassa saddalakkha-  
 ṇānusārena veditabbo. Aññaṃ pi pan' ettha sirasattho<sup>8</sup>  
 sīlattho<sup>9</sup> sīlatattho sālatho<sup>10</sup> ti evaṃ ādinā nayena  
 atthaṃ vaṇṇayanti.<sup>11</sup> Tam pi vaṇṇagamādiyuttiyā<sup>12</sup>  
 yathāsambhavato veditabbaṃ.<sup>13</sup>

[3] Tam pan' etaṃ pañcasīlaṃ uposathasīlaṃ  
 dasasīlan ti<sup>14</sup> tividhaṃ hoti.

[4] Tattha pañcasīlaṃ nāma Sāvattthiṃ<sup>15</sup> nissāya  
 Jetavane viharantena Bhagavatā<sup>16</sup> sāmaṇerānaṃ sikkhāpada-  
 vavattṭhāpanatthaṃ<sup>17</sup> paṇātipātādīnaṃ<sup>18</sup> jātarūpapariyantāni

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1 B omits 2 Pl °dhupaṃ° 3 BCHK1RS jīvitaṃ 4 B kappentehi  
 S kapyantehi 5 B °dhāraṇatṭhena C sīlasamā° Kl samādha°  
 6 B vasenā omits K2V °vasenavippa° 7 K2 patitṭhāna°  
 8 B sidattho 9 B sīlattho comes after sīlatattho  
 10 BK2 sālatho omits, other MSS. sīlattho cor. acc. Dh.  
 11 S vaṇṇaga 12 B vaṇṇamdi° 13 R °tabbo 14 S °laṃ nti  
 15 B Sāvattthiyaṃ 16 B Bhagavato 17 B °padavatthā°  
 18 B °dīni

yāni<sup>1</sup> dasasikkhāpadāni vuttāni,<sup>2</sup> tesu -

"Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.  
Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi. Tatiyassa idha  
micchācāravasena vattabbato, Kāmesu micchācārā veramaṇī  
sikkhāpadaṃ samādiyāmi. Musāvādā veramaṇī sikkhāpadaṃ samā-  
diyāmi. Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ  
samādiyāmi<sup>3</sup>"\* ti imāni pañcasikkhāpadāni. Tāni<sup>4</sup> hi mahā-  
sāvajjattā sukarattā ca niccasīlavasena vuttāni.

[5] Tena vuttaṃ :

"Paṭhamā c'ettha ekanta-akusalacittasamuṭṭhānattā  
pāṇātipātādīnaṃ pakativajjato veramaṇiyo"<sup>+</sup> ti ca<sup>5</sup>, gihī-  
kammaṃ vicārentassa jātarūparajatapaṭiggahaṇapaṭikkhepaṃ  
bhāriyato maññamānassa upāsakassa vesena pañc'eva sikkhā-  
padāni vuttāni, tāni<sup>6</sup> hi kena ci rakkhituṃ na sukarānī ti.

[6] Aparam pi vuttaṃ :

"Ādikammikassa upāsakassa vasena pañc'eva vuttāni.  
So hi dasasikkhāpadāni<sup>7</sup> akhaṇḍaṃ rakkhittabbānī ti khaṇḍane<sup>8</sup>  
ādīnavaṃ<sup>9</sup> dassetvā vuccamāno samantato veṭṭhitam<sup>10</sup> viya  
attānaṃ<sup>11</sup> maññamāno<sup>12</sup> na kiñci rakkhituṃ ussaheyya,  
rakkhito<sup>13</sup> vā sikkhāpadabhedam<sup>14</sup> pāpuṇeyya, tasmā

\* Vin. I. 83, V.194; Khp.I; See D.I.146, II.312, III.195,  
235; M.I.44, III.251; S.V.9; A.I.297, II.99, 217, 254,  
iv.395; Ps.I.41; Vbh.105,235,285; Kvu.440

+ KhpA. 24.

1 B omits 2 B omits 3 B samādayāmī 4 GHK1K2P1RS Tā V na  
5 K2R ca omit 6 B na S omits 7 B dasahi<sup>0</sup> 8 B khaṇḍena  
9 S ādīnava 10 B veyitaṃ S veṭṭhita 11 B atthānaṃ  
12 K2 <sup>0</sup>māne 13 B rakkhanto 14 B sikkhāpadaṃ<sup>0</sup>

tassa<sup>1</sup> otārattham<sup>2</sup> pañc'eva vuttānī"\* ti.

[7] (i) Tattha pāṇātipātā veramaṇī ti ādisu pāṇo ti<sup>3</sup> jīvitindriyapaṭibaddhā khandhasantati.<sup>4</sup> Tam<sup>5</sup> vā upādāya paññatto satto. Tassa pāṇassa<sup>6</sup> atipāto pāṇātipāto. Pāṇavadho pāṇaghāto ti vuttam hoti. Atthato pana tasmim pāṇe pāṇa-saññino, tassa pāṇassa jīvitindriyūpacchedaka-upakkamasa-muṭṭhāpikā kāyavacīdvārānaṃ aññatarappavattā vadhakacetanā pāṇātipāto.

[8] Idam vuttam hoti :

"Yāya<sup>7</sup> cetanāya pavattamānassa jīvitindriyassa nissayabhūtesu<sup>8</sup> mahābhūtesu<sup>9</sup> upakkamakaraṇahetūnaṃ<sup>10</sup> mahābhūtappaccayā uppajjanakamahābhūtānuppajjissanti,<sup>11</sup> sā tādisappayogasamuṭṭhāpikā<sup>12</sup> cetanā pāṇātipāto.<sup>13</sup> Laddhūpakkamaniṭṭhabhūtāni<sup>14</sup> itarabhūtāni viya na<sup>15</sup> visa-dānī ti samānajātiyānaṃ<sup>16</sup> kāraṇaṃ<sup>17</sup> na hontī<sup>18</sup>"\* ti.<sup>19</sup>

[9] Tathā hi gahitapaṭisandhikassa sattassa yāva-jīvitapariyosānaṃ purimapurimuppannajīvitindriyasahakārīnā kammaṇa uttaruttarajīvitindriyaṃ<sup>20</sup> uppādiyati, yadā tu khaggaṇāpātādivirodhappaccayasannipāto,<sup>21</sup> tadā tam samāna-kālamuppannajīvitindriyaṃ<sup>22</sup> tad uttaram mandasāmatthiyaṃ

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\* ItA. II. 49.

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1 B tassa tassa omits K2 lassam 2 V osarattham  
 3 B omits 4 K1 °santatiṃ 5 S ta 6 C paṇassa  
 7 R yāyam 8 CGHK1PlRS nissabhūtesu K2 nissa omits  
 9 S °bhūtesa 10 B °karaṇatetutaṃ 11 S °bhūtā  
 uppajjanamhā 12 B yatha pi sampaccayapayoga°  
 13 R °tipāto omits 14 CGHK1PlRSV °niṭṭhi° 15 C visanaya  
 other MSS. vinaya wrong metathesis. cor.  
 16 R °yana 17 K2 kāraṇa 18 B hotī 19 C omits  
 20 R °driyasam 21 B khaggahāvirodhammaccaya° R kagga°  
 22 B samanākāla° S tasamānakāla°



uppādeti. Tam pi tato mandatarasāmatthiyaṃ,<sup>1</sup> tam pi tato manadatarasāmatthiyaṃ<sup>2</sup> ti sabbathā asāmatthiye uppādite<sup>3</sup> vijjamānam pi kammaṃ sahakāriyappaccayavekallato<sup>4</sup> uttarim<sup>5</sup> uppajjanāraham pi jīvitindriyaṃ na uppādeti. Ettha rūpa-jīvitindriye<sup>6</sup> vikopite itaram pi taṃ sambandhitāya<sup>7</sup> vinassatī ti ubhinnaṃ yev'ettha gahaṇaṃ veditabbaṃ. [10] Tasmā manodvāre pavattāya vadhakacetanāya pāṇātipātābhāvo natthī ti. Kāyavacīdvārānaṃ aññataradvārappavatto rūpārūpajīvitindriyassa ghāto<sup>8</sup> tabbatthusamavāye<sup>9</sup> uppajjitabbadussīlyacetanāviseso pāṇātipāto, tato<sup>10</sup> pāṇātipātā.

[11] Veramaṇī ti ettha verasaddūpapadassa manatino<sup>11</sup> veraṃ manatī ti<sup>12</sup> atthe<sup>13</sup> veramaṇi saddo daṭṭhabbo. Veran ti dussīlyaṃ, manatī<sup>14</sup> ti pajahati vinodeti byantikaroti<sup>15</sup> anabhāvaṃ gametī ti attho. Verahetutāya<sup>16</sup> verasaññitam pāṇātipātādipāpadhammaṃ<sup>17</sup> manati, 'mayi<sup>18</sup> idhaṭhitāya katham āgacchasi'ti tajjenti<sup>19</sup> viya nīharatī ti vuttaṃ hoti. Viramati vā etāya kāraṇabhūtāya veramaṇā puggalo ti<sup>20</sup> vikārassa vekāraṃ katvā veramaṇī. Ten'ev'ettha' veramaṇī sikkhāpadaṃ, viramaṇī sikkhāpadan ti dvedhā<sup>21</sup> sajjhāyaṃ karonti.

1 B manalalarasāmatthiyaṃ ti S mantarasāmatthiyaṃ

2 S tam pi tato mandatarasāmatthiyaṃ omits 3 Kl uppādito

4 K2 sahakārikappa<sup>o</sup> 5 B uttaraṃ 6 Kl <sup>o</sup>driyaṃ

7 B sampattitāya 8 B <sup>o</sup>yaṣaṅkhāto ghate GK2 omit

9 B labbavatthu<sup>o</sup> K2 <sup>o</sup>samaṃvāye 10 S omits

11 K2PlV manātino 12 B ettha to ti omits

13 B attho 14 K2PlV manātī 15 S vyanti<sup>o</sup>

16 B <sup>o</sup>hetukāya 17 B <sup>o</sup>pāpakammaṃ 18 B mari

19 B vajjenti 20 B omits 21 B dvidhā

[12] Sikkhitabbā ti sikkhā, pajjate<sup>1</sup> anenā<sup>2</sup> ti padaṃ, sikkhāya padaṃ<sup>3</sup> sikkhāpadaṃ, sikkhāya adhigamūpāyo ti attho. Athavā, mūlaṃ nissayo patitṭhā ti vuttaṃ hoti. Veramaṇī yeva sikkhāpadaṃ veramaṇī sikkhāpadaṃ,<sup>4</sup> viramaṇī<sup>5</sup> sikkhāpadaṃ<sup>6</sup> vā dutiyena nayena.<sup>7</sup> Sammā ādiyāmi samādiyāmi.<sup>8</sup> Avītikka-manādhippāyena acchiddakāritāya<sup>9</sup> asabalakāritāya<sup>10</sup> ca<sup>11</sup> ādiyāmi ti vuttaṃ hoti.

[13] Atthato pana veramaṇī ti<sup>12</sup> kāmāvacarakusala-cittasampayuttā virati. Sā<sup>13</sup> "pānātipātā viramantassa yā tasmiṃ samaye pānātipātā ārati<sup>14</sup> virati<sup>15</sup> paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velā-anatikkamo<sup>16</sup> setughāto" ti evam ādinā nayena Vibhaṅge vuttā. Sampayuttā pan'ettha taggahanen'eva gaheṭṭabbā.<sup>17</sup> Tappadhānatāya<sup>18</sup> hi Vibhaṅge virati yeva nidditṭhā ti. Kāmaṃ c'esā veramaṇī<sup>19</sup> nāma lokuttarā pi atthi. Idha pana samādiyāmi ti vuttattā samādānavasena<sup>20</sup> pavattirahā<sup>21</sup> na hotī ti kāmavacarakusalacittasampayuttā<sup>22</sup> virati vuttā.<sup>23</sup>

[14] Sikkhā ti tisso sikkhā : adhisīlasikkhā adhiccittasikkhā adhipaṇṇāsikkhā ti. Imasmiṃ pan'atthe<sup>24</sup> sampattaviratisīlaṃ lokikā vipassanā rūpārūpajjhānāni<sup>25</sup>

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\* Vbh. 286

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- 1 V pabbajate 2 B nānā 3 Pl sikkhāya padaṃ omits  
 4 GHR padaṃ omit 5 B veramaṇī 6 CKlK2PlS viramaṇī  
 sikkhāpadaṃ omit 7 W omits 8 B samādayāmi 9 B acchi-  
 kāritāya 10 B niya-asaphalakāritāya R omits 11 B vā  
 12 B veramaṇī ti omits 13 B yā 14 G arati 15 B omits  
 16 B velātikamo 17 BCGKlK2SV<sup>o</sup> tabbo 18 B<sup>o</sup> dhāyanatāya  
 19 B veramaṇiyā 20 B samādānaṃ<sup>o</sup> 21 B vattirahā  
 22 K2<sup>o</sup> yutta 23 B vutto 24 KlK2Pl ettha 25 B rūpānirūpa<sup>o</sup>

ariyamaggo sikkhā ti adhippetā. Etesaṃ hi samādānavirati-  
 sīlānaṃ vadanti. Yathāha: "Katame dhammā sikkhā? Yasmiṃ  
 samaye kāmāvacaraṃ<sup>1</sup> kusalaṃ cittaṃ uppannaṃ hoti  
 somanassasahagataṃ ñāṇasampayuttaṃ —pe— tasmiṃ samaye  
 phasso hoti —pe—<sup>2</sup> ime dhammā sikkhā ti.<sup>3</sup> [5] Katame  
 dhammā sikkhā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti,  
 vivicc' eva kāmehi vivicca akusalehi dhammehi —pe—  
 paṭhamajjhānaṃ —pe— pañcamajjhānaṃ<sup>4</sup> upasampajja viharati  
 —pe— avikkhepo hoti, ime dhammā sikkhā. Yasmiṃ samaye  
 arūpūpapattiyā<sup>5</sup> —pe— nevasaññānāsaññāyatanaśahagataṃ  
 —pe— avikkhepo hoti, ime dhammā sikkhā. Katame dhammā  
 sikkhā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti, niyyānikaṃ  
 —pe— avikkhepo hoti, ime dhammā sikkhā<sup>6</sup>"\* ti.

[16] Etāsu sikkhāsu yāya kāyaci sabbesaṃ vā padaṃ

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\* Vbh. 290f.

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1 B kāmāvacara 2 B avikkhepo hoti adds 3 BCHK1P1RV  
omit 4 K2 pañcamajjhānaṃ repeats 5 MSS. rūpūpapattiyā  
cor.acc. Vbh. 6 B Yasmiṃ samaye lokuttaraṃ to sikkhā omits

- B.V. 143.

adhigamūpāyo, athavā nissayo<sup>1</sup> patiṭṭhā ti sikkhāpadaṃ. Vuttaṃ h'etaṃ : "Sīlaṃ nissāya sīle patiṭṭhāya satta-bojjhaṅge bhāvento bahulīkaronto"\* ti evaṃ ādi. Ettha vuttanayena sabbasikkhāpadesu sādharmaṇapadānaṃ attho veditabbo. Ito paraṃ visesapadamattam eva vaṇṇayissāma.

[17] (ii) Adinnādānaṃ ti ettha adinnan<sup>2</sup> ti parapariggahītaṃ vatthu. Yattha paro yathākāmakāritam<sup>3</sup> āpajjanto adaṇḍāraho anupavajjo<sup>4</sup> ca hoti, tathāvidhaṃ hi<sup>5</sup> parena pariggahītaṃ tena kāyena vā vācāya vā na dinnan ti<sup>6</sup> adinnaṃ; tassa ādānaṃ adinnādānaṃ.<sup>7</sup> Taṃ<sup>8</sup> pana atthato tassa parapariggahite parapariggahitasaññino tadādāyaka-upakkamasamuṭṭhāpikā<sup>9</sup> kāyavacīdvārānaṃ aññataradvārappavattā theyyacetanā yeva, tato adinnādānā ti paṭhamasikkhāpade vuttanayena<sup>10</sup> yojetabbo. Esa nayo itaresu pi.

[18] (iii) Tatiye Kāmesu micchācārā ti ettha<sup>11</sup> kāmesū ti vatthukāmesu; tehi kamīyanti ti kāmā ti vuccanti. Atthato pana pañcakāmaguṇabhūtā;<sup>12</sup> te rūpasabhāvattā<sup>13</sup> rūpakkhandhapariyāpannā ti daṭṭhabbā.

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\* S.V. 143.

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1 B athavā nissayo omits 2 B dinnaṃ dānaṃ nāma for  
 adinnaṃ 3 B yathā omits 4 R anupajjo 5 K2 omits  
 6 R dinti 7 K1 omits 8 B omits 9 R <sup>o</sup>upakkamma<sup>o</sup>  
 10 B vā adds 11 B eva 12 guṇa omits  
 13 K2 rūpabhāvattā



[19] Ten'eva surāmerayapānam pi<sup>1</sup> ettha saṅghāṭan<sup>2</sup> ti vadanti. Tasmā kammāpathadesanāyaṃ tassa saṅgho vedittabbo.<sup>3</sup> Micchācārā ti kilesakāmasena lāmakācāro. Atthato pana kāyadvārappavattā eva māturalakkhitādisu agamanīyavatthusu maggena<sup>4</sup> maggapaṭipattisaṅkhātavītikka-macetanā.

[20] Agamanīyavaṭṭhu nāma : māturalakkhitā, piturakkhitā, mātupiturakkhitā,<sup>5</sup> bhāturalakkhitā, bhagini-rakkhitā, nātirakkhitā,<sup>6</sup> gottarakkhita, dhammarakkhitā, sārakkhā, saparidaṇḍā, dhanakkhitā, chandavāsini, bhogavāsini, paṭavāsini, odapattakini, obhatacumbaṭā, dāsī ca bhariyā, kammakārī ca bhariyā, dhajāhaṭā, muhuttikā cā ti vīsati-vidhaṃ hoti.\*

[21] Tattha māturalakkhitā nāma : yaṃ mātā rakkhati gopayati<sup>7</sup> issariyaṃ karoti vasaṃ vatteti. Esa nayo piturakkhitādisu pi. Yam pana gottam<sup>8</sup> rakkhati,<sup>9</sup> sā<sup>10</sup> gottarakkhita. Yañ ca sahadhammikā rakkhanti, sā dhammarakkhitā.<sup>11</sup>

Sārakkhā nāma : bālakāle yeva mamāyaṃ<sup>12</sup> bhariyā<sup>13</sup> bhavissatī ti pariggahitā, antamaso mālāguṇaparikkhittā<sup>14</sup> pi.

Saparidaṇḍā nāma : yo itthaṃ nāmaṃ itthiṃ<sup>15</sup> gacchati, tassa attako daṇḍo<sup>16</sup> ti ṭhapitadaṇḍā.<sup>17</sup>

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\* Vin. III. 139 f.

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1 B pānam pi omits 2 S sahitan 3 B saṅghaṃ veditabbaṃ

4 B magga 5 Kl omits 6 Kl omits 7 B gopeti

8 BC gotta 9 B GKLS rakkhanti 10 PlV gottam rakkhanti

sā omit 11 H dhammadhammarakkhitā 12 B mayhaṃ K2

mamāyaṃ R mama 13 B bhariyaṃ 14 B mālāguḷa<sup>o</sup>

K2 mālāguṇa<sup>o</sup> 15 BCH itthi 16 B daṇḍako CGHK1PlRSV daṇḍā

17 B omits

- [22] Dhanakkītā nama : yā<sup>1</sup> dhanena kītā vasati.  
 chandavāsini nāma : yā attano ruciyā vasati.  
 Bhogavāsini nāma<sup>2</sup> : yā bhogattham vasati.  
 Paṭavāsini<sup>3</sup> nāma : yā paṭattham vasati.  
 Odapattakini nāma : udapattam āmasitvā<sup>4</sup> vāsita.  
 Obhatacumbaṭā<sup>5</sup> nāma : cumbaṭam<sup>6</sup> oropetvā vāsita.  
 dāsī nāma : dāsī c' eva hoti bhariyā ca.  
 Kammakārī nāma : kammakārī c' eva hoti bhariyā ca.  
 Dhajāhaṭṭā nāma : karamarānītā vuccati yā  
 parasenāya jinitvā ānītā.  
 Muhuttikā nāma : tam khaṇikā, sā<sup>7</sup> yadi pi  
 anibaddhā tam khaṇam<sup>8</sup> pana agamanīyā evā ti.

[23] Etāsu māturakkhitādayo dhammarakkhitāvasānā<sup>9</sup>  
 aṭṭha rakkhakānaṃ anuññāya vinā<sup>10</sup> vītikkamesu purisassa  
 micchācāraṃ bhajanti. Tāsaṃ<sup>11</sup> pana natthi<sup>12</sup> micchācāro.  
 Rakkhakānaṃ<sup>13</sup> anuññāya upagame ubhinnaṃ pi natthi micchā-  
 cāro ti.

[24] Sārakkhādayo pana dvādasabhariyā sāmikassa  
 pariccāgamantarena vītikkame sayam pi micchācāraṃ bhajanti.

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1 B sā 2 K2 omits 3 B Paṭivāsini 4 B āmisitvā  
 5 B °cumbaḍā 6 B cumbaḍam 7 B yā 8 CHK2R khaṇe  
 9 GHK2P1RV °rakkhitāsānā 10 B omits 11 B Tam  
 12 K2 ettha 13 B Rakkhikānaṃ

Sace<sup>1</sup> hi kāci<sup>2</sup> sāmikena<sup>3</sup> apariccattā<sup>4</sup> va<sup>4</sup> aññadesatarato  
pi āgantvā attano tathabhāvaṃ<sup>5</sup> ajānāpetvā kenaci saṃvāsaṃ  
kappeyya, so kiñ cāpi tassā anavajjasaññāya saṃvāsaṃ  
kappeti, sāmikena apariccattattā<sup>6</sup> ubhinnaṃ pi kammabandho<sup>7</sup>  
yevā ti vadantī ti Paṭipattisaṅghe vuttaṃ. [25] Tathā  
sati paṃsukūlādisaññāya parabhaṇḍaṃ harantassā pi  
kammabandhappasaṅgato<sup>8</sup> ubhinnaṃ<sup>9</sup> pi kammabandho<sup>10</sup> yevā  
ti vacanaṃ ayuttaṃ<sup>11</sup> viya dissati. Vīmaṃsitvā gaheṭṭabbhaṃ.  
Sāmikassa<sup>12</sup> pariccāge ubhinnaṃ pi natthi micchācāro.

[26] (iv) Musāvādo ti ettha musā ti<sup>13</sup> abhūtaṃ  
atacchaṃ vatthu. Vādo ti tassa<sup>14</sup> bhūtato tacchato  
viññāpanaṃ. Lakkhaṇato pana avatthum<sup>15</sup> vatthuto<sup>16</sup> paraṃ  
viññāpetukāmassa, tathā viññattisamuṭṭhāpikā cetanā  
musāvādo, tato musāvādā.<sup>17</sup>

[27] (v) Surāmerayamajjapamādaṭṭhānā ti ettha  
surā ti. Surena nāma vanacarakena paṭhamaṃ diṭṭhattā

1 B Sice 2 B kāhi 3 B hasikena 4 B K2 ca

5 K1 katabhāvaṃ S katabhāvā 6 B apariccattā K2 °cattaṃ

7 B kammapatho 8 B °pathappa° 9 B abhinnaṃ

10 B °patho 11 K2 °naṃ mayuttaṃ 12 B pana adds

13 B musādi 14 B omits 15 CGK1PLRSV athataṃ

16 B avatthato for avatthum vatthuto 17 MSS.

musāvādo cor. acc. Dh.

14 K1 puphāvāsava 15 K2 vo only for phalāsava

16 K1 samāno 17 B surādi 18 GK13 pi add

ābhatattā<sup>1</sup> cāyaṃ<sup>2</sup> surā ti vuccati.<sup>3</sup> Taṃ piṭṭhasurā<sup>4</sup>  
pūvasurā odanīya surā<sup>5</sup> kiṇṇapakkhittā sambhārasaṃyuttaṃ  
c'eti pañcavidhaṃ hoti.\* Tad anuṇaṃ<sup>7</sup> merayaṃ pi  
pupphāsavo phalāsavo gulāsavo madhu-asavo sambhārasaṃyutto  
ti pañcavidhaṃ.<sup>+</sup>

[28] Tattha pūve<sup>8</sup> bhājane pakkhipitvā uḍakaṃ datvā  
manthitvā<sup>9</sup> katā pūvasurā. Evaṃ sesasurā pi. Kiṇṇā ti  
pana tassā surāya<sup>10</sup> bījaṃ vuccati. Ye surāmodakā<sup>11</sup> ti  
pi vuccanti,<sup>12</sup> te pakkhipitvā katā kiṇṇapakkhittā. Dhāta-  
kīsāsapādi-āsavādinānāsambhārehi<sup>13</sup> saṃyojitā sambhāra-  
saṃyuttā. Madhukatālanālikerādipupphasaso ciraparivāsito  
pupphāsavo.<sup>14</sup> Panasādiphalaraso phalāsavo.<sup>15</sup> Muddikāraso  
madhu-āsavo. Uccuraso gulāsavo. Harīṭakāmalakakaṭuka-  
bhaṇḍādinānāsambhārānaṃ raso ciraparivāsito sambhāra-  
saṃyutto. Ettha surāmerayassa ca samāne<sup>16</sup> pi sambhāra-  
saṃyoge manthitvā katā surā<sup>17</sup> ciraparivāsanamattena  
puppharasādayo merayaṃ ti evaṃ<sup>18</sup> suraṃ pi merayaṃ t'eva

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\* Vin. IV. 110; KhpA.26 + VvA.73; KhpA.26

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- 1 K2 āhatattā 2 B cāraṃ K2 cayaṃ 3 B pi adds K2 ti adds  
4 B piṭṭhasurā comes after pūvasurā 5 B odanasurā K1  
odanīya surā repeats 6 B °yuttā 7 B anukūla  
8 K2 pūvo 9 B madditvā 10 K2 surā 11 CHK2R °modaṅkā  
12 B vuccati 13 B Dhātakī-āsavādi-sayapātinanā°  
K1S °asavādi° K2 °dīnāsambhārehi P1V °sāsapādisvādi  
14 K1 puphāvāsava 15 K2 vo only for phalāsavo  
16 K1 samāno 17 B surādi 18 GK1S pi add

11 K2 tattā 12 B bhāta° 13 B samavikārā  
14 B samāphalakudrūsam eva pañjānādisa 15 K2 sambhāra°  
16 B surā 17 B °gassā 18 B pivattā K1 piṭṭhasurā  
19 B piṭṭhasurā 20 pavuccati 21 B majjharapa° 22 B vatto  
23 B vatto 24 K2 surāmerayamaṃje pañcavidhānaṃ  
25 B omits K2 Va



āpajjeyya. Na tena<sup>1</sup> yuttaṃ. Anāpatti, amajjañ ca hoti,  
majjavannaṃ majjagandhaṃ majjarasaṃ tam pivatī ti anāpattivāre  
tad ubhayaṃ sandhāya vuttattā. Tasmā<sup>2</sup> yassa<sup>3</sup> kassaci pamā-  
daṭṭhānatāya<sup>4</sup> majjakiccaṃ dissati, taṃ sabbaṃ majjam eva.

[29] Vuttaṃ hi: "Yaṃ vā pañ aññaṃ pi kiñci atthi  
madanīyaṃ<sup>5</sup>, yena pītena<sup>6</sup> matto hoti pamatto idaṃ vuccati majjan"\*  
ti.

[30] Evañ ca katvā tāḷanālikerādīnaṃ puppharasādayo  
majjakiccayogato<sup>7</sup> majjaṃ, ariṭṭhādayo<sup>8</sup> tad abhāvena amajjan  
ti siddhaṃ hoti. Keci pana bhaṇanti, ariṭṭhādayo<sup>9</sup> majja-  
kiccavantatāya<sup>10</sup> majjam eva; tathā<sup>11</sup> pi gattasambhamādayo<sup>12</sup>  
madavikārā<sup>13</sup> dissantī ti. Taṃ aññesu pi pūgaphalakudrū-  
sabhojanādisu<sup>14</sup> tesam sambhavadassanato<sup>15</sup> na yuttaṃ. Na hi  
te sāsane loke ca majjabhāvena pasiddhā ti.<sup>16</sup> Tasmā  
pūvasurādisabbam pi madakaraṇavasena<sup>17</sup> majjaṃ, pītavantam<sup>18</sup>  
madayatī ti katvā pamādaṭṭhānaṃ ti pānacetanā<sup>19</sup> vuccati.  
Sā hi pamādakaraṇattā pamādaṭṭhānaṃ ti vuccati.<sup>20</sup> Tasmā  
surādi ajjhoharaṇādhippāyato<sup>21</sup> kāyadvārappavattā<sup>22</sup> surā-  
merayamajjānaṃ ajjhoharaṇacetanā surāmerayamajjapamā-  
daṭṭhānaṃ ti veditabbā.<sup>23</sup> Surāmerayamajje pamādaṭṭhānaṃ<sup>24</sup>  
surāmerayamajjapamādaṭṭhānaṃ tato surāmerayamajjapamādaṭṭhānā.  
Veramaṇī ti ādinā pure viya yojetabbam.

Evaṃ pañātipātādīnaṃ<sup>25</sup> pañcannam pi saddattho bhāvattho  
ca<sup>26</sup> veditabbo.

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\* KhpA. 26.

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- 1 B c'etaṃ 2 G Tassa B yasmā adds 3 C yāssa  
4 C pamādaṭṭhānakāya GK2S pamādaṭṭhānantāya R pamādaṭṭhātāya  
5 GK2 odanīyaṃ 6 K2 pi tena 7 CGHK1PLSV °yogatā  
8 B ariṭṭhāraso 9 B ariṭṭhāraso G majjakiccayogatā majjaṃ  
adds K2 majjakiccaṃ yogato majjaṃ adds 10 K2 °mantatāya  
S °vattatāya 11 K2 tattā 12 B bhatta° 13 B damavikārā  
14 B surāphalakudrūsam eva bhājanādisu 15 K2R sambhama°  
16 B omits 17 B °gasena 18 B pivadtam R pītivannaṃ  
19 CR pānacetanā 20 pavuccati 21 B majjoharaṇa° 22 B °vatto  
23 B °tabbam 24 K2 surāmerayamajje pamādaṭṭhānaṃ omits  
25 B °dīni 26 B omits K2 Va

[31] Kammappayojanesu<sup>1</sup> paṭhamam tāva sīhavyagghā-  
dinekopaddavasamākulam<sup>2</sup> agamaniyaṃ<sup>3</sup> maggaṃ pariharitvā  
aññasmiṃ gamanīye pi<sup>4</sup> magge jīvitopaghātakaracoradhanā-  
pahārīkimpakkapādapāvāṭavisaṅkūpādīni<sup>5</sup> catvā<sup>6</sup> khemamaggaṃ  
dassento paṇḍitapuriso<sup>7</sup> viya kuditṭṭhimagge pariharitvā  
lokiyalokuttarasampattidāyakaṃ nibbānamaggaṃ\* dassentena  
Bhagavatā sabbasampattisādhakaṃ attabhāvaghātanato  
pāṇātipātato viratiṃ<sup>8</sup> paṭhamam vatvā tad anu<sup>9</sup> adinnā-  
dānāvīrati-ādayo vuttā ti.<sup>10</sup> Evam ādinā kammappayojanam<sup>11</sup>  
icchantehi yathāgamaṃ<sup>12</sup> kāraṇam<sup>13</sup> vattabbaṃ. Mayam pana  
dasasīlapariyante<sup>14</sup> kāraṇabhāvaṃ dassayissāma.

[32] Idāni tad etaṃ pañcasīlam samādiyantena  
upāsakajanena tāva attanā gahitasaraṇāgamanassa bhedābhedo  
upaparikkhitabbo. Yadi kenaci akalyāṇamittasamsaggādīnā<sup>15</sup>  
bhinnasaraṇo hoti, saraṇāgamaṃ tāva<sup>16</sup> visodhetabbaṃ. Atha  
abhinnasaraṇena<sup>17</sup> sīlam eva samādātabbaṃ<sup>18</sup> Abhinnasara-  
ṇassa pi na<sup>19</sup> puna<sup>20</sup> saraṇāgamanassa anavajjattā sīla-  
samādānato pubbe paṭipannena<sup>21</sup> saraṇāgamanapuñña  
vigatapaṭipakkhe<sup>22</sup> cittasantāne samādinnaśīlassa

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\* Cf. Dhp. v. 123. 18.

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- 1 B °jenasu 2 B °dijanakopaddava° R °laṃ V °la  
3 K °nīya R magamaniyaṃ V gamanīyaṃ 4 B si  
5 B jīvitomāghātakaraṇato maragadāpahārīkupakkamasa-  
taddavisamkusatādīni CHPLRSV °kipakka° K2 °voradhanāpa-  
hārīkimpakkapādapāvāṭaviyakūpādīni 6 B K2 vatvā  
S caritvā 7 K2 paṇḍipuriso R panasitapuriso 8 B virati  
9 B anantarantaram 10 CGHK1K2P1RV vuttani 11 K2 kamma-  
yojana 12 B yathākkamaṃ 13 K2 kāraṇa 14 B dasasīlam°  
15 K2 akalyādicitta° R kalyāṇamitta° 16 K2 saraṇāgamanatthā  
17 BCHK1K2R °saraṇo 18 B sadātabbaṃ 19 B K2 pana 20 B puna  
saraṇāgamassa omits 21 B paṭipanne K2 paṭipannona  
22 K2 vigatu°

[34] Upasathasīlāṇaṃ nāma kapphā vuttenti pāṇātipātā-  
vipulaphalapaṭilābhahetuttā<sup>1</sup> ca<sup>2</sup> saraṇāgamanapubbakam<sup>3</sup>  
sīlasamādānaṃ<sup>4</sup> yujjat'eva. [33] Samādiyantanā<sup>5</sup> pi  
sīlalakkhaṇaññuno<sup>6</sup> bhikkhussa vā bhikkhuniyā vā upāsakassa  
vā upāsikāya vā<sup>7</sup> santike satthari<sup>8</sup> gāravaṃ uppādetvā  
pasādasommahadayanayanena<sup>9</sup> 'ajja divasan'ti vā 'ajja'  
ādiṃ katvā 'imasmiṃ pakkhe māse utumhi saṃvacchare  
'ti<sup>10</sup> evaṃ kālāparicchedaṃ vā, sati vā ussāhe 'āpāṇakoṭi-  
kan'ti jīvitapariyantaṃ katvā vā<sup>11</sup> sīladāyakena  
vuttavidhinā vatvā 'pañcasikkhāpadāni samādiyāmi<sup>12</sup> 'ti  
ekato samādāya puna paccekaṃ' pāṇātipātā veramaṇī  
sikkhāpadaṃ samādiyāmi<sup>13</sup> —pe— surāmerayamajjapa-  
mādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi 'ti yathā<sup>14</sup>  
pāliṃ<sup>15</sup> vā<sup>16</sup> pāligatiṃ<sup>16</sup> ajānantena vā<sup>17</sup> sakasaka-  
bhāsāya vā vacībhedāṃ katvā samādātābbaṃ. Aññaṃ  
alabhantena attanā pi yathāvuttavidhinā samādātābbaṃ  
evā ti.

Ayam ettha pañcasīlaniddeso.

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- 1 B vipulaphalahetutā 2 B K2 va 3 B °sabbaka  
S °pubbaka 4 B sīlassa samādānaṃ K2 °samādāna  
5 K2 °tena 6 HRV °lakkhaṇaññāno K2 lakkhaṇaññuno  
7 B omits 8 B vā adds 9 B °hadayena K2 °hādasanayanena  
R °hadayenayena 10 K1PlRV hi 11 K2 omits  
12 B samādayāmi 13 B samādayāmi 14 S pāli  
15 B omits 16 S pāliṃ gatiṃ V vā adds 17 vā adds

15 B sīlitaṃ vuttā K1 pihililattā

16 B omits 17 B yam aṣeṭṭhasaṭṭhacariyaṃ cariyattā

K1 °cariyantaṃ 18 B kādvāsa

[34] Uposathasīlaṃ nāma heṭṭhā vuttehi pāṇātipātā-  
dīhi saddhiṃ vikālabhojanaviratiṃ<sup>1</sup> c'eva<sup>2</sup> sāmaṇerānaṃ  
anuññātesu dasasu sattamaṃ<sup>3</sup> aṭṭhamaṃ<sup>4</sup> ca idha sattamaṃ  
katvā uccāsayanamahāsayanā veramaṇī<sup>5</sup> aṭṭhamaṃ<sup>6</sup> katvā  
samādinnaṣīlaṃ. Taṃ hi "aṭṭhaṅgasamannāgato kho  
Visākhe uposatho upavuttho<sup>7</sup>"\* ti vuttattā uposathasīlan<sup>8</sup>  
ti vuccati.

[35] Tattha pāṇātipātādisu pañcasu paṭhamadutiya-  
catutthapañcamāni<sup>9</sup> vuttanayān<sup>10</sup> eva. Tatiyaṃ pana<sup>11</sup>,  
abrahmacariyā<sup>12</sup> veramaṇī<sup>13</sup> 'ti pāliyaṃ vuttanayen'eva  
vattabbaṃ. Tattha abrahmacariyaṃ ti aseṭṭhacariyaṃ,  
dvayaṃdvayasamāpatti<sup>14</sup>. Sā hi "appaṣādā kāmā bahudukkhā  
bahūpāyāsā ādīnava ettha bhiyyo"<sup>+</sup> ti ādinā pi hīlittattā<sup>15</sup>  
aseṭṭhā appasatthā cariyā ti vā hīlittattavuttiyā aseṭṭhā-  
naṃ appasatthānaṃ itthipurisānaṃ cariyā ti vā<sup>16</sup> aseṭṭha-  
cariyaṃ, aseṭṭhacariyattā<sup>17</sup> vā abrahmacariyaṃ ti vuccati.  
Atthato pana kāyadvārappattā<sup>18</sup> asaddhammapatisevanaṭṭhā-  
navītikkamacetanā abrahmacariyaṃ. Tattha  
asaddhammapatisevanaṭṭhānaṃ nāma itthipurisādīnaṃ tinnam

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\* A.IV. 225.

+ M.I. 133.

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1 B °virati 2 K1 ce S n' eva 3 B sattamī  
4 B aṭṭhamiñ 5 B viramaṇī 6 R paṭamaṃ 7 S upavute  
8 K2 uposathadviratiṃ 9 B °dutiyaṭatiyacatuttha°  
10 B K2 vuttanayen 11 K2 pina 12 MSS. brahmacariyā  
cor. acc. Dh. 13 K1 veramaṇiyā 14 K2 °cariyadvayaṃ  
dvayaṃ° 15 B hīlitaṃ vuttā K1 pihilittattā  
16 B omits 17 B yaṃ aseṭṭhaseṭṭhacariyaṃ cariyattā  
K1 °cariyantā 18 R kādvāra°



dvinnam<sup>1</sup> maggānam pakativātena<sup>2</sup> asamphuṭṭhokāso<sup>3</sup> tato  
abrahamacariyā.

[36] Vikālabhojanā ti ettha aruṇuggamanato paṭṭhāya  
yāva majjhantikā, ayaṃ Buddhādīnam ariyānam āciṇṇasamā-  
cinno<sup>4</sup> bhojanakālo nāma. Tad añño<sup>5</sup> vikālo. Bhuñjita-  
bbaṭṭhena<sup>6</sup> bhojanam. Yāgubhattādisabbam<sup>7</sup> yāvakālikavatthu<sup>8</sup>.  
Yathā ca rattūparato ti ettha rattibhojanam rattī ti  
uttarapadalopena vuccati, evam ettha bhojanajjhoharanam<sup>9</sup>  
bhojanan ti<sup>10</sup> vuccati, vikāle<sup>11</sup> bhojanam<sup>12</sup> vikāla-  
bhojanam<sup>13</sup> tato<sup>14</sup> vikālabhojanā. Vikāle yāvakālika-  
vatthussa ajjhoharanā<sup>15</sup> ti attho. Atthato pana  
kāyadvārappavattā vikāle yāvakālikajjhoharanacetanā<sup>16</sup>  
vikālabhojanan ti veditabbam.

[37] Sattamasikkhāpade<sup>17</sup> naccagītavāditāñ ca  
naccagītavāditavisūkadassanañ ca naccagītavāditavisū-  
kadassanan ti<sup>18</sup> ekadesasarūpekasesavasena<sup>19</sup> duve  
naccagītavāditasaddā daṭṭhabbā. Tattha paṭhamena attanā

1 B vā adds S dvinna 2 K2 pakatvantena 3 B samphuṭṭhokāso  
4 K2 °cinna 5 B añña 6 B Bhuñjitabbam 7 B sabbam omits  
K2 °bhattāsabbam 8 GK2 yāvakālakatthum 9 R bhojanajjhā°  
10 B ca 11 S vikālo 12 K2 vikāle bhojanam omits  
13 K1 vikālabhojanam omits 14 B tath'eva 15 B °haranī  
16 K2 °cetanāya 17 K2 Sattasikkhāpade 18 B nacca-  
gītavāditāñ ca visūkadassanañ ca K2 °dassanañ ca  
19 K2 °sarūpakassevayena

17 GPI sabbāvaṇṇāya 8 °sabbāvaṇṇāya  
18 B paṭṭhāya 19 B paṭṭhāya K1 paṭṭhāya ti 20 B paṭṭhāya  
21 K1K2 upasādhāya GPIK2V upasādhāya  
22 B °paṭṭhāya 23 B °paṭṭhāya K2 paṭṭhāya omits  
24 B naccagītavāditā 25 K2 °dassanañ c'attha  
26 B vā omits

naccanaccāpanavasena<sup>1</sup> naccā ca<sup>2</sup> gāyanagāyāpanavasena  
 gītā ca vādanavādāpanavasena vāditā ca veramañi<sup>3</sup> vuttā  
 ti veditabbā<sup>3</sup>. Tattha hi attanā payojiyamāna<sup>4</sup> parehi  
 payojāpiyamanañ<sup>5</sup> ca naccam<sup>6</sup> naccabhāvasāmaññato<sup>7</sup> eken'eva  
 naccasaddena gahitaṃ. Tathā gītavāditādīni<sup>8</sup>. Dutiyena  
 tesam yeva naccagītavāditānaṃ visūkadassanā<sup>9</sup> veramañi<sup>10</sup>  
 vuttā. Naccādīnaṃ hi<sup>11</sup> dassanaṃ<sup>12</sup> "sabbapāpassa akaraṇaṃ"\*  
 ti ādinayappavattassa Bhagavato sāsanaṃ sacchandarā-  
 gappavattito ananulomattā. Visūkaṃ<sup>13</sup> paṭṭanibhūtaṃ<sup>14</sup>  
 dassanaṃ ti visūkadassanaṃ. Dassanaṃ c'ettha savaṇaṃ<sup>15</sup>  
 pi saṅgahitaṃ, virūpekasesanayena<sup>16</sup> ālocanasabhāvatāya<sup>17</sup>  
 vā pañcannaṃ viññāṇānaṃ savaṇakiriyāya pi<sup>18</sup> dassana-  
 saṅkhepasamyogabhāvato. Kiṃ vuttaṃ hoti? Payuttāni<sup>19</sup>  
 passitaṃ vā sotuṃ vā<sup>20</sup> uposathikassa<sup>21</sup> na vaṭṭatī ti  
 vuttaṃ hoti. Atthato pana<sup>22</sup> naccādīnaṃ payojanapayo-  
 jāpanapayuttadassanasankhātā<sup>23</sup> kāyavacīdvārappavattā  
 dussīlyacetanā naccagītavāditavisūkadassanaṃ ti veditabbam.

[38] Khuddakaputtakathāyaṃ pana "naccā ca  
 gītā ca vāditā<sup>24</sup> ca visūkadassanā ca naccagītavādi-  
 visūkadassanā, visūkadassanañ c'ettha<sup>25</sup> Brahmajāle  
 vuttanayen'eva<sup>26</sup> gahetabban" ti ādi vatvā yaṃ pana

\* Dhp. v. 183.27 + KhpA. 36

- 1 K2 naccanaccāpana° S °panagāvasena 2 B ca omits  
 3 B °tabbo 4 GK2 °mānā 5 B payojāyapimānañ  
 6 K2 naccanaccam 7 CKLS °samaññato PlV °saññato  
 8 B °vāditāni 9 B visūkaṃ dassanaṃ K2 °dassana  
 10 PlV ti add 11 K2 naccādīhi 12 K2 dassanā  
 13 B visūka 14 B paṭṭanibhūta 15 K2 savam 16 K2  
 virūpekasese nayena 17 GPl sabbāvanāya S °sabāyavatāya  
 18 R piya 19 B payutta K1 payittā ti R payuttā ti  
 20 BR sotuṃ vā omit 21 K1K2 uposathita CPLRSV uposatthi  
 22 C pa 23 B °payojanāpana° K2 payojāpana omits  
 24 K2 naccagītavāditā 25 K2 °dassana c'attha  
 26 B eva omits

papañcitam,<sup>1</sup> tad idam ettha uposathasikkhāpadavannañāyam<sup>2</sup>  
adhikattā<sup>3</sup> Uposathasuttavannañāyam<sup>4</sup> ca agahitattā na  
likhitam.

[39] Mālāgandhavilepanadhāraṇamandaṇavibhūsa-  
natthānā ti ettha kiñcāpi mālāsaddo loke baddhamālāvācako.<sup>5</sup>  
Sāsane pana rūlhiyā pupphesu pi vattati. Tasmā<sup>6</sup> yañ  
kiñci baddhābaddham<sup>7</sup> vā taṃ sabbaṃ mālā ti daṭṭhabbaṃ.  
Uposathikassa hi baddhābaddhānam<sup>9</sup> pi<sup>10</sup> pupphānam alaṅkā-  
ratthāya<sup>11</sup> dhāraṇam na vaṭṭati. Gandhan ti vāsacunṇa-  
dhūpādikaṃ<sup>12</sup> vilepanato aññaṃ<sup>13</sup> gandhajātaṃ. Vilepanan  
ti yañ kiñci vilepanattham pimsitvā<sup>14</sup> paṭiyattaṃ.<sup>15</sup>  
Uposathasuttavannañāyam pana vilepanan<sup>16</sup> ti chavirāga-  
karaṇan<sup>17</sup>\* ti vuttaṃ. Tasmā mukhacunṇakamukhālepanānam<sup>18</sup>  
pi chavirāgakaraṇattā idha vilepanagahanen'eva gahaṇam  
daṭṭhabbaṃ. Tattha mukhacunṇakaṃ nāma mukharogavyañjanaṃ.<sup>19</sup>  
Mukhālepanam nāma mukhaparikammakaraṇam.<sup>20</sup> Mukhe hi  
kālapilakādīnaṃ haraṇattāya<sup>21</sup> osadhābhisankhataṃ<sup>22</sup>  
yogamattikakakkaṃ denti. Tena lohite calite sāsapakakkaṃ

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\* AA. II. 327

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- 1 K2 panappapañcitam 2 B °vaññanāya S °padaṃ°  
3 BGHK1K2R adhiakatattā 4 BGS °vaññanāya 5 B bandhamā-  
nāvācako 6 S tatasmā 7 B bandham C bandhabandham  
K2V baddhābaddhā 8 B abandham adds 9 B baddhapamaddānam  
10 B vi 11 K2 mālālaṅkāratthāya 12 B vāsacunṇimādikaṃ  
K2 vāsañcunṇa° R vāsacunna° 13 R añña 14 B pisitvā  
15 B paṭiyattā 16 B vilepan S omits 17 CHK1R  
chavi-ārāga° 18 RV °lepanam 19 B mukharāga°  
20 K2 °kammakanam 21 haraṇattāya 22 B khatam omits  
R osadhāsankhātā S °sankhātā

denti. Tena dose khādite tilakakkaṃ denti. Tena lohite sannisinne haliddikakkaṃ denti.\* Tena chavivaṇṇe ārūlḥe mukhacunṇakena mukhaṃ<sup>1</sup> cunṇenti. Taṃ sabbaṃ na vaṭṭati. Vibhūsaṇavasena asādiyantassa pana mukhavevaṇṇiyāpaharaṇatthāya<sup>2</sup> bhesajjivasena adoso. Mālā ca gandhaṃ ca vilepanaṃ<sup>3</sup> ca mālāgandhavilepanāni. Tesāṃ<sup>4</sup> yathākkamena dhāraṇaṃ ca maṇḍanaṃ ca vibhūsaṇaṃ ca dhāraṇamaṇḍanavibhūsaṇāni. [40] Tattha pilandhanaṃ dhāraṇaṃ<sup>5</sup> ūnaṭṭhānapūraṇaṃ<sup>6</sup> maṇḍanaṃ, gandhavasena chavirāgavasena sādīyanaṃ vibhūsaṇaṃ, tesāṃ ṭhānaṃ<sup>7</sup> kāraṇaṃ, yāya<sup>8</sup> dussīlyacetanāya tesāṃ dhāraṇādīni<sup>9</sup> mahājano karoti, taṃ dhāraṇamaṇḍanavibhūsaṇaṭṭhānaṃ, tato. Atthato pana kāyadvārappavattā mālādīnaṃ dhāraṇādihetubhūtā dussīlyacetanā<sup>10</sup> mālāgandhavilepanadhāraṇamaṇḍanavibhūsaṇaṭṭhānaṃ ti veditabbā.<sup>11</sup>

[41] Atthame uccāsayanamahāsayanā ti ettha uccasadda-samānatthaṃ uccā ti saddantaraṃ<sup>12</sup> datṭhabbaṃ. Senti etthā ti sayanaṃ<sup>13</sup> uccaṃ pamāṇātikkantaṃ<sup>14</sup> sayanaṃ uccāsayaṇaṃ<sup>15</sup>

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\* Cf. DA. I. 88

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- 1 B omits 2 B °pasādanatthāya 3 K2 Mālāgandhavilepanaṃ  
 4 K2 te satthā 5 B dhāraṇa 6 K2 omits 7 B ṭhāna  
 8 B sāra 9 K2 dhāraṇadhāraṇādī 10 CHKLS susīlya°  
 11 K2 °tabbaṃ 12 saddaṃ 13 K2 sayanaṃ 14 B °tā  
 15 B uccāsayaṇa ti



Kim<sup>1</sup> tam<sup>2</sup>? Āsandādīni<sup>3</sup> Āsanañ c'ettha sayanagahanen'eva<sup>4</sup>  
 gahitan ti daṭṭhabbam. Tattha pamāṇātikkantaṃ āsanaṃ  
 āsandī<sup>5</sup> ti vuccati.\* Pādesu vaḷarūpāni ṭhapetvā kato  
 pallaṅko nāma. Tasmā yaṃ kiñci<sup>6</sup> āsanaṃ<sup>7</sup> vā sayanaṃ vā  
 muṭṭhihatthātirekapādaṃ uccāsayanam evā<sup>8</sup> ti daṭṭhabbam.<sup>9</sup>  
 Tañ ca kho majjhimapurisassa hatthena. Yass'idāni<sup>10</sup>  
 vaḍḍhakīhattho<sup>11</sup> ti samaññā<sup>12</sup> Tattha uposathikena  
 kappiyattharaṇatthātāni<sup>13</sup> pi āsanasayanāni labhitvā  
 uccāsayanam<sup>14</sup> hoti, na hoti<sup>15</sup> ti upaparikkhitabbam.  
 [42] Pādatalato<sup>16</sup> yāva aṭṭaniyā heṭṭhimanto<sup>17</sup> tāva diṭṭhi-  
 mānena<sup>18</sup> vā hatthamānena<sup>19</sup> vā<sup>20</sup> minitvā muṭṭhihattha-  
 pādaṃ kappiyan ti<sup>21</sup> vaḷañjetabbam.<sup>22</sup> No ce kappiyaṃ  
 chaḍḍetabbam, "Mañce<sup>23</sup> chamāyaṃ<sup>24</sup> va<sup>25</sup> sayetha<sup>26</sup>  
 santhate"<sup>+</sup> ti vuttattā kappiyattharaṇatthātāya<sup>27</sup> vā<sup>28</sup>  
 anatthātāya vā<sup>29</sup> bhūmiyā tiṇapaṇṇapalālādīni santharitvā  
 kate<sup>30</sup> santhate<sup>31</sup> vā āsanasayanam kappetabbam.  
 Kaṭasāraḷakilañjādīni<sup>32</sup> pi kappiyattharaṇen'eva saṅgahītāni ti

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\* Cf. Vin. VI. 1216

+ Sn. v. 401. 70

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1 B omits 2K2 kiṇṇaṃ 3 B Āsanādi K2 Āsandādi  
 4 B sayanaggaṇenaggaṇen'eva 5 K2 āyā 6 K2 omits  
 7 K2 āsaṃ 8 K2 mevā 9 B from Tattha pamāṇātikkantaṃ to  
 daṭṭhabbam omits 10 B yasmiṃ dāni 11 K2 vaḍḍhati hattho  
 12 K2 samaññā 13 B kappiyattharakāni 14 B °yānā  
 R uccāsanaṃ 15 BRV na hoti omit 16 RKL Pādatalato  
 17 B heṭṭhimanto 18 K1 °manena 19 K2 katthamanena  
 20 B chamāyañca KLR vā 26 B saye 27 B kappiyakaraṇatthātā  
 28 B anatthātā vā adds 29 R anatthātāya vā omits  
 30 R muṭṭhi 31 R hatthate 32 B °sāraḷakilañcā°

daṭṭhabham. [43] Akappiyattharaṇamahantatāya mahantaṃ sayanaṃ mahāsayaṇaṃ, na pamāṇamahantatāya<sup>1</sup>. Na hi dīghato<sup>2</sup> vitthārato vā sayanassa katthaci pamāṇaṃ vuttaṃ. Yad atikkamena<sup>3</sup> pamāṇamahantatāya mahantaṃ siyā. Uccato pana vuttaṃ. Tañ ca purimapadasaṅgahītattā na mahāsayaṇaṇ ti niṭṭham<sup>4</sup> ettha gantabbaṃ. Mahāsayaṇasaddo pana akappiyattharaṇamahantatāya mahāsayaṇaṇ ti rūḷhiyā vā goṇakādi-akappiyattharaṇatthate yeva āsanasaṇe<sup>5</sup> daṭṭhabbo. Etthā pi sayanagahanen'ev'āsanassa<sup>6</sup> gahaṇaṃ<sup>7</sup> daṭṭhabbaṃ. Tasmā yaṃ kiñci āsanaṃ vā sayanaṃ vā<sup>8</sup> kappiyaṃ pi<sup>9</sup> akappiyattharaṇasaṃyuttaṃ mahāsayaṇaṃ icceva veditabbaṃ.

[44] Tattr'idāni<sup>10</sup> akappiyattharaṇāni : goṇako<sup>11</sup> cittikā paṭikā<sup>12</sup> paṭalikā<sup>13</sup> tūlika vikatikā uddalomi ekantalomi kaṭṭhissaṃ koseyyaṃ<sup>14</sup> kuttakaṃ<sup>15</sup> hatthattharako<sup>16</sup> assattharako<sup>17</sup> rathattharako<sup>18</sup> ajinappaveṇi kadali<sup>19</sup> pavarapaccattharaṇaṃ<sup>19</sup> sa-uttaracchadaṃ ubhatolohitakū-padhānaṃ<sup>20</sup> ti.

[45] Tattha goṇako ti dīghalomako mahākojavo,

- 
- 1 B pamāṇamantatāya 2 K2 dīyato 3 K2 yaditikkamena  
 4 K2 tiṭṭham 5 B sayanasayaṇe 6 B sanassa K1PlV  
 asayaṇassa K2R āsayaṇassa 7 B gahaṇena ca  
 8 B omits 9 B akappiyaṃ pi adds 10 V idāna  
 11 PlVB goṇakā 12 B omits 13 CHK1K2PlRV omit  
 14 K2 koseyya 15 K2 kuttakaṃ 16 B hatthattharaṇo  
 K2 hattharako 17 B assattharaṇo 18 B rathattharaṇo  
 K2 rathattharaka R omits 19 GHK2SV kādali<sup>0</sup>  
 20 K2 ubhatolohitakaṃ kūpa<sup>0</sup>

caturāṅgulāni<sup>1</sup> kir'assa lomāni<sup>2</sup>

Cittikā<sup>3</sup> ti vāṇacitra-unṇamayattharaṇaṃ<sup>4</sup>, yaṃ<sup>5</sup>  
hatthicchedādivasena<sup>6</sup> vicitraṃ hoti.

Paṭikā<sup>7</sup> ti unṇamayo setattharako<sup>8</sup>.

Paṭalikā ti ghanapuppho<sup>9</sup> unṇamayo<sup>10</sup> attharako<sup>11</sup>, yo  
āmalikapapṭo<sup>12</sup> ti pi<sup>13</sup> vuccati.

Tūlikā<sup>14</sup> ti rukkhātūlalatātūlapoṭakītūlānaṃ<sup>15</sup>  
aññatarapunnatūlikā.

Vikatikā<sup>16</sup> ti sīhavyagghādirūpavicitro unṇa-  
mayattharako<sup>17</sup>.

Uddaloma ti ubhato dasaṃ unṇamayattharaṇaṃ<sup>18</sup> Keci  
ekato uggatapupphan<sup>19</sup> ti pi vadanti.

Ekantaloma ti ekato dasaṃ unṇamayattharaṇaṃ<sup>20</sup> Keci  
ubhato<sup>21</sup> uggatapupphan ti vadanti.<sup>22</sup>

[46] Kaṭṭhissa ti ratanapatisibbitaṃ<sup>23</sup> koseyya-  
sāṭakamayaṃ paccattharaṇaṃ.

Koseyya ti ratanasibbitaṃ eva kosiya-suttamayapacca-  
ttharaṇaṃ.<sup>24</sup> Suddhakoseyyaṃ pana vaṭṭatī ti Vinaye  
vuttaṃ\*. Dīghanikāyaṭṭhakathāyaṃ pana ṭhapetvā tūlikaṃ<sup>25</sup>  
sabbān'eva goṇakādīni ratanapatisibbitāni<sup>26</sup> vaṭṭantī<sup>27+</sup> ti  
vuttaṃ.

\* DA. I.87; Cf. Vin.I.58 + DA. I. 87

- 1 B °gulādīkāni 2 HR lomā ti 3 MSS. cittikānī cor. acc.  
preceding place and Dh 4 B goṇakacitta-unṇamayattharaṇiyaṃ  
5 B yaṃ omits 6 B tattheccchedādi° 7 B Paṭikānī 8 B °raṇo  
9 B ghanapubbe 10 KlPl unṇāmaya 11 B attharajjakiyo  
12 B cimilikapaṭo 13 B omits 14 B Tūlikānī  
15 B rukkhātūlalatātūlapoṭakītūlānaṃ CHPlRV rukkhātūlata°  
Kl rukkhātūlakātūla° R °takītūlā 16 B vikanikā 17 B°raṇo  
18 KlPl unṇāmaya° 19 K2R uggato° 20 KlPl unṇāmaya°  
21 B ubbāyato 22 K2 from Ekataloma ti to vadanti omits  
23 B ratanapaṭi° K2 °sibbita 24 K2 koseyyaṃ°  
25 B tuli R tūlikā 26 B °parisibbikāni GHKlK2PlRS °sibbikāni  
27 W vaṭṭati 28 B omits

Kuttakan ti soḷasannaṃ nāṭakitthīnaṃ ṭhapetvā nacca-  
nayoḃgaṃ<sup>1</sup> unṇamayattharaṇaṃ.

Hatthattharādayo tattha tattha attharaṇaka-attharā<sup>2</sup> va<sup>3</sup>.

Ajinappaveṇī ti ajinacammehi mañcappamāṇena<sup>4</sup> sibbitvā<sup>5</sup>  
katā<sup>6</sup> paveṇi.

Kadalimigapavarapaccattharaṇaṃ<sup>7</sup> ti kadalimigacammaṃ  
nāma atthi, tena kataṃ pavarapaccattharaṇaṃ. Taṃ<sup>8</sup> kira  
setavatthass<sup>9</sup>, upari<sup>10</sup> kadalimigacammaṃ pattharitvā<sup>11</sup>  
sibbetvā<sup>12</sup> karonti.

[47] Sauttaracchadan<sup>13</sup> ti saha<sup>14</sup> uttaracchadena<sup>15</sup>  
uparibaddhena rattavitāṇena<sup>16</sup> saddhin ti attho. Setavitāṇaṃ  
pi heṭṭhā akappiyapaccattharaṇe sati na vaṭṭati<sup>17</sup>, asati  
pana vaṭṭati.

Ubhatolohitakūpadhānaṃ ti sīsūpadhānaṃ<sup>18</sup> ca pādūpa-  
dhānaṃ cā ti mañcassa ubhato lohitaṃ upadhānaṃ. Etam pi  
attharitvā<sup>19</sup> nipajjitabbato akappiyattharaṇaṃ<sup>20</sup> evā ti<sup>21</sup>  
na kappati<sup>22</sup>. Yam pana ekam<sup>23</sup> eva upadhānaṃ ubhosu<sup>24</sup> passesu  
rattaṃ vā hoti<sup>25</sup> padumavaṇṇaṃ vā vicitraṃ vā, sace pana  
pamāṇayuttam vaṭṭati. Mahā-upadhānaṃ pana paṭikkhittaṃ.  
Alohitakāni<sup>26</sup> dve<sup>27</sup> vaṭṭanti yeva.

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1 K2 naccayoḃgaṃ 2 G attharakā 3 B omits 4 K2R pañca<sup>o</sup>  
5 B sippitvā 6 B kathā 7 K2 Dalimiga<sup>o</sup> 8 K2 omits  
9 B setavatthuss 10 B pari S<sup>o</sup> vatthassapari 11 B attha<sup>o</sup>  
12 B sabbitvā 13 K2<sup>o</sup> chadanan 14 B sa 15 C uttara-  
cchedena 16 B ratana<sup>o</sup> S ratti<sup>o</sup> 17 K2 ti adds  
18 B sisu<sup>o</sup> 19 B ti adds 20 B assattharaṇaṃ 21 H ni  
22 CHK1R kampati 23 B ekekaṃ 24 K2 ubhato 25 B hotu  
26 GR Alohi<sup>o</sup> 27 B ce



[48] Etesu yena kenaci atthaṭaṃ<sup>1</sup> akappiyattharaṇa-  
 saṃyuttaṃ nāma. Tāni hi antamaso bhūmiyā pi attharivā  
 nisīdituṃ vā nipajjitū vā na vaṭṭati.<sup>2</sup> Ettha pana  
 atikkantapamāṇaṃ akappiyattharaṇaviyuttaṃ<sup>3</sup> uccāsayaṇaṃ<sup>4</sup>.  
 Akappiyatthatañ<sup>5</sup> ca pamāṇātikkantaṃ<sup>6</sup> mahāsayaṇaṃ?<sup>7</sup>  
 Pamāṇātikkantaṃ pana akappiyatthatañ ca uccāsayaṇamahā-  
 sayanan ti Paṭipattisaṅgahe\* vuttattā Sikkhāpadapāliya  
 uccāsayaṇaṃ ca mahāsayaṇaṃ ca uccāsayaṇamahāsayaṇan ti  
 ekaseso<sup>8</sup> daṭṭhabbo. [49] Ettha ādhāre paṭikkhitte tad  
 ādhārā pi kiriyā<sup>9</sup> paṭikkhittā va<sup>10</sup> hotī ti<sup>11</sup> uccāsaya-  
 namaḥāsayaṇā iccheva vuttaṃ. Atthato pana kāyadvārappavattā  
 tad upabhogaśāṅkhātā dussīlyacetanā uccāsayaṇamahāsayaṇan  
 ti veditabbaṃ. Atha vā uccāsayaṇamahāsayaṇā<sup>12</sup> ti  
 vattabbe uttarapadalopenāyaṃ niddeso<sup>13</sup> kato ti ñātibbaṃ.  
 Āsanakiriyā<sup>14</sup> pubbakattā ca sayanakiriyāya<sup>15</sup> sayana-  
 gahaṇen'ev'ettha<sup>16</sup> āsanassa pi gahaṇaṃ daṭṭhabban ti.  
 Evaṃ vikālabhojanādīnam pi saddattho bhāvattho ca vedi-  
 tabbo. Kammappayojanaṃ dasasīlapariyante yeva āvibha-  
 vissati.

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\* Pps. MS.

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1 B pattaṇaṃ K2 atthaṃ R atthaṃtaṃ 2 CHS vaṭṭanti  
 3 B °viyuttā 4 K2 akappiyattharaṇaviyuttaṃ uccāsayaṇaṃ  
repeats 5 K2 PIV °yattharaṇaṃ 6 B mana adds  
 7 K2 PIV omit & pana add 8 GK2 ekadeso 9 B kiya  
 10 B ca 11 R omits 12 B samaṇamahāsayaṇāsaṇā adds  
 13 GS niddoso R nidoso 14 K2 Āyanakiriyāya V  
 Āsakitiriyāya 15 K2 pubbakattā ca sayanakiriyāya omits  
 16 HPLRV c'ettha

[50] Tad etam pana uposathasīlam<sup>1</sup> samādiyantena 'sve uposathiko bhavissāmī'ti<sup>2</sup> ajj'eva idaṃ c'idaṃ ca kareyyāthā<sup>3</sup> ti āhārādividhānaṃ vicāretabbaṃ. Sīlasamā-dānato<sup>4</sup> paṭṭhāya aññaṃ kiñci akatvā dhammasavaṇena kammaṭṭhānamanasikārena ca<sup>5</sup> vītināmetabbaṃ<sup>6</sup>. Vuttaṃ hi<sup>7</sup>: "Uposathaṃ upavasantena<sup>8</sup> paroparodhapaṭṭisaṃyuttā kammantā na vicāretabbā. Āyavayaṃ<sup>9</sup> pana gaṇanaṃ<sup>10</sup> karontena na vītināmetabbaṃ. Gehe pana<sup>11</sup> āhāraṃ bhutvā niccabhattika-bhikkhunā<sup>12</sup> viya paribhujitvā vihāraṃ gantvā dhammo sotabbo, aṭṭhatimsāya vā ārammaṇesu aññataraṃ vā manasikātabbaṃ"\* ti.

[51] Tasmā uposathadivase pāto va hetṭhā vuttanayena bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā santike 'imaṃ ca rattim<sup>13</sup> imaṃ ca divasan'ti ādinā kālāparicchedaṃ katvā uposathāṅgavasena<sup>14</sup> aṭṭhasikkhāpadāni samādiyamī'ti ekato katvā samādāya<sup>15</sup> puna paccekaṃ —

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\* AA. II. 328

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- 1 S uposathaṃ 2 B omits 3 CGK2PlSV kareyyāthā  
 4 HR °samānto 5 B omits 6 B ti adds 7 B omits &  
 sace adds 8 K2 upavasananena 9 BHPlS Āyaṃ R Ayaveyaṃ  
 10 B gahaṇā V Ayavayahantaṃ 11 B na 12 B °bhikkhu  
 13 K1 imaṃ ca rattim omits 14 B uposathavasena  
 15 K2 omits

[52] "Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.<sup>1</sup>  
 Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.<sup>2</sup>  
 Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.  
 Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.  
 Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhā-  
 padaṃ samādiyāmi.  
 Vikālabhojanāveramaṇī sikkhāpadaṃ samādiyāmi.  
 Naccagītavāditavisūkadassanamālāgandhavilepana-  
 dhāraṇamaṇḍanavibhūsaṇaṭṭhānā veramaṇī sikkhā-  
 padaṃ samādiyāmi.  
 Uccāsayanamahāsayanā veramaṇī sikkhāpadaṃ  
 samādiyāmi"\* ti yathā pāliyaṃ<sup>3</sup> samādātabbaṃ. [53] Pāliṃ  
 ajānantena<sup>4</sup> pana attano<sup>5</sup> bhāsāya paccekaṃ vā 'Buddhapañña-  
 ttam uposathaṃ adhiṭṭhāmi'ti ekato adhiṭṭhānavasena vā  
 samādātabbaṃ. Aññaṃ alabhantena attanā pi adhiṭṭhātabbaṃ.  
 Upāsakasīlaṃ hi attanā samādiyantena pi samādinnaṃ hoti,  
 parasantike samādiyantena pi<sup>5</sup> Ekajjhaṃ samādinnaṃ pi  
 samādinnaṃ eva hoti,<sup>6</sup> paccekaṃ<sup>7</sup> samādinnaṃ pi. Kintu<sup>8</sup>  
 pana ekajjhaṃ<sup>9</sup> samādiyato ekā yeva<sup>10</sup> viraticetanā hoti.  
 Sā pana sabbaviraticetanānaṃ kiccakārī ti<sup>11</sup> tenā pi  
 sabbasikkhāpadāni samādinnaṃ'eva honti. Paccekaṃ samādiyato

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\* See Ch.II.Par.4.

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1 B samādayāmi 2 B samādayāmi 3 Adinnādānā veramaṇī  
 sikkhāpadaṃ samādiyāmi omits 3 B pāli 4 B ajana  
 K2 Pālijānanto 5 B attano repeats 5 R pi omits  
 6 B parasantike to hoti omits 7 K2 pacceka 8 B kinta  
 9 B ekajjhā 10 B ye 11 B hi

pana nānā viraticetanāyo yathāsakam<sup>1</sup> kiccavasena uppa-  
jjanti. Sabbasamādāne pi pana<sup>2</sup> vacībhedo<sup>3</sup> kātabbo yevā  
ti.

[54] Api ca : "Kacci<sup>4</sup> bahumanussā manussesu  
matteyyā petteyyā sāmāñña brahamañña kulejettāpcāyino  
uposatham upavasanti paṭijāgaronti puññaṇi karontī"\* ti  
pāliyaṃ tad aṭṭhakathāyañ<sup>5</sup> ca "paṭijāgarontī ti  
paṭijāgarāṇa-uposathakammaṃ nāma karonti. Taṃ karontā<sup>6</sup>  
ekasmiṃ addhamāse catunnaṃ uposathadivasānaṃ paccuggama-  
nānugamanavasena karonti. Pañcamī-uposatham paccugga-  
cchantā<sup>7</sup> catutthiyaṃ uposathikā honti, anugacchantā  
chaṭṭhiyaṃ. Aṭṭhamī-uposatham paccuggacchantā sattamiyaṃ  
uposathikā honti, anugacchantā navamiyaṃ. Cātuddasūpo-  
satham<sup>8</sup> paccuggacchantā terasiyaṃ<sup>9</sup> uposathikā honti,<sup>10</sup>  
paññarasūposatham<sup>11</sup> anugacchantā pāṭipade uposathikā  
hontī"<sup>+</sup> ti vuttattā uposathadivasato purimacchimadi-  
vasesu pi<sup>12</sup> paccuggamanānuggamanavasena icchantehi  
uposathasīlaṃ samādātabbam eva.

[55] Tathā aparam pi:

"Cātuddasī pañcadasi yāva pakkhassa aṭṭhamī,  
pāṭihāriyapakkhañ ca aṭṭhaṅgasusamāhitaṃ<sup>13</sup>"† ti

\* A.I.142,143    + AA.II.233    † A.I.144;Vv.12 & 51 etc.

1 B °saka    2 B pañcabhedo    adds    3 CHK1K2PlRS pañcabhedo  
4 B Ekacce    5 B °kathā    6 B karonto    7 B °gacchanto  
CHK1RS °gacchanti    8 C cātuddasu°    K1RS catuddisu°    V  
catuddasasu-upo°    9 GHK1K2PlSV terasāyaṃ    10 R hoti  
11 B paññarasasuposatham    12 R omits    13 R °susamāgataṃ



ādipāliyaṃ<sup>1</sup> tad<sup>2</sup> aṭṭhakathāyañ ca "pāṭihāriyapakkho<sup>3</sup> nāma antovasse temāsaṃ<sup>4</sup> nibaddha-uposatho. Taṃ asakkontassa dvinnaṃ pavāraṇānaṃ antare ekamāsaṃ nibaddha-uposatho. Tam pi asakkontassa paṭhamapavāraṇato<sup>5</sup> paṭṭhāya eko addhamāso<sup>6</sup> pāṭihāriyapakkho yeva nāmā"\* ti vuttattā antovasse temāsa-addhamāsa-saṅkhāte<sup>7</sup> kāle pi viriyam adhikaṃ katvā uposathasīlapālanam<sup>8</sup> upāsakajanānaṃ yujjat' eva. Ten' eva sabbadā paṭipattiparādhīnā pi bhikkhū antovasse viriyārambhaṃ<sup>9</sup> karont' eva.<sup>10</sup>

[56] Tena vuttaṃ Vinaye:<sup>11</sup>

"Antovassaṃ<sup>12</sup> nām' etaṃ sakalam<sup>13</sup> divasaṃ rattiyaṃ ca paṭhamapacchimayāmesu<sup>14</sup> appamattehi bhavitabbaṃ, viriyaṃ ārabhitabbaṃ, porāṇakamahātherā pi sabbapalibodhe<sup>15</sup> chinditvā antovasse ekacāriyavattaṃ pūrayimsū<sup>16</sup>+ ti ādi.

[57] Aññesaṃ vā matena ekasaṃvaccharassa hemanta-gimhavassānasāṅkhātā tayo utū. Te<sup>17</sup> yathākālaṃ pavattitvā parivattamānā paccekaṃ addhamāse<sup>18</sup> parivattanti.<sup>19</sup> Tasmiṃ addhamāse satthānaṃ utuparināmena ābādhā uppajjanti. Tesā<sup>20</sup>

\* AA.II.234

+ VinA.1232

1 BH ādinā pāliyaṃ B ca adds 2 B omits

3 B pāṭihārikapakkho 4 K1 temāsā 5 B paṭhamavāraṇato

6 K2 aṭṭhamāso 7 R temāmāsa-addhamāsa<sup>o</sup> 8 B sīla omits

R<sup>o</sup> sīlapālam 9 K2<sup>o</sup> rambhaṃ 10 B eva omits 11 B na adds

12 B<sup>o</sup> vasse 13 B sakala 14 B<sup>o</sup> majjhimasākhesu or

<sup>o</sup>sādhesu K2 paṭhamajāmapacchima<sup>o</sup> 15 BCHK1K2 P1RSV hi add

16 B purīsu 17 H Ne B kālaṃ adds 18 R amāse

19 K2 tasmiṃ addhamāse parivattanti adds 20 CGHK1K2P1SV Te

vūpasamanatthāya<sup>1</sup> te aṭṭhaṅgasamannāgataṃ uposathasīlaṃ  
rakkhanti. Iti paṭikammavasena haritabbattā<sup>2</sup> tinṇaṃ  
utūnaṃ ekeko<sup>3</sup> addhamāso<sup>4</sup> pāṭihāriyapakkho nāmā ti  
āgatattā tasmiṃ tasmiṃ<sup>5</sup> pakkhe vyādhi-ūpasamanattham<sup>6</sup>  
pi upāsakajanehi<sup>7</sup> taṃ uposathasīlaṃ rakkhituṃ yuttaṃ viya  
dissati.<sup>8</sup>

[58] Tathā hi : Pañcuposathajātake\* kapotasigālā-  
dayo pañca<sup>9</sup> pi janā tasmiṃ tasmiṃ kāle taṃ taṃ ārammaṇaṃ  
katvā ime lobhādayo aniggaṇhitvā<sup>10</sup> gocarāya na<sup>11</sup> nikkha-  
missāmā<sup>12</sup> ti niyamaṃ katvā uposathavāsaṃ kappesuṃ  
yevā ti tam pi jātaṃ āharitvā ettha vattabbaṃ. Amhehi  
pana<sup>13</sup> gandhabhīrukajanānuggahāya<sup>14</sup> na<sup>15</sup> vuttaṃ.

[59] Tatiyaśāṅgītikathāyañ ca Asoko dhammarājā tad  
ekadivasaṃ saṅghamajjhe nisinno 'satthārā desitā<sup>16</sup>  
dhammā<sup>17</sup> kittakā<sup>18</sup>? ' ti pucchitvā<sup>19</sup> caturāsīti-  
dhammakkhandaṃ saṃhassāni ti sutvā 'ekekaṃ dhammakkhandaṃ  
ekekena vihārena pūjessāmi' ti caturāsītinagarasahassee  
caturāsīti vihārasahasāni kātuṃ ānāpetvā tīhi saṃvaccha-  
rehi vihāre niṭṭhāpetvā ekadivasaṃ eva paṇṇe pesite

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\* J.IV.325ff.

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- 1 K2 upasanatthāya 2 CGHK1K2S bharitabbattā PlV  
bhavitabbattā 3 K2S ekako 4 K2S addhamāse 5 B omits  
6 K2 °upasama° 7 B °janāhi 8 K2 dissanti 9 K2 pañcam  
10 B niggaṇhitvā S atiggaṇhitvā 11 BR omit  
12 R °missāmī 13 B omits 14 R etthabhīruka°  
15 B omits 16 B desito 17 B dhammo 18 B kittako  
19 B khandhato adds

taṃ pavattiṃ sutvā 'ito sattannaṃ divasānaṃ accayena vihāramaho bhavissati. Sabbe aṭṭhaṅgasīlāni<sup>1</sup> samādiyitvā antonagare ca bahinagare ca<sup>2</sup> vihāramahaṃ<sup>3</sup> paṭiyādentū' ti pūjānimittakālamariyādaṃ<sup>4</sup> katvā va āṇāpesi. [60] Evaṃ hi sati uposathasikkhāpadānaṃ anuposathadivase samādānaṃ virujjhatī ti<sup>5</sup>? No virujjhatī.<sup>6</sup> Kasmā ti ce? Yathā na<sup>7</sup> loke viṣuṃ chaṇadivaso nāma atthi. Yattha yattha pana loke chaṇaṃ anubhoti, so so chaṇadivaso ti vuccati. Evaṃ na<sup>8</sup> māsādisu<sup>9</sup> pāṭipadādayo viya<sup>10</sup> viṣuṃ uposathadivaso nāma atthi. Yattha yattha pana<sup>11</sup> atthakāmā<sup>12</sup> uposathaṃ upavasanti,<sup>13</sup> te te uposathadivasā ti vuccantī ti. Tathā<sup>14</sup> ca sati,<sup>15</sup> pañcamī-aṭṭhamīcātuddasīpaṇṇarasīnaṃ uposathadivasā ti<sup>16</sup> gahetvā tesam paccuggamanānuggamanavasena samādānavidhānaṃ<sup>17</sup> virujjhatī ti? Tam pi na virujjhatī.<sup>18</sup> Kasmā ti<sup>19</sup> ce? Tasmiṃ tasmiṃ divase dhammasavaṇasannipātādīnaṃ bahu-lattā te yeva uposathadivasabhāvenātippasiddhā<sup>20</sup> ti. Tasmā vā utumāsapakkhavāsarādivasena mariyādaṃ katvā tasmiṃ tasmiṃ<sup>21</sup> samaye uposathāṅgavasena<sup>22</sup> rakkhitaṃbhaṃ sīlaṃ uposathasīlaṃ nāma.<sup>23</sup> Yam pana sīlaṃ utumāsādivasena

- 
- 1 K2 aṭṭhasīlāni 2 G bahinagare ca repeated  
 3 R vihāramahā 4 BR °nimittam° 5 K2 omits  
 6 K2NO virajjhati omits 7 B ca pana 8 B nāva S  
 nāma 9 CHK1PlRV nāmāsādisu 10 B omits 11 B omits  
 12 B attanā kāmā 13 B pavasanti K1 upavasati  
 14 B yathā 15 B omits 16 K2PlV °divasāni  
 17 R samādhāna° 18 K2 virujjhasi 19 CGK1K2PlRSV pi  
 20 B °bhāvenatisiddhā 21 B omits 22 B uposathaga°  
 23 C yam pana sīlaṃ nāma adds

kālamariyādaṃ katvā pi<sup>1</sup> tathā<sup>2</sup> akatvā āpāṇakoṭivasena<sup>3</sup> samādiyati, tad etaṃ niccasīlaṃ nāmā ti gahetabbaṃ. Tasmā yam pana vuttaṃ Paṭipattisaṅgahe uposathaṅgavasena<sup>4</sup> vuttāni<sup>5</sup> pi aṭṭhasikkhāpadāni niccasīlavasena rakkhita-bbāni yevā\* ti.

Taṃ vīmaṃsitvā gahetabbaṃ.

[61] Ten'eva hi<sup>6</sup> :

"Ye gahaṭṭhā puññakarā sīlavanto upāsakā, dhammena dāraṃ posenti te namassāmi Mātali<sup>+</sup>" ti.

Ettha sīlavanto ti padaṃ uddharitvā "upāsakatte patiṭṭhāya pañcahi pi<sup>7</sup> dasahi pi<sup>8</sup> sīlena samannāgatā<sup>†</sup> ti atthavaṇṇanā katā<sup>9</sup>, na aṭṭhahi pī ti<sup>10</sup>. Athā pi "upāsako sīlavā kalyāṇadhammo parisasobhano"<sup>§</sup> ti ādikāya Parivārapāliya vā<sup>11</sup> atthaṃ<sup>12</sup> vicārentena<sup>13</sup> aṭṭhakathā-cariyena 'upāsako sīlavā' ti padaṃ ulliṅgitvā<sup>14</sup> "pañca vā dasa vā sīlāni gopayamāno<sup>15</sup> ti<sup>16</sup> attho pakāsito. Evaṃ<sup>17</sup> tasmā vuttanayena uposathasīlaṃ samādātabbaṃ.

[162] Dasasīlaṃ nāma heṭṭhā vuttesu aṭṭhasu sattamasikkhāpadaṃ naccādimālādivirativasena sattamaṭṭhamam<sup>18</sup>

\*Pps.MS.

+ S.I.234

† SA.I.352 V-VII), Benares Varlag, München,

§ VinA. VII.1330f.

|| Cf. AA.II.336, IV.114

- 1 GHKLS na add 2 K2 nathā 3 K2 apāṇa<sup>o</sup> 4 K2 <sup>o</sup>vasaṅga  
5 G vullattāni R vattāni 6 B Ten'ev'āha 7 CGHPLR pañca  
pi hi V omits 8 B dasahi pi omits GHPLR dasa pi hi K2  
pañcadasahi pi S dasahi pi omits 9 B tathā 10 B ti pi  
11 BCHK1PLRSV ca 12 B anattthaṃ 13 B vivarantena  
14 GK2P1 ullāṅgahetvā K1 ulliṅhetvā S ulliṅgetvā  
15 K2S gopamāno V payamāno 16 HK1K2P1S pi 17 B Eva  
18 G sattamaṭṭhama K2 sattamaṃ aṭṭhamam



uccāsayanāsikkhāpadañ ca navamaṃ katvā jātarūparajāta-sikkhāpadena saha rakkhitaṃ<sup>1</sup> sīlaṃ. Nirussāhena pana<sup>2</sup> upāsakena<sup>3</sup> pañcasīlāni yeva niccasīlavasena rakkhitaṃ<sup>4</sup>. Ussāhavatā pana<sup>4</sup> imāni dasasikkhāpadāni niccasīlavasena rakkhitaṃ<sup>5</sup> ti veditaṃ<sup>6</sup>. Tena vuttaṃ<sup>5</sup> Visuddhimagge "sati vā ussāhe dasā<sup>6</sup>"\* ti.

[63] Tattha dasasikkhāpadassa iminā<sup>7</sup> nayena attha-vaṇṇanā veditaṃ<sup>8</sup>. Jātarūpan ti suvaṇṇaṃ. Rajatan ti kahāpaṇalohamāsakajatumāsakādi<sup>8</sup> yaṃ yattha vohāraṃ gacchati,<sup>+</sup> tad ubhayaṃ jātarūparajataṃ. Tassa yena kenaci pakārena<sup>9</sup> sādiyaṃ paṭiggaho nāma. Sace hi attano atthāya diyyamānaṃ<sup>10</sup> vā katthaci ṭhitaṃ yaṃ nippariggahaṃ<sup>11</sup> disvā sayam gaṇhati, aññena vā gaṇhāpeti, 'idaṃ ayyassa hotū' ti evaṃ sammukhā vā asammukhā vā<sup>12</sup> 'yaṃ pana mayhaṃ suvaṇṇaṃ atthi, taṃ tuyhaṃ hotū' ti evaṃ parammukhā ṭhitaṃ vā<sup>13</sup> kevalaṃ vācāya vā hatthamuddāya vā 'tuyhan' ti vatvā pariccattaṃ, yo kāyavācāhi apaṭikkhipitvā<sup>14</sup> cittaṃ adhivāseti, ayaṃ sādiyati nāma.

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\* Vism.15. The Visuddhimagga of Buddhaghosa, ed. by C.A.F. Rhys Davids, Vol.I.(1920), Vol.II.(1921); ed. by Prof. Kosambi, Harvard Oriental Series, Vol.41, 1950. Translations: The Path of Purity by Prof. Pe Maung Tin, PTS., 1922, 1928, 1931. The Path of Purification by Bhikkhu Nāṇamoli, Colombo, 1956. Der Weg zur Reinheit, 1 Band, by Nāṇātiloka Mahāthera (Vorwort pp.IV-VII), Benares Verlag, München, Neubiberg, 1931, Der Weg zur Reinheit, complete edition, by Nāṇātiloka Mahāthera (Vorwort pp.VII-X, XII), Verlag Christani, Konstanz, 1952. The Ancient Sinhalese Paraphrase by King Parākramabāhu II (1236-1270 A.D.).

+ Cf. Vin.III.240.

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1 B °tabba 2 G omits 3 B uposakena 4 S na 5 B Tena vuttaṃ omits 6 B vuttaṃ adds 7 K2 imāni 8 B kahāpaṇaṃ<sup>0</sup> K2 °jatumāsādi S kahāpaṇalohamāsādi 9 CH pakārena 10 K1 diyyamānaṃ 11 B tipp<sup>0</sup> 12 B asammukhā vā omits K2 vā omits 13 B taṃ 14 RS appa<sup>0</sup>

[64] Tasmā kāyena paṭiggahaṇaṃ vācāya gaṇhāpanaṃ manasā sādiyaṇaṃ ti tividdhaṃ pi paṭiggahaṇaṃ sāmāññaniddhesena<sup>1</sup> vā<sup>2</sup> ekasesena<sup>3</sup> vā<sup>4</sup> gahe<sup>5</sup> paṭiggahaṇā ti vuttaṃ. Tasmā<sup>6</sup> jātarūpapaṭiggahaṇā veramaṇī ti<sup>7</sup> yojetabbaṃ ti. Ayam ettha atthavaṇṇanā. Samādiyaṇena pana heṭṭhāvuttanayena samādātabbaṃ. Ante pana 'jātarūparaajata<sup>8</sup> —pe— samādiyāmi' ti vattabbaṃ.

[65] Kammappayojanaṃ pana<sup>9</sup> evaṃ veditabbaṃ :

Sabbārambhamūlakattā<sup>10</sup> jīvitindriyassa<sup>11</sup> sattānaṃ piyātamattā<sup>12</sup> ca<sup>13</sup> paṭhamā tava pāṇātipātato viramaṇaṃ vuttaṃ.

Dhanāpaharaṇaṃ<sup>14</sup> pi sattānaṃ jīvitaharaṇaṃ iva appiyaṇ<sup>15</sup> ti tad anantaraṃ adinnādānato viramaṇaṃ vuttaṃ.

Tad ubhayaṃ pi sattā<sup>16</sup> itthiphoṭṭhabbādīni<sup>17</sup> nissāya pariccajantā ti tad anantaraṃ abrahmacariyā<sup>18</sup> kāmesu micchācārā viramaṇaṃ vuttaṃ.

Athavā aduṭṭho valitaphalitāvahena<sup>19</sup> dosagginā<sup>20</sup> aḍḍayhamāno<sup>21</sup> dīgharattaṃ sukhāya<sup>22</sup> hotī<sup>23</sup> ti paṭhamā tava adosamūlakaṃ pāṇātipātāviramaṇaṃ vuttaṃ. Aluddho lobhaniyaṃ pi asappāyaṃ na<sup>24</sup> sevanto

1 K2 °niddhesona 2 B CHK1K2PlRSV omits 3 B ekasesanena  
C ekadesena 4 G omits 5 R gahe 6 B Tathā 7 B omits  
8 G °rajataṃ 9 K2 omits 10 B Sabbārabba<sup>o</sup> 11 C pi  
vitindriyaṃ 12 B viya<sup>o</sup> K2 piyanamattatā 13 B omits  
14 B Dhanāharaṇaṃ 15 B akappiyaṇ 16 satthā 17 BR °bbādi  
18 B brahma<sup>o</sup> c °cariya 19 B valitabatikāvahena or  
°bahikāvahena GK2S °vasena Pl valīta<sup>o</sup> 20 B dosaggi nāma  
21 B ḍayhamāno 22 CHK1K2RS sukhā 23 BR hontū 24 K2 omits

arogo<sup>1</sup> hotī<sup>2</sup> ti tad anantaram alobhahetukam adinnādānā viramanam vuttam.

Tad ubhayam pi itthisamsaggena vināsam upagacchatī ti dassetum tad anantaram<sup>3</sup> abrahmacariyā<sup>4</sup> kāmesu micchācārā viramanam vuttam.

[66] Kāyakammānantaram<sup>5</sup> vacīkammam<sup>6</sup> dassetum tad anantaram musāvādā viramanam vuttam<sup>7</sup>.

Surāpānassā<sup>8</sup> pi kāyikakammābhāve tena pāṇaghātādisabbam<sup>9</sup> pi sijjhatī ti dassetum tad anantaram surāpānato viramanam vuttam.

Lokavajjānantaram paññattivajje dassetum tesu pi tāva<sup>10</sup> vikālabhojanakālaparidīpakam<sup>11</sup> ārogyādisukhanibandhanam<sup>12</sup> vikālabhojanato viramanam vuttam.

[67] Tad anantaram<sup>13</sup> kāyikānācāresu olārikabhūtanacca-  
nato<sup>14</sup> tad anantaram vācasikānācāresu olārikabhūtagītato  
viramanam vuttam. Vāditam pana ubhinna anurūpan ti tad  
anantaram tato viramanam vuttam. Tesam yeva naccādīnam  
paṭānibhūtam dassanam<sup>15</sup> visūkadassanato viramanam vuttam<sup>16</sup>.  
Tad anantaram<sup>17</sup> phoṭṭhabbārammaṇabhūtāni mālāgandhavilepanāni  
kamato dhāraṇamaṇḍanavibhūsaṇavisayānī ti, tehi viramanam  
vuttam.

1 CGK2P1V ārogo 2 B hotū 3 B tad anantaram omits 4 B °cariya  
5 K1 Kāyi° 6 K2 °kammā 7 BR tad anantaram adds  
8 C pānassa ti HK2 ti add BR °nassa sati 9 R °sabbasam  
10 R pi tāva omits 11 B °bhojanakāpari° 12 B arogādisukha-  
nibandhanam K2 ārogādi° R āroggādi° 13 B Tad anantaram  
omits 14 K2 °naccato omits P1V Tad anantaram kāyikānācāresu  
olārikabhūtanaccanato omits 15 K2 dassana 16 B from  
Tesam yeva to vuttam omits 17 K2 antarā

Tad anantaram phoṭṭhabbārammaṇavasena saṅkhārārammaṇān,<sup>1</sup> eva uccāsayanamahāsayanāni<sup>2</sup> vuttāni ti, tehi viramaṇaṃ vuttaṃ.

[68] Ante pana kāyakammavacīkammamanokammabhūtaṃ<sup>3</sup> jātarūparajatapāṭiggahaṇā viramaṇaṃ vuttan ti veditabbaṃ. Athavā jātarūparajatapāṭiggahaṇā<sup>4</sup> viramaṇaṃ gihīnaṃ bhāriyan ti Sikkhāpadasuttatṭhakathāyaṃ<sup>5</sup> "pacchimaṃ pana sāmaṇerānaṃ eva<sup>6</sup> visesabhūtaṃ<sup>7</sup>"\* ti vuttaṃ. Visuddhimagge pana "sati vā ussāhe dasā"<sup>+</sup> ti vuttaṃ. [69] Tasmā taṃ pacchimaṅgaṃ<sup>8</sup> sāmaṇerānaṃ viya gihīnaṃ na ekantikaṃ<sup>9</sup> ti pacchā vuttan ti evam ādinā kammappayojanaṃ vattabbaṃ. Ettha pana dosavyādhitikicchākusalena<sup>10</sup> vejjena<sup>11</sup> vuttam ahitaṃ<sup>12</sup> parivajjetvā hitaṃ eva sevantena yathā ārogādisukhaṃ<sup>13</sup> adhigantabbaṃ<sup>14</sup> hoti, tattha rāgadosavyādhitikicchakena<sup>15</sup> Buddhena Bhagavatā yaṃ yaṃ bhojanasenāsanādikam<sup>16</sup> uposathikādīnaṃ anuññātaṃ, taṃ<sup>17</sup> tad<sup>18</sup> eva sevantena upāsakajanena pi lokiya lokuttarasukhaṃ<sup>19</sup> adhigantabbaṃ.<sup>20</sup>

[70] Apica, yasmā Visuddhimagge "Rāgacaritassa

\* KhpA.24

+ Vism.15

- 1 PlV °ramanen S saṅkhārammaṇān 2 K2P2V °sayanā ti  
 3 B vacīkamma omits 4 K2PlV °paṭiggahaṇa  
 5 C °yuttatṭha° 6 HK1PlRV eka 7 K2 visesaguṇabhūtaṃ  
 8 S °maṅga 9 GK2PlV ekan 10 K1 °kulena B vā adds  
 11 C vajjena 12 C pi hitaṃ 13 C °sucaṃ 14 CHRPlV °tabbā  
 15 C °vyadhi° 16 B bhojanaṃ° 17 HR naṃ K2 omits  
 18 PlV ramatad 19 B °lokuttaraṃ 20 B adhigandhabbaṃ

21 C pūṭikātakka° 22 C pūṭitātakka° 23 K2 saṅgasa 24 B °sopāna  
 25 C °bhittitambha° 26 B °kamma K2 °sāla° 27 B C andu omits  
 28 B °kitaṃ 29 K2 suṃano° 30 B °gandhasu sugandhaṃ  
 31 C omits 32 B janeti 33 C sappāya  
 34 K2 °ārupana



adhotavedikam<sup>1</sup> bhummatthakam akatāpabbhāratinakuṭikapanna-  
 sālādīnam<sup>2</sup> aññataram rajokinna<sup>3</sup> jatukābharitam<sup>4</sup> olugga-  
 viluggam<sup>5</sup> ati-uccam vā atinīcam vā<sup>6</sup> ujjāṅgalaṃ<sup>7</sup> sāsankam<sup>8</sup>  
 asucivisaṃamaggam, yattha mañcapīṭham pi<sup>9</sup> mañkunābharitam<sup>10</sup>  
 durūpaṃ dubbannaṃ<sup>11</sup> yaṃ olokentass' eva<sup>12</sup> digucchā<sup>13</sup> uppa-  
 jjati,<sup>14</sup> tādisaṃ sappāyaṃ. Nivāsanapārupanaṃ<sup>15</sup> antaracchi-  
 nnaṃ<sup>16</sup> olambavilambasuttakākinnaṃ jālapūvasadisam sāṇam<sup>17</sup>  
 iva kharasamphassaṃ kiliṭṭhaṃ bhāriyaṃ kicchapariharaṇaṃ<sup>18</sup> \*  
 ti ādi vatvā "Yāgubhattakhajjakam pi evaṃ<sup>19</sup> dubbannaṃ<sup>20</sup>  
 sāmākakudrūsakakaṇājakādimayaṃ<sup>21</sup> pūtitakkabilāṅgajinna-  
 sākāsūpeyyaṃ<sup>22</sup> yaṃ kiñcid eva kevalaṃ udarapūramattaṃ  
 vaṭṭatī"<sup>+</sup> ti ca. [71] "Dosacaritassa senāsanaṃ<sup>23</sup>  
 nāti-uccaṃ nātinīcam chāyūdakasampannaṃ suvibhattabhi-  
 ttitthambhasopānaṃ<sup>24</sup> superiniṭṭhitamālākammalatākammaṃ<sup>25</sup>  
 nānāvidhacittakammasamujjalaṃ samasiniddhamudubhūmitalaṃ<sup>26</sup>  
 brahmavimānaṃ iva kusumadāmaṃvicittavaṇṇaṃ celavitānasa-  
 malaṅkataṃ<sup>27</sup> supaññattaṃ sucimanoramatttharaṇamañcapīṭhaṃ<sup>28</sup>  
 tattha tattha vāsattāya nikkhattakusumavāsagandhasugandhaṃ<sup>29</sup>  
 yaṃ dassanamattena<sup>30</sup> eva pītipāmojjaṃ janayati,<sup>32</sup> evarūpaṃ  
 sappayaṃ<sup>33</sup> \*." "Nivāsanapārupanaṃ<sup>34</sup> pi 'ssa Cīnapaṭṭa-

\* Vism.107-108

+ Vism. 108

- 1 K2 adhogatavedikam V adhoṃyāvedikam 2 CGK2 °pabbhārā°  
 G °kuṭikā° 3 HK2R °kinna 4 B jatukākhāritam or jatukādhāritam  
 K2 °bhajitam 5 K2 olagga° 6 B omits 7 B ucchiṅgalaṃ K2  
 upajjāṅgalaṃ S uppajjahalaṃ 8 B sāsāṅgaṃ HK2 sāsakaṃ  
 9 B pidhaṃ 10 B mañ omits 11 B duppakkaṃ K2 dubbanna  
 12 K2 olokentassve 13 B jigucchāṃ R diguccha 14 B uppajji  
 15 B °pāvaraṇaṃ 16 B anicchandaṃ GHKLR antaricchinnaṃ  
 17 B jālasuttādisaṃsākaṃ 18 B pakicchaparimāraṇaṃ 19 Vism.  
 lūkhaṃ adds 20 B duṇṇaṃ 21 B °kadrūsakalājakādi°  
 C °panājakādi° HK2R °nanājā° K2 °kaṇājā° P1 °janāja°  
 22 C pūtikātakka° H pūtitānakka° 23 K2 senāsana 24 B °sopāna  
 K2 °bhittitambha° 25 B °kamma K2 °māla° 26 B C mudu omits  
 27 B °kitam 28 K2 sumano° 29 B °gandhasu sugandhaṃ  
 30 B dassanamattaṃ 31 C omits 32 B janeti 33 C sappāya  
 34 K2 °pārupana

Somārapaṭṭa-koseyyakappāsikasukhumakhomasukhumādīnaṃ<sup>1</sup> yaṃ  
 yaṃ paṇītaṃ tena<sup>2</sup> tena ekapaṭṭaṃ vā dupaṭṭaṃ vā<sup>3</sup> samaṇa-  
 sārappaṃ vaṭṭatī"\* ti ādi vatvā<sup>4</sup> "Yāgubhattakhaḍḍakam pi  
 vaṇṇagandharasasampannaṃ ojavantaṃ manoramaṃ sabbākāra-  
 paṇītaṃ<sup>5</sup> yāvad atthaṃ vaṭṭatī"\* ti ādi ca. [72] Dosacari-  
 tassa vuttāni senāsanādīni mohacaritassa saddhācaritassa pi  
 sappāyāni<sup>6</sup>. "Buddhacaritassa senāsanādīsu: imaṃ<sup>7</sup> nāma  
 asappāyan ti natthi."\* vitakkacaritassa bhojanādīni  
 rāgacaritasadisānī ti ca<sup>8</sup> vuttaṃ. Tasmā samādinnaṃ upo-  
 sathasīlena upāsakajanena<sup>9</sup> taṃ taṃ vayanurūpābharaṇaṃ<sup>10</sup>  
 itarītarena<sup>11</sup> hi viya kāmabhogīhi yeva sevitabbamuccāsa-  
 yanamahāsayanādīni<sup>12</sup> parivajjitvā<sup>13</sup> anuññātesu pi attano  
 cariyānurūpāni bhojanasayanāsanādīni<sup>14</sup> yeva sevitabbāni.<sup>15</sup>

[73] Tena vuttaṃ :

"Paṇidhānamhi<sup>16</sup> paṭṭhāya yo paresaṃ hitāhitaṃ,  
 viceyya ṇatvā akkhāsi<sup>17</sup> vinayādīni<sup>18</sup> vināyako.

Sabbaññū so hi bhagavā sabbadā karuṇāparo,  
 avaññhavādi<sup>19</sup> atulo abbhutorugunākaro.<sup>20</sup>

\* Vism.109

1 B °Somarapaṭṭana-koseyyakappāsikasāṇasukhumādīnaṃ

R cīrapaṭṭa° CK2 Somārapatta omit K2 °koseyyaṃ°

2 GK2 etena 3 Vism. sallahukaṃ adds 4 B va

5 B sabbākāya° 6 B pi buddhacaritassa pi sappāyāni adds

7 B imaṃ adds 8 B omits 9 B uposathaka°

10 B yānurūpā° CHK1R vadhānurūpā° 11 B pitaritare

12 B °sayanādi CR °tabbaṃ uccā° 13 K2 apari°

14 K2 °sayanādīni 15 K2 °tabbā ti 16 B °nam pi

17 B vijeyyam akkhāsi R akhāsi 18 B vinayādi

19 C avaññhā° 20 B abbhuto karuṇākaro K2 °guranūkaro

Tena ñatvā paṭikkhittam<sup>1</sup> yaṃ anum thūlam eva vā<sup>2</sup>,  
 [75] anatikkamanīyan tam<sup>3</sup> jīvitātikkame<sup>4</sup> ti<sup>5</sup> ca.

Āṇā<sup>6</sup> hi<sup>7</sup> maggasāmiṣṣa anumattā pi viññunā,  
 Mahāmerudurukkhepā<sup>8</sup> iti disvā pi rakkhiyā<sup>9</sup>.

Atikkamitvā vacanam khuddadesissarassa<sup>10</sup> ca<sup>11</sup>,  
 dukkham pappoti ce<sup>12</sup> kinnu<sup>13</sup> sabbalokissarassa tam.

Munindānam atikkamma kusaggacchedamattato<sup>14</sup>,  
 Erappattena<sup>15</sup> yaṃ<sup>16</sup> laddham tad idam dīpayissati<sup>17</sup>.

[74] Sabbesam sattadosānam vinayopāyakovido,  
 so va<sup>18</sup> satthā pajānāti nāham<sup>19</sup> jānāmi kiñcanam.

Vejjo<sup>20</sup> Komārabhacco va<sup>21</sup> bālakānam<sup>22</sup> hitāhitam,  
 jānāti na tu bālā<sup>23</sup> te evarūpā mayam idha.

Aggiṃ<sup>24</sup> pakkhandā<sup>25</sup> athavā pabbataggā<sup>26</sup> pateti vā,  
 yadi vakkhati kattabham ñātakārīhi<sup>27</sup> so jino.

[76] Anatikkamanīyan ti yaṃ vuttam tena satthunā,  
 jīvitukāmo<sup>28</sup> papātā<sup>29</sup> va<sup>30</sup> ārakā tam<sup>31</sup> vivajjaye"\*  
 ti.

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\* Sdhp.344-353.56

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- 1 R paṭikkhitvā 2 B cā S vādi 3 B ti 4 B jīvitikkamāve  
 5 B omits 6 K2 Āṇā P1 Vaṇā 7 HK2R bhi 8 B °dukkhepā  
 9 B dakkhiyā 10 K2 °desissarassa 11 B khuddadesissarassa ca  
 omits 12 S ce omits 13 B kiru K2 ke cinnu 14 B °mattano  
 15 B Erasapattena 16 B sa 17 B idam pi passati 18 K1 ca  
 19 B nāha 20 B vajjo 21 B ca 22 B phālakānam  
 23 B phālā 24 B Aggi 25 B pakkhandam 26 B tabba°  
 27 HR °kārībhi 28 B jīvitakāmo Sdhp. jīvakāmo  
 29 B pasātā 30 K1 papānam vā 31 c nam

[75] Idāni pānātipātā veramaṇi sikkhāpadaṃ samādiyāmi  
ti ādinā samādinna<sup>1</sup>sīlena yathā samādinna<sup>1</sup> niccasīlam uposatha-  
sīlaṃ vā :

"Apekkham<sup>2</sup> akarontena jīvite pi<sup>3</sup> parāgate<sup>4</sup>  
saddhāya appamattena rakkhitaṃ va<sup>5</sup> sādhu<sup>6</sup>kaṃ"<sup>7</sup>  
ti

-Vuttattā, yathā kikkhāpādaṃ hatthipādena  
vicunṇiyamānā jīvitaṃ pariccajitvā attano aṇḍaṃ<sup>6</sup> eva  
rakkhati, yathā camarī migī vyādhena paripātiyamānā jivitaṃ<sup>7</sup>  
tiṇāya pi na maññamānā<sup>8</sup> kaṇṭhakagumbādisu laggaṃ attano  
vālaṃ eva rakkhati, evaṃ jivite apekkham<sup>2</sup> akarontena rakkhita-  
ṭṭhaṃ. Tañ ca yathā ekaputtako kuṭumbiko<sup>9</sup> taṃ<sup>10</sup> ekaputtaṃ<sup>11</sup>,  
ekanayano va taṃ ekanayanaṃ, rakkhanto appamatto va hoti,  
evaṃ appamattena rakkhitaṭṭhaṃ.

[76] Vuttaṃ hi :

"Kikī va aṇḍaṃ camarī va vāladhiṃ<sup>12</sup>  
piyaṃ va puttaṃ nayaṇaṃ va<sup>13</sup> ekakaṃ,  
tathā eva sīlaṃ anurakkhamānakā  
supesalā hotha sadā sagāravā"<sup>+</sup> ti.

\* Pps. MS.

+ Vism.36; Sdhp.621.72; Cf. Ap.61; Vtm.26

1 B samādinna 2 B Apekkham C appekkham 3 B si  
4 B tarāthane K1 °gato S °gatā 5 B omits HK1PlRV ca  
6 K2 adam 7 B omits 8 K2 °māna 9 C kutimbiko 10 B omits  
c naṃ 11 B ekaṃ K1 tañ ca puttaṃ 12 B vāladhi 13 B ca



Evam rakkhantenā pi,

"Khaṇḍādinam abhāvena bhujissādiguṇehi<sup>1</sup> ca,  
vā paṇḍabhi aviyuttam yathā hoti rakkhitaḥḥam tathādarā<sup>2</sup> ti<sup>3</sup>."

[77] Idaṃ hi yassa<sup>4</sup> niccūposathasīlesu ādimhi ante vā  
sikkhāpadam bhinnam<sup>5</sup> hoti, tassa sīlam<sup>6</sup> pariyante chinna-  
ṭako<sup>7</sup> viya khaṇḍam<sup>8</sup> nāma hoti. Yassa pana majjhe<sup>9</sup> bhinnam  
tassa chiddasāṭako viya chiddam nāma. Yassa paṭipāṭiyā  
dve tīni<sup>10</sup> bhinnāni, tassa piṭṭhiyā vā kucchiyā vā utṭhitena<sup>11</sup>  
visabhāgavaṇṇena<sup>12</sup> kālarattādīnam<sup>13</sup> aññatarasārīravannā<sup>14</sup>  
gāvī<sup>15</sup> viya sabalam nāma. Yassa antaranāra bhinnāni<sup>16</sup>  
tassa<sup>17</sup> antaranāra<sup>18</sup> visabhāgabinduviditā<sup>19</sup> gāvī viya  
kammāsam<sup>20</sup> nāma hoti. Tasmā sabbaso sikkhāpadānam abhedena  
bhinnānañ<sup>21</sup> ca paṭikammakaraṇena khaṇḍādiguṇehi<sup>22</sup> viyojetvā<sup>23</sup>  
rakkhitaḥḥam.

[78] Upasathasīlesu pana abrahmacariyasīlam<sup>24</sup> asati pi  
dvayamdvayasamāpattiyam<sup>25</sup> mātugāmassa ucchādananahāpana-  
sambāhanasādiyanam<sup>26</sup>, samjagghanasamkelāyanassā-  
danam<sup>27</sup>, cakkhunā cakkhussa upanijjhāyanam<sup>28</sup>, tirokuḍḍā-  
digatāya<sup>29</sup> hasanagāyanādisaddassādanam<sup>30</sup>, mātugāmena saddhim<sup>31</sup>

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\*Pps.MS.

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1 K2 bhujissāhi° 2 B sadārajā K1 yathā° 3 W omits  
4 K2 yassacca 5 CGK1RS sīla 6 RS jinṇa° 7 B khaṇḍa  
8 B majjho 9 C tīṇi K2 ce tīni 10 K2 utṭhite  
11 H °vaṇṇona 12 B kālaka° 13 B °vaṇṇo 14 K2 bhāvī  
15 B bhinnam 16 K2 omits 17 K2 antara 18 B °vicitra  
K2 dvisabhāga° 19 P1RV kammāsa 20 B chindānañ 21 K2  
viyojetabbā 22 B dvayena dvaya° 23 B ucchāpana°  
K2 °sabbāhana° 24 B samjagghanasamkelāyanassādanam  
K2 jamjagghana° 25 B upanissayanam 26 B °gathassa  
27 GHF1S °saddassānam K1R saddassassānam

hasitalapitakīlitānussaraṇaṃ, gahapatiṃ<sup>1</sup> vā gahapatiputtaṃ  
vā pañcahi kāmagaṇehi<sup>2</sup> samappitaṃ<sup>3</sup> samangībhūtaṃ disvā<sup>4</sup>  
tad assādanaṃ, aññataraṃ devanikāyaṃ pañidhāya brahma-  
cariyaṃ<sup>5</sup> caraṇaṃ cā ti etassā<sup>6</sup> pi sattavidhamethunasamyogā  
vijojetabbaṃ. So hi<sup>7</sup> tassa ekasena<sup>8</sup> khaṇḍādibhāvapādanato,  
"khandaṃ pi chiddaṃ pi sabalaṃ pi kammāsaṃ pī"\* ti sutte  
āgato ti. [79] Evaṃ paṇ' etaṃ khaṇḍādibhāvato<sup>9</sup> vijoji-  
taṃ<sup>10</sup> pi yathā vivatṭṭūpanissayatāya taṇhādāsavyato mocetvā  
bhujissabhāvakaraṇato<sup>11</sup> bhujissaṃ.<sup>12</sup> Tato<sup>13</sup> evaṃ<sup>14</sup> viññūhi  
pasatthattā viññuppasattham. Taṇhādiṭṭhīhi aparāmatṭha-  
ttā<sup>15</sup> aparāmatṭham. Upacāra-appanāsamādhīnaṃ saṃvattanena  
samādhisaṃvattanikaṃ ca hoti, evaṃ rakkhitaṃ.

Evaṃ pana :

"Vajjitaṃ catuhi dosehi samupetaṃ catūhi ca,<sup>16</sup>  
gaṇehi rakkhitaṃ sīlaṃ kaṃ paṇ' atthaṃ na sādhaṃ!"<sup>+</sup>

\* A.IV.54f.

<sup>+</sup>Pps.MS.

- 1 B gahapati 2 B pañcakāmāgunena hi 3 B sappitaṃ  
4 B disvāna 5 B brahmacariya 6 BC etasmā 7 B jahitā  
8 K2 ekāyena 9 C °bhāvate 10 R viyotaṃ 11 B bhāva omits  
CGK1K2P1RV bhujjissa<sup>o</sup> 12 B bhujissakaro GPlR bhujjissaṃ  
13 B omits CHK1K2P1RSV Kato 14 CGHK2P1RSV eva  
15 B °majjhattatā B ca adds 17 B kammaṃ

[80] Evaṃ samādinna-sīlaṃ rakkhita-bbaṃ. Evaṃ akhaṇḍādibhāvaṃ<sup>1</sup> pāpetvā rakkhita-bbaṃ pi niccuposatha-sīlaṃ amittasaṃsaggādinā<sup>2</sup> sati-ossaggena<sup>3</sup> vā kodho upanāho makkho palāso issā macchariyaṃ māya sāṭheyyaṃ<sup>4</sup> thambho sārāmbho māno atimāno<sup>5</sup> mado pamādo lobho moho viparītamanasikāro ti evamādināṃ pāpadhammānaṃ santāne<sup>6</sup> pavattiyā<sup>7</sup> saṃkilissati.<sup>8</sup> Tathā hi paresaṃ vajjaṃ disvā kodhuppādamattena<sup>9</sup> pi sīlaṃ saṃkilissati, pageva kodhaṃ uparūpari vadḍhetvā bandhanena. Tathā pare<sup>10</sup> guṇehi sambhāviyamāne disvā te guṇā yathā tesu na dissanti, tathā makkhaṇena,<sup>11</sup> 'Kiṃ<sup>12</sup> so bahussuto tato mayā asukena vā bahutaraṃ<sup>13</sup> sutan' ti evam ādinā yugaggāhato avatṭhānena ca, tathā pare sampattim anubhavante<sup>14</sup> disvā tad usuyyanena, attano sampatti ca yathā parehi sādharmaṇā na hoti, tathā nigūhanena. Na hi<sup>15</sup> tathā nigūhitabbā<sup>16</sup> Anicchantena<sup>17</sup> pana kevalaṃ na dātabbā<sup>18</sup> va.<sup>19</sup> Tathā attanā<sup>20</sup> vijjamānassa dosassa paṭicchādanena. So hi chādito<sup>21</sup> viya rogo attavyābādhāya<sup>22</sup> pi<sup>23</sup> saṃvattati, attani avijjamānassa<sup>24</sup> guṇassa vibhāvanena ca.

- 
- |                           |                           |   |
|---------------------------|---------------------------|---|
| 1 B na <u>adds</u>        | 2 B animitta <sup>o</sup> | 3 B <sup>o</sup> vossaggena               |
| 4 B sādheyyaṃ             | 5 S <u>omits</u>          | 6 B santā                                 |
| 7 B pavattiyaṃ            | 8 K2 <sup>o</sup> santi   | 9 BC kodhuppādana <sup>o</sup>            |
| 10 B paro                 | 11 H makkhakona           | 12 B Ki                                   |
| 13 B valutaraṃ            | 14 B pana <u>adds</u>     | 15 B sā 16 B <sup>o</sup> tabbo           |
| 17 K2 anicchantena        | 18 B <sup>o</sup> tabbo   | 19 B <u>omits</u> K1 ca                   |
| 20 B attani               | 21 B jātito               | 22 B <sup>o</sup> vyābāya 23 <u>omits</u> |
| 24 GK2 vijja <sup>o</sup> |                           |   |

[81] Tena hi jano rittamuṭṭhim<sup>1</sup> dassetvā vañcito viya bālako na puna taṃ upasaṅkamitabbam maññeti.<sup>2</sup> Tathā cittam anupajātamaddavakammañña<sup>3</sup> ca yathā hoti, tathā cittassa thaddhabhāvakaraneṇa, parehi pasamsitabbayuttam<sup>4</sup> kassa ci kiñci kiriyaṃ disvā vā<sup>5</sup> sutvā vā 'so hi nāma evaṃ karissati ahaṃ<sup>6</sup> taddiguṇaṃ karissāmī' ti evaṃ karaṇuttariyena<sup>7</sup> ca, tathā "seyyassa seyyo 'ham asmī'"\* ti ādinā unnāmanena<sup>8</sup> abbhunnāmanena,<sup>9</sup> tathā bhogayobbanādīhi<sup>10</sup> majjanena ca<sup>11</sup> tehi yeva cittavossajjanena<sup>12</sup> ca, tathā kiñcid eva lobhaneyyaṃ disvā lubbhanena,<sup>13</sup> karaṇīyākaraṇīyesu muyhanena<sup>14</sup> aniccādi-atthassa niccādito<sup>15</sup> viparī-tamasikaraneṇa<sup>16</sup> cā ti evaṃ ādīhi saṃkilissati.

[82] Tasmā amhākaṃ bodhisatto Kalāburājādīhi<sup>17+</sup> c' eva Bhojaputtādīhi† ca anatto<sup>20</sup> kayiramāne kujjhitvā olokanamattam pi nākāsi.<sup>18</sup> Vidhurajātakādisu§ Sakkādayo pi devalokādiṃ pahāya<sup>19</sup> idha uyyānādisu uposathakammaṃ karimsū ti te te jātakā pi ettha vattabbā.<sup>20</sup> viya viroceti.

\* Vbh.389

+ J.III.39ff.

† J.I.45,V.163

§ J.VI.255ff.

- 1 B ratti° 2 B maññati H maññoti 3 B anujāto° H anupajāna°  
 K1K2 anupajāti° R anujāna° 4 B pasasi° G °yutta 5 B omits  
 6 B ayaṃ 7 B karaṇānu° CGHK1K2P1V kāra° 8 B unna°  
 9 B ca adds 10 B °nādinī hi 11 B omits 12 R °vossanena  
 S citta omits 13 B labbhanena 14 B muyhanena K2 muyhatetana  
 15 B omits K2 niyyādito 16 B °kārena P1RV °kāraṇena  
 17 B Kalāpu° 20 B anettha 18 R nakāsi 19 B °lokādippahāya  
 20 B ātātabbā CK2 tabbaṃ



[83] Uposathasutte pana uposathiko<sup>1</sup> "Ahaṃ khvajja<sup>2</sup> idaṃ c' idaṃ ca khādanīyaṃ khādiṃ<sup>3</sup>, idaṃ<sup>4</sup> c' idaṃ ca bhojanīyaṃ<sup>5</sup> bhuñjiṃ<sup>6</sup>. Sve 'dānāhaṃ<sup>7</sup> idaṃ c' idaṃ ca khādanīyaṃ khādissāmi, idaṃ c' idaṃ ca bhojanīyaṃ bhuñjissāmi ti so<sup>8</sup> tena abhiyjhāsahagatena<sup>9</sup> cetasā divasaṃ atināmetī"\* ti vuttattā evaṃ pavatto añño vā kāmavitakkādi-aparisuddhavitakko pi uposathasīlassa saṅkilesa ti veditabbo. Etesu pana yena<sup>10</sup> kenaci<sup>11</sup> añña vā saṅkiliṭṭhaṃ niccasīlam uposathasīlam vā na mahapphalaṃ hoti, na mahānisaṃsaṃ, na mahānisaṃsaṃ, na mahājutikaṃ, na mahāvipphāraṃ.<sup>12</sup>

Tasmā :

" Saṅkililesavisuddhaṃ<sup>13</sup> hi rakkhanto sīlam attano, visaṃ jīvitukāmo 'va<sup>14</sup> ārakā naṃ vivajjaye!"<sup>+</sup>

[84] Yasmā pan' etaṃ niccuposathasīlam kodhūpanāhādipāpadhammānam<sup>15</sup> anuppādanena<sup>16</sup> patirūpadesavāsena kalyāṇamittasaṃsaggena saddhammasavaṇena sucaritajjhāsayatāhi<sup>17</sup> ca sabbūpakkilesavinimutto saradakālasuriyo<sup>18</sup> viya virocati.

\* A.I.205f.

+ Pps.MS.

\* See supra, I § 175

+ See supra, I § 195

1 B thiko omits 2 B Ayamnev' ajja K1K2 khajja 3 B khādi  
4 G iñ 5 R bhojabhājanīyaṃ 6 B bhuñji S from khādiṃ to  
bhuñjiṃ omits 7 B panāhaṃ 8 K2 yo 9 K2 abhipasahatena  
10 B yena 11 B keci 12 B mahājipphāraṃ 13 K2 °visuddhiṃ  
14 B ca 15 B °dhamman 16 CHK1K2RSV manuppā° 17 B suca  
tagajjhāsassatā hi K2P1 °yanāhi CH ca adds 18 B sārada°

Tasmā :

Visujjhanti yathā sattā pahāya malajallikā<sup>1</sup>  
saṅkilese viḥāy' eva<sup>2</sup> vodape sīlam attano<sup>3</sup>.

[85] Apica, uposathasīlam<sup>4</sup> upavasantassa cittaṃ sace  
kenaci upakkilesena<sup>5</sup> upakkiliṭṭhaṃ hoti, athānena<sup>6</sup> upakki-  
liṭṭhaṃ<sup>7</sup> me cittaṃ sīlaṃ me aparissuddhan' ti tappariyo-  
dapanāya<sup>8</sup> Buddhō anussaritaḥ : "Iti pi so Bhagavā arahaṃ  
sammāsambuddho vijjācaraṇasampanno Sugato lokavidū anuttaro  
purisadammasārathī satthā devamanusānaṃ Buddhō Bhagavā"\*  
ti. Evaṃ tassa Tathāgataṃ anussarato cittaṃ paṣīdati,  
pāmojjaṃ uppajjati, ye cittass' upakkilesā te pahīyanti,  
yathā ca kakkamattikodakehi tajjena ca purisassa vāyameṇa  
upakkiliṭṭhaṃ sīlaṃ<sup>9</sup> visujjhati, evaṃ assā pi imāya  
Buddhānussatiyā sīlaṃ visujjhati, brahmūposathavāsaṃ<sup>10</sup>  
upavasati, brahmena saddhiṃ<sup>11</sup> saṃvasati.

[86] No ce Buddhāṃ anussarati, athānena dhammo  
anussaritaḥ : "Svākkhāto Bhagavatā dhammo sandiṭṭhiko  
akāliko ehipassiko opānāyiko<sup>12</sup> paccattaṃ veditaḥ  
viññūhī"+ ti. Evaṃ hi 'ssa<sup>13</sup> saha santiyā<sup>14</sup> naḥ lokutta-  
radhammaṃ anussarato purimaṇayena cittappaṣādo hoti,

\* See supra, I § 175

+ See supra, I § 195

1 B malajakkhikā 2 B saṅki viḥāre ca 3 H  
antano 4 CGKIPIRV °sīla 5 B upakkhi° 6 B atānena  
7 B upakkiṭṭhaṃ 8 B °dapanā 9 B sarīraṃ  
10 B °vāyam GK2 °sathaṃ° 11 B saddhi 12 R opānaiko  
13 B ssa omits C hisassa 14 B santiyā

pāmojjaṃ jāyati, upakkilesā pahīyanti. Yathā sotti-cuṇṇodakehi<sup>1</sup> tajjena ca<sup>2</sup> ubbaṭṭanaghaṭṭanadhovanādinā<sup>3</sup> purisassa vāyāmena upakkiliṭṭhassa kāyassa pariyodapanā<sup>4</sup> hoti. Evam imāya Dhammānussatiyā<sup>5</sup> upakkiliṭṭhassa<sup>6</sup> cittassa taṃ nissitassa ca sīlassa vodapanā<sup>7</sup> hoti, dhammu-posathavāsam<sup>8</sup> upavasati, dhammena saddhiṃ saṃvasati.

[87] No ce dhammaṃ anussarati<sup>9</sup> athānena<sup>10</sup> saṅgho anussaritaṃ : "Supaṭipanno Bhagavato sāvaka-saṅgho ujupaṭipanno Bhagavato sāvaka-saṅgho ñāyapaṭipanno Bhagavato sāvaka-saṅgho sāmīcipaṭipanno Bhagavato sāvaka-saṅgho yad idam cattāri purisayugāni, aṭṭhapurisapuggalā, esa Bhagavato sāvaka-saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo<sup>11</sup> anuttaraṃ puññakkhettaṃ lokassā"\* ti. Tassa saṅghaṃ anussarato purimanayena cittappasādādayo<sup>12</sup> honti. Yathā pana<sup>13</sup> ūsakhāragomayādi-kehi<sup>14</sup> tajjena ca rajakassa<sup>15</sup> vāyāmena upakkiliṭṭhassa<sup>16</sup> vatthassa pariyodapanā<sup>17</sup> hoti, evam imāya<sup>18</sup> Saṅghānussatiyā<sup>19</sup> upakkiliṭṭhassa cittassa taṃ<sup>20</sup> nissitassa ca sīlassa vodapanā<sup>21</sup>

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\* See supra, I § 196

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1 B °sunṇodakehi C setti° HPIRV senti° 2 B omits

3 Buppaṭṭidhovanādinā C ghaṭṭana omits K2P1V ubbaṭṭhana-snānadhovanādinā R ubbaṭṭanaghoghaṭṭana° 4 K2 pariyodapanā

5 K1 °nussati 6 K2 upakkiṭṭhassa 7 B vodānaṃ G vodapanā

8 B °sathamvāyaṃ 9 K2 anussariti 10 B tathā°

11 K2 añjalī° 12 K2 °sādayo 13 R pāna 14 B °gamayādi-ke

GHKIK2R usakāgoma° PIV ūsakakhāra° 15 HR kassa

16 K2 upakkiṭṭhassa 17 BC °dapanā 18 B evamamiyāya

19 B °nussati 20 B cittassan 21 B GHKIRS vodānaṃ K2 votānaṃ

hoti, saṅghuposathavāsam<sup>1</sup> upavasati, saṅghena saddhiṃ  
saṃvasatī ti. Evam ādinā Buddhānussati-ādivasena pi yo  
sīlaṃ visodheti.

Suparikammakato dhoto  
yathā veluriyo maṇi,  
mahaggho<sup>2</sup> jotimā evaṃ  
sīlaṃ c' assa virocati.

Evam surakkhitassa pi sīlassa saṃkilesavodānāni veditabbāni<sup>3</sup>

Dasannam pi pan' etesam<sup>4</sup>  
ekekass' adhunā pana  
aṅgappayogabhedādi<sup>5</sup>  
phalato vaṇṇanā siyā.

[88] Tattha pāṇātipātassa tāva : (i) pāṇo<sup>6</sup>  
(ii) pāṇasaññitā (iii) vadhakacittam (iv) upakkamo (v) tena  
maraṇan ti pañc' aṅgāni. (i) sāhatthiko (ii) āṇattiko  
(iii) nissaggiko (iv) thāvaro (v) vijjāmayo (vi) iddhimayo  
ti<sup>7</sup> chappayoga<sup>8</sup>.\* (i) Tattha kāyena vā kāyapaṭibaddhena<sup>9</sup>  
vā paharaṇam sāhatthiko payogo. So uddissānuddissabhedato  
duvidho hoti. Tattha uddissako<sup>10</sup> yaṃ uddissa paharati,  
tass' eva maraṇena kammanā bajjhati. 'Yo koci  
maratū'<sup>11</sup> ti evaṃ anuddesiko<sup>12</sup> pahārappaccayā<sup>13</sup> yassa

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\* Kvt. 30

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1 B saṅghuposathaññicāyam HK1RS saṅghoposatham cāya vāsam  
PlV saṅghūposatham vāya vāsam K2 saṅghuposatham cāya vāsam  
2 B mahagge 3 K2 °tabbā ti 4 B etesa 5 B bhedā ti  
6 B pāṇā 7 B iti 8 B vuttā adds 9 B vācāya<sup>0</sup> 10 S uddissato  
11 G caratū 12 K1 anuddesako 13 B pahāyappaccayā



kassaci maraṇena<sup>1</sup> kammanā bajjhati, ubhayatthā pi ca paharitamatte<sup>2</sup> vā maratu pacchā vā ten' eva rogena, paharitakkhaṇe<sup>3</sup> yeva kammanā bajjhati, maraṇādhippāye<sup>4</sup> eva<sup>5</sup> paharitvā tena amatassa puna aññaena cittena pahāre dinne<sup>6</sup> pacchā pi yadi<sup>7</sup> paṭhamappahāren' eva marati, tadā eva kammabandho<sup>8</sup>. Atha dutiyappahārena natthi pāṇātipāto. Ubhaye hi mate<sup>9</sup> pi paṭhamappahāren'<sup>10</sup> eva<sup>11</sup> kammabandho<sup>12</sup>. Ubhaye hi pi amate n' ev' atthi pāṇātipāto. Esa nayo bahūhi pi ekassa pahāre dinne, tatrāpi hi yassa pahārena marati, tass' eva kammabandho<sup>13</sup> hoti.

[89] (ii) Avadhittvā<sup>14</sup> pana ānāpanam<sup>15</sup> ānattiko<sup>16</sup> payogo. Tattha<sup>17</sup> pi sāhatthike<sup>18</sup> vuttanayen'<sup>19</sup> eva kammabandho<sup>20</sup> anussaritabbo. Chabbidho c' ettha niyamo veditabbo :

"Vatthu kālo ca okāso āvudham iriyāpatho, payogo. So pi uddissā kiriyā viseso ti ime cha ānatti niyāmaka<sup>21</sup>"\* ti. Tattha vatthū ti māretabbo pāṇo. Kālo ti pubbaṇhāparaṇhādikālo<sup>22</sup>, yobbanathāvariyaḍikālo ca. Okāso ti

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1 B omits 2 K2 siṅha<sup>0</sup> \* Kvt.31; KhpA.29 5 C sattin

6 B māreṇa 7 K2 omits 8 K1 yāsa 9 B nisaṇṇa

10 B viṇṇa 11 B chedana 12 K2 bhaddana vā omits

1 G caraṇena 2 B parahita<sup>0</sup> C pahariti 3 B ve adds

C paharikakkhaṇe G maritakkhaṇe 4 R °pāyeyena 5 R va

6 K2 na adds 7 B yadā 8 B kammapatho K1 kammo bandho

9 B mathe K2 mato 10 B °hāre 11 B yeva 12 °patho

13 B °patho 14 R Avisitvā 15 C ānāpānam K2 ānāpānā

16 K2 tatiko 17 K2 Tatthi 18 K2 sāhatthi 19 B vutte<sup>0</sup>

20 B °patho 21 K2 S niyāma 22 B puppanhā<sup>0</sup> R °raṇhākālo

gāmo vā nigamo<sup>1</sup> vā vanaṃ vā racchā vā siṅghāṭakam<sup>2</sup> vā ti  
 evaṃ ādi. Avudhan ti asiṃ<sup>3</sup> vā usum<sup>4</sup> vā satti<sup>5</sup> vā ti evaṃ  
 ādi. Iriyāpatho ti māretabbassa mārakassa<sup>6</sup> ca<sup>7</sup> ṭhānam<sup>8</sup>  
 vā nisajjā<sup>9</sup> vā ti evaṃ ādi. Kiriyāviseso ti vijjhanam<sup>10</sup>  
 vā chedanam<sup>11</sup> vā bhedanam vā<sup>12</sup> saṅkhamuṇḍikam<sup>13</sup> vā ti<sup>14</sup>  
 evaṃ ādi. Yadi<sup>15</sup> hi vatthum visamvādetvā 'yam<sup>16</sup> mārehī'  
 ti<sup>17</sup> ānatto<sup>18</sup> tato aññam māreti, āṇāpakassa natthi kamma-  
 bandho.<sup>19</sup> Atha<sup>20</sup> vatthum avisamvādetvā māreti, āṇāpakassa  
 ānattikkhaṇe,<sup>21</sup> ānattassa maraṇakkhaṇe ti ubhayesam pi  
 kammabandho.<sup>22</sup> Esa nayo kālādisu pi.

[90] (iii) Māraṇattham pana kāyena vā kāyapaṭibaddhena  
 vā paharaṇanissajjanam<sup>23</sup> nissaggiko payogo. So<sup>24</sup> pi  
 uddissānuddissabhedato<sup>25</sup> duvidho. Kammabandho c' ettha  
 pubbe vuttanayena veditabbo.

(iv) Māraṇattham<sup>26</sup> eva opātakhaṇanam<sup>27</sup> apassena-  
 upanikkhipanabhesajjavisaṃyantaṭṭhiyojanam<sup>28</sup> vā thāvaro payogo.  
 So pi uddissānuddissabhedato duvidho. Evaṃ<sup>29</sup> tatthā pi  
 pubbe vuttanayen eva<sup>1</sup> kammabandho<sup>30</sup> veditabbo. Ayan tu  
 pana viseso : Mūlaṭṭhena<sup>31</sup> opātādisu<sup>32</sup> paresam mūlena vā

1 B omits 2 K2 siṅgha<sup>o</sup> 3 B asi 4 B usu 5 C sattiṃ

6 B māraṇassa 7 K2 omits 8 K1 yānam 9 B nisajjam

10 B vijjhana 11 B chedanā 12 BC bhedanam vā omits

13 HK2RS saṅkā GHK1K2RSV <sup>o</sup>muṇḍakā 14 B tam 15 B Devī

16 B omits 17 B vā adds 18 K2 anatto 19 B <sup>o</sup>patho

20 B Atatha 21 K2 ānātikakkhaṇe 22 B <sup>o</sup>patho 23 B pasāraṇa<sup>o</sup>

24 K2 So 25 K1R addassā<sup>o</sup> 26 K2 Mara<sup>o</sup> 27 K2 opātam<sup>o</sup>

28 B <sup>o</sup>payojanam R <sup>o</sup>visaṃ yantaṭṭhi<sup>o</sup> 29 B Eva 30 B omits

31 B Sulatṭhena K2 Mūlanatṭhena 32 B opātādi

CHK1R <sup>o</sup>tadiṃ K2 <sup>o</sup>tadi

33 B viṇṇa<sup>o</sup> 34 GRS payogesaṃvāṇa<sup>o</sup>

35 B So tiividho

mudhā<sup>1</sup> vā<sup>2</sup> dinnesu pi<sup>3</sup> yadi tappaccayā koci marati,  
 mūlaṭṭhass' eva kammabandho.<sup>4</sup> Yadi pi vā tena aññaena vā  
 tattha<sup>5</sup> opāte vināsetvā bhūmisame<sup>6</sup> kate<sup>7</sup> pi paṃsudhovakā<sup>8</sup>  
 vā<sup>9</sup> paṃsum<sup>10</sup> gaṇhantā<sup>11</sup> mūlakhaṇakā vā mūlāni khaṇantā<sup>12</sup>  
 āvāṭaṃ karonti, deve<sup>13</sup> vā<sup>14</sup> vassante kaddamo jāyati,<sup>15</sup>  
 tattha ca koci otaritvā<sup>16</sup> vā<sup>17</sup> laggitvā<sup>18</sup> vā marati,  
 mūlaṭṭhass' eva kammabandho.<sup>19</sup> Yadi pana yena laddhaṃ  
 so<sup>20</sup> vā<sup>21</sup> añña<sup>22</sup> vā vitthatataram<sup>23</sup> gambhīrataram<sup>24</sup> vā  
 karoti, tappaccayā vā koci marati, ubhayesam pi kammabandho.<sup>25</sup>  
 Yathā taṃ mūlāni mūlehi saṃsandanti, tathā thale<sup>26</sup> kate  
 muccati. Evaṃ apassenādisu pi yāva tesam pavatti,<sup>27</sup> tāva<sup>28</sup>  
 yathāsambhavaṃ kammabandho<sup>29</sup> veditabbo.

[91] (v) Māraṇatthaṃ pana vijjāparijapanam<sup>30</sup> vijjāmayo  
 payogo.

(iv) Dāṭhāvudhādīnaṃ dāṭhākoṭānādīm<sup>31</sup> iva  
 māraṇatthaṃ<sup>32</sup> kammavipākajiddhiyā karaṇam iddhimayo payogo ti.

Evaṃ imesu chasu payogesu<sup>33</sup> aññatarena<sup>34</sup> tāya ca  
 āṅgasiddhiyā paṭhamasikkhāpadassa bhedo hoti. So ca atthi<sup>35</sup>

1 B mudā 2 B va omits 3 B omits 4 B °patho 5 B tatthu  
 6 B bhūtame bhūmikaddamo same 7 B karoti 8 B °hārakā  
 9 K2 omits 10 SV paṃsu 11 B gaṇhanto 12 B gaṇhantā  
 GK2 vā add 13 K2 devo 14 K2 omits 15 MSS. jāyanti  
 16 R ocaritvā 17 B HK1K2PlV omit 18 K2 uggitvā  
 19 B °patho 20 Pl yo 21 CHK1K2PlRV omits 22 V aññaena  
 23 B tavatatathadaṃ K2 vitthataram 24 B gabbhīram<sup>o</sup>  
 25 B °patho 26 BCGHK1K2RSV tale 27 B sampatti  
 28 CHK1PlV tava 29 B °patho 30 B vijja<sup>o</sup> 31 B dāṭa<sup>o</sup>  
 32 B māraṇatthā 33 B ca adds 34 GRS payogesvañña<sup>o</sup>  
 35 B So tividho

appasāvajjo, atthi<sup>1</sup> mahāsāvajjo<sup>2</sup>. Tattha kunthakipillikassa<sup>3</sup>  
 hi vadho appasāvajjo. Tato mahantamahantatare tiracchāne  
 mahāsāvajjo. Tato pi dussīlamanussassa, tato gorūpikasīla-  
 manussassa<sup>4</sup>, tato saraṇagatassa, tato pañcasikkhāpadi-  
 kassa<sup>5</sup>, tato sāmaṇerassa<sup>6</sup>, tato puthujjanikabhikkhuno<sup>7</sup>, tato  
 sotāpannassa, tato sakadāgāmino<sup>8</sup>, tato anāgāmiṣṣa, tato  
 khīṇāsavassa vadho atimahāsāvajjo<sup>9</sup> yeva. Ettha 'kunthaki-  
 pillikassa vadho appasāvajjo' ti vacanaṃ tato mahantata-  
 rādīnaṃ vadhaṃ apekkhitvā vuttaṃ.

[92] "Pāṇātipāto bhikkhave āsevito bhāvito<sup>10</sup>  
 bahulīkato nirayasamvattaniko tiracchānayonisamvattaniko  
 pettivisayasamvattaniko. Yo sabbalahuso<sup>11</sup> pāṇātipātassa  
 vipāko so manussabhūtaṣṣa appāyukabhāvasamvattaniko<sup>12</sup>  
 hotī" ti vacanato pana<sup>13</sup> pāṇātipāto pi mahāsāvajjo va<sup>14</sup>  
 Tasmā pañcasikkhāpadikena<sup>15</sup> uposathikena<sup>16</sup> vā —

Khuddakānaṃ pi<sup>17</sup> jantūnaṃ<sup>18</sup>  
 jīvitam<sup>19</sup> jīvitam viya,  
 attano rakkhitaṃ va  
 hitakāmena attano.

Sappānakam pana<sup>20</sup> udakam vinā pāṇasaññāya<sup>21</sup>  
 paribhujantassa natthi koci doso.

\* A.IV.247

1 B omits 2 B atimahāsāvajjo ti adds 3 C kuntham<sup>o</sup>  
 4 B gosīlamanussa 5 B pañca<sup>o</sup> 6 S samaṇassa 7 B o jana-  
 bhikkhuno 8 B sakadāgāmiṣṣa 9 B adhimahā<sup>o</sup> 10 B bhāvito  
 omits 11 MSS. o lahuko cor. acc. A. 12 K2 appāyukabhāsam<sup>o</sup>  
 13 BC sabba add 14 B ca 15 B pañca<sup>o</sup> 16 R upā<sup>o</sup>  
 17 K2 o nan ti 18 R omit 19 C omits 20 B Sappānakammanā  
 21 S o sañña



Vuttaṃ hi :

"Appāṇakasāñña<sup>1</sup> asañcicca ajānantassa na maraṇādhippāyassa<sup>2</sup> ummattakādīna<sup>3</sup> ca anāpattī"\* ti.

[93] Pāṇakā ettha natthī ti sañña<sup>4</sup> appāṇakasāñña<sup>4</sup>.  
Paṭipattisaṅgahe pana "Ajjatanā 'posathikā hutvā udakaṃ<sup>5</sup>  
 parissāpetvā<sup>6</sup> va paribhuñjanti,<sup>7</sup> taṃ parissāvitodakapari-  
 bhogassa anavajjattā<sup>8</sup> ti veditabbaṃ. Na aparissāpetvā<sup>9</sup>  
 appāṇakasāñña<sup>10</sup> paribhogassa sāvajjattā ti vatvā aññathā  
 pañcasikkhāpadikenā<sup>11</sup> pi parissāpetvā<sup>12</sup> paribhuñjitabbaṃ  
 siyā"+ ti vuttaṃ. Parissāvitodakassa anavajjattā pañcasi-  
 kkhāpadikenā pi parissāpetvā<sup>13</sup> paribhuñjanam<sup>14</sup> eva  
 varatarāṃ<sup>15</sup> [94] Phalato pana sabbe pi pāṇātipātādayo  
 duggatiphalā apāyabhayanibbattakattā<sup>16</sup>, tassa pana  
 duggatiphalassa vibhāgo<sup>17</sup> Devadūtasuttādīhi† vitthārato  
 veditabbo. Duggatīyam<sup>18</sup> pi ye te anīṭṭhā akantā amanāpā-  
 rūpā<sup>19</sup> saddā gandhā rasā phoṭṭhabbā, te<sup>20</sup> yathāvakāsaṃ  
 upasaṃharitvā tesu yeva vipākassa nibbattanato<sup>21</sup> anīṭṭha-  
 phalaṃ<sup>22</sup> diṭṭhadhamme avesārajjādīphalā ti veditabbā.<sup>23</sup> Tathā  
 hi pāṇātipātassa tāva aṅgapaccaṅgavipannatā ārohapariṇā-  
 hapahīnatā<sup>24</sup> javasampattiviyogo duppatiṭṭhitapādatā<sup>25</sup>  
 virūpadassanatā<sup>26</sup> amudutaḷunahatthapādatā<sup>27</sup> soceyyaviyoga-  
 kāraṇatā<sup>28</sup> dubbalyaṃ avissaṭṭhavacanatā sabbalokassa

\* Kvt.124

+ Pps.Ms.

† M.III.178-187;A.I.138

- 1 K2 Appāsanaka° 2 B amara° 3 B °dinaññ 4 B appamānaka°  
 5 K2 pi adds 6 BPLV °vetvā 7 B °bhuññjanti 8 B hotī adds  
 9 BPLV °vetvā 10 S °saññissaya 11 B pañña° 12 BPLV °vetvā  
 13 B parissāve PLV °vetvā 14 B °bhuññjam 15 K2 taraṃ  
 16 B apāyatava° 17 B vipāko 18 B Suggatīyam 19 S rūpa  
 20 B omits 21 B nibbānato 22 K2 °phalā 23 B avesāvajjā-  
 dīni phalāni veditabbāni 24 B °pariṇāha vā° °parinatā  
 25 B nuppa° 26 K2 °dassanā 27 C °taruṇa° K2 °hatta°  
 28 B °virogadutatā G °viyogo°

appiyatā<sup>1</sup> bhejjaparisatā<sup>2</sup> chambhitattam suppadhamṣiyatā  
parūpakkamena<sup>3</sup> maraṇam mandaparivāratā<sup>4</sup> virūpatā vevañṇi-  
yam<sup>5</sup> bahvābādhatā<sup>6</sup> sokabahulatā piyehi manāpehi vippayogo  
appāyukatā<sup>7</sup> ti evam ādiphalavibhāgo<sup>8</sup> veditabbo.

[95] Pāṇātipātā veramaṇiyā pana āṅgapaccāṅgasam-  
pannatā<sup>9</sup> ārohapariṇāhasampattitā<sup>10</sup> jvasampattitā<sup>11</sup>  
suppatiṭṭhitapādatā cārutā mudutā sucitā<sup>12</sup> sūratā mahābalatā  
vissatṭhavadanātā sabbalokassa piyatā abhejjaparisatā  
acchambhitatā duppadhamṣiyatā<sup>13</sup> parūpakkamena amaraṇatā<sup>14</sup>  
anantaparivāratvā surūpatā susaṇṭhānatā appābādhatā  
asokitā<sup>15</sup> sabbalokapiyatā<sup>16</sup> piyamanāpehi<sup>17</sup> saddhiṃ avippa-  
yogatā dīghāyukatā ti evam ādīni phalāni<sup>18</sup>\* veditabbāni.  
Api ca, pāṇaghātako<sup>19</sup> puggalo imasmiṃ yeva attabhāve  
daṇḍamuggarādīhi<sup>20</sup> upahato<sup>21</sup> bhavati. Ito cuto niraye  
upajjitvā anekavassakoṭṭisu mahantaṃ dukkham anubhavitvā  
dīghassa<sup>22</sup> addhuno accayena<sup>23</sup> tato cuto<sup>24</sup> puññakammacchi-  
ddena<sup>25</sup> manussajātiyaṃ mahāvibhavasampanne<sup>26</sup> uditodite<sup>27</sup>  
visāle kule nibbattitvā<sup>28</sup> dassanīyo pāsādiko paramāya  
vaṇṇapokkharatāya sammannāgato pi tādisaṃ sampattiṃ

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\* Cf. KhpA.33

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- 1 B °yathā 2 W omits 3 B parā° S nipakkamena 4 B °vārato  
5 B virūpabhavevaṇṇiyam 6 B patvā 7 CHK1K2S °yukattā  
8 B °phalavipāko R ādīni phala° 9 B °sannāgatā  
10 PlV °hatā sampatti 11 B javana° R omits 12 B omits  
13 B °sitā 14 B °ṇathā 15 B sokitā 16 W sabba omits  
GK2 lokappiyatā 17 B piyehi° 18 C omits 19 B °gāhakā  
20 HR °dīni hi 21 RS °gato 22 B dīghassu 23 R attayena  
24 K1 omits 25 B °chidde 26 K2R maha° HK1K2PlRSV °pannena  
27 B °dita 28 B nippatitvā

ananubhavitvā yobbane<sup>1</sup> va<sup>2</sup> maraṇaṃ pāpuṇāti.

[96] Tena<sup>3</sup> vuttaṃ :

"Sabbopabhogadhanadaññavisesalābhī<sup>4</sup>  
rūpena bho<sup>5</sup> sa makaraddhajasannibho<sup>6</sup> pi  
yo yobbane pi maraṇaṃ labhate akāmaṃ  
kāmaṃ sadā tu parapāṇaharo naro hī"\* ti.

Ekacce<sup>8</sup> pana sattā pāṇātipātaṃ katvā antalikkhe  
ṭhitā pi samuddamajjhaṃ pakkhantā pi vajiraguhāyaṃ pavitṭhā  
pi tena kammavipākena mokaṃ na labhiṃsu yeva. Taṃ kathan  
ti ce<sup>9</sup>:

Eko kira manusso<sup>+</sup> kammante appavattaṃ gonaṃ  
palālāggīhi jhāpetvā māresi.<sup>10</sup> So tena kammena Avīciniraye  
nibbattitvā<sup>11</sup> ānekavassasahassāni pacitvā<sup>12</sup> tato cuto  
attabhāvasate ākāse yeva palālagginaṃ jhāyitvā mato.

[97] Aparā itthī<sup>†</sup> pi sunakhassa gīvāya vālukāghaṭaṃ<sup>13</sup>  
bandhitvā udake<sup>14</sup> osīdāpetvā māretvā tena pāpakammena  
Avīciyaṃ<sup>15</sup> nibbattitvā<sup>16</sup> anantaḍḍukkhā<sup>17</sup> anubhavitvā tato  
cutā<sup>18</sup> attabhāvasate nāvāya samuddamajjhaṃ<sup>19</sup> patvā tena  
kammena taṃ nāvāṃ agantvā<sup>20</sup> baddhaṃ viya ṭhitāṃ disvā

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\*Tkg.78

<sup>+</sup>DhpA.III.40f.

<sup>†</sup>DhpA.III.41f.

- 
- 1 B yoppane K2 °nena 2 B yeva K2 omits 3 B omits  
4 B °labhī 5 B to 6 B °sannivosi K2 °jayantiho 7 B omits.  
8 B Evañ ca 9 B omits 10 B mārehi 11 K2 °tetvā  
12 CHK1RS paccitvā 13 B vālukaga 14 K1 odake 15 B avīciniraye  
16 B nippatitvā 17 B antarāḍḍukkhāṃ 18 K1K2 P1RV cuto  
19 B °majjhe K2 °majjha 20 C āgantvā  
21 B vatta 22 B na 23 B majjeyya  
24 B vatta 25 B pāṇā

kālakañṇisalākāya<sup>1</sup> gahitā tatth' eva vālukāghaṭaṃ gīvāya  
bandhitvā uduke vissatṭhā matā<sup>2</sup>.

[98] Apare pi<sup>3</sup> sattagopāladārakā<sup>4</sup>\* ekaṃ<sup>5</sup> godhaṃ  
vammikaṃ<sup>6</sup> pavitṭhaṃ<sup>7</sup> disvā tasmim vammike sabbamukhāni<sup>8</sup>  
pidahitvā<sup>9</sup> sattāhaccayena taṃ vissajjesuṃ<sup>10</sup>. Te pi dārakā  
tassa amāritattā nirayaṃ agantvā<sup>11</sup> catuddasa-attabhāve  
pabbatavivaraṃ<sup>12</sup> pavitṭhā pāsāṇaphalakena<sup>13</sup> pihitadvārā<sup>14</sup>  
sattasattadivasato<sup>15</sup> yeva nirāhārā jīvitamattaṃ<sup>16</sup> gahetvā  
nikkhamiṃsu. Evaṃ ākāśagatā<sup>17</sup> pi samuddamajjhaṃ<sup>18</sup> pattā  
pi pabbataguhaṃ<sup>19</sup> pavitṭhā pi pāpakammato na muñcanti<sup>20</sup>  
yeva.

Tena vuttaṃ<sup>21</sup> Bhagavatā :

"Na antalikkhe na samuddamajjhe,  
na pabbatānaṃ vivaraṃ pavissa,  
na vijjatī so jagatippadeso,  
yatthaṭṭhito<sup>22</sup> muñceyya<sup>23</sup> pāpakammā"<sup>+</sup> ti.

[99] Aparam pi vuttaṃ pāṇātipāte dosaṃ dassentena  
bhagavatā Matakabhattajātaka :

"Evaṃ<sup>24</sup> ce sattā jāneyyumaṃ dukkhā 'yaṃ jātisambhavo,  
na paṇo pāṇinaṃ haññe pāṇaghātī<sup>25</sup> hi socatī"<sup>†</sup> ti.

\* Dhpa.III.42f.

+ Dhpa.127.19;Miln.150;Dvy.532

† J.I.168

- 1 B kakaṇṇissalākāya 2 R vissatṭhamānā 3 B hi 4 B K2 °ladārakā  
5 S evaṃ 6 B vammikassantaram 7 S pavisantaṃ 8 B sadda°  
9 B sattadāyaka add 10 B °jetuṃ 11 K1RS āgantvā  
12 R tabbata° 13 B °phalaṅkena 14 B °dvāra 15 B sattadivasato  
16 B °mattā 17 B °jātā 18 B °majjha 19 B °gutāṃ  
20 B muñcanti 21 B vutta 22 B na add 23 B muñjeyya  
24 B Evaññ 25 K2 pāṇā°



Sīvalitthero\*<sup>1</sup> pi saṃsāre saṃsaranto ekasmiṃ  
 attabhāve rājā hutvā attano caturāṅginiṃ senaṃ gahetvā  
 aññatarāṃ<sup>2</sup> nagaraṃ parivāretvā sattāhaccayena sañcāraṃ<sup>3</sup>  
 adāsi.<sup>4</sup> So ettakaṃ katvā tena kammena pacchimattabhāve  
 sattadivasasattamāsādhikāni sattasaṃvaccharāni mātukucchiyaṃ  
 mahantaṃ dukkhaṃ anubhavi.

[100] Evaṃ<sup>5</sup> ekam pi so pāṇaṃ  
 na nihantvāna sabbaso,  
 rundhitvā nagaraṃ dukkhaṃ  
 evaṃ<sup>6</sup> patto yato tato.

"Pāṇaṃ na haññe na ca ghātayeyya,<sup>2</sup>  
 na cānujañña<sup>7</sup> hanataṃ paresaṃ  
 sabbesu bhūtesu<sup>8</sup> nidhāya<sup>9</sup> daṇḍaṃ  
 ye thāvarā<sup>10</sup> ye ca<sup>11</sup> tasanti<sup>12</sup> loke"<sup>+</sup> ti.

Idāni tad anantaraṃ niddiṭṭhassa adinnādānassa  
 (1) parapariggahitattaṃ<sup>13</sup> (2) parapariggahitasaññitā<sup>14</sup>  
 (3) theyyacittaṃ (4) upakkamo (5) tena ca haraṇaṃ<sup>15</sup> ti  
 pañc' eva aṅgāni veditabbāni.<sup>16</sup> payogesu pana (1) theyya  
 (2) pasayha (3) paṭicchanna (4) parikappa (5) kusāvahā-  
 rānaṃ<sup>§</sup> vasena pavattā (i) sāhatthiko<sup>17</sup> (ii) ānattiko  
 (iii) nissaggiko (iv) atthasādhako (v) dhuranikkhepo || ti ime

\* J.I.407ff.; DhpA.II.199f.

+ Sn.394.69

‡ KhpA.31

§ Kvt. 27

|| Kvt.28

1 B Sīvi° 2 BC aññaṃ K1 añña 3 B sañcārachinnaṃ 4 B akāsi  
 5 B Ekam 6 B eva 7 B carujañña S jānu° 8 B bhūte 9 B nithāya  
 10 B yathāparā 11 B va 12 B thasanti S tasatti 13 CGHK2SV  
 °gahī° 14 CGHK1S °gahīta° 15 maraṇaṃ 16 B ti adds  
 17 B sāhatthito

pañcapayogā veditabbā :

[101] (1) Tattha yo<sup>1</sup> sandhicchedādīni katvā adissamāno<sup>2</sup> harati, mānakūṭakahāpaṇādīhi<sup>3</sup> vā<sup>4</sup> vañcetvā gaṇhāti tass' eva gaṇhato avahāro theyyāvahāro ti veditabbo.

(2) Yo pana pasayha<sup>5</sup> balakkārena<sup>6</sup> paresaṃ santakaṃ gaṇhāti gāmaghātakādayo viya, attano pattabalito<sup>7</sup> vā vuttanayen<sup>8</sup> eva adhikaṃ gaṇhāti rājabhaṭṭādayo viya, tass' evaṃ gaṇhato avahāro pasayyāvahāro ti veditabbo.

(3) Paṭicchādetvā pana avaharanaṃ paṭicchannā-vahāro. So evaṃ veditabbo. Yo puggalo uyyānādisu paresaṃ omuñcitvā ṭhapita-aṅgulīmuddikādiṃ disvā pacchā gaṇhissāmī<sup>9</sup> ti paṃsunā vā paṇṇena vā paticchādeti,<sup>10</sup> tassa ettāvata uddhāro natthī ti na tāva kammabandho hoti. Yadā pana sāmikā vicinanta<sup>11</sup> apassitvā sve jānissāmā ti sālayā va<sup>12</sup> gatā honti, ath' assa taṃ uddharato uddhāre kammabandho.<sup>13</sup> Paṭicchannakāle yeva 'taṃ mama santakan' ti saññāya vā, gatā idāni<sup>14</sup> te, chaḍḍitabhaṇḍaṃ idan ti paṃsukūlasaññāya vā gaṇhantassa pana bhaṇḍadeyyaṃ.<sup>15</sup> Tesu dutiyadivase āgantvā vicinitvā adisvā dhuranikkhepaṃ katvā gatesu pi<sup>16</sup>

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1 B omits 2 B ādiyamāno 3 C mānakūṭakūṭakahā<sup>o</sup> 4 B omits  
 5 B sayha 6 B balakkāne 7 B vavattabalino 8 K2 vuttheyena  
 9 B gamissāmī 10 K1K2 pari<sup>o</sup> 11 B <sup>o</sup>nanti 12 K2 omits  
 13 B <sup>o</sup>patho 14 B dāni 15 K2 bhaṇḍaṃ<sup>o</sup> 16 K2 omits

gahitaṃ bhaṇḍadeyyam eva. Pacchā ñatvā codiyamānassa  
 adadato sāmikānaṃ dhuranikkhepā<sup>1</sup> kammabandho<sup>2</sup> hoti. Kasmā?  
 Yasmā<sup>3</sup> tassa payogena tehi na diṭṭhan ti. Yo pana thathā-  
 rūpaṃ<sup>4</sup> bhaṇḍaṃ<sup>5</sup> yathāthāne ṭhitaṃ yeva apaṭicchādetvā<sup>6</sup>  
 theyyacitto pādena<sup>7</sup> akkamitvā<sup>8</sup> kaddame vā vālukāya<sup>9</sup> vā  
 pavesetvā heṭṭhākoṭiṃ atikkameti, tassa pavesitamatte yeva  
 kammabandho.<sup>10</sup>

[102] (4) Parikappetvā pana<sup>11</sup> gahaṇaṃ parikappā-  
 vahāro nāma. So bhaṇḍokāsavasena duvidho. Tatrāyaṃ  
 bhaṇḍaparikappo<sup>12</sup>. Sāṭakatthiko antogabbhaṃ pavisitvā  
 'sace sāṭako bhavissati gaṇhissāmi, sace suttaṃ na  
 gaṇhissāmi,<sup>13</sup> ti parikappetvā andhakāre pasibbakaṃ  
 gaṇhāti, tatra ce sāṭako hoti, uddhāre yeva kammabandho,<sup>14</sup>  
 suttañ ce hoti, rakkhati. Bahi nīharitvā muñcitvā suttan  
 ti ñatvā puna āharitvā ṭhapeti, rakkhati yeva. Suttan  
 ti ñatvā pi yaṃ laddhaṃ<sup>15</sup> taṃ gahetabban ti gacchati,  
 padavārena<sup>16</sup> kāretabbo. Bhūmiyaṃ ṭhapetvā gaṇhāti, uddhāre  
 vāretabbo.

[104] (5) Kusāṃ saṅkāsavā<sup>16</sup> pana avaharapaṇaṃ

1 K1 °nikkhepa 2 B °patho 3 B Yasmiṃ 4 B yatha°  
 5 K2 bhambhaṃ 6 K1K2 paticchā° 7 P1RV padena  
 8 S atikkamitvā 9 B vālikāya 10 B °patho 11 B na  
 12 CGHK1P1RSV bhaṇḍaka° 13 K2 sace suttaṃ na gaṇhissāmi  
 omits 14 B °patho 15 B lamddhaṃ 16 CHK1P1V pāda°

17 B omits 18 W omits 19 K1K2P1RV vālikāya°  
 20 B omits 21 B omits 22 B omits 23 B omits 24 B omits  
 25 B omits 26 B omits 27 B omits 28 B omits 29 B omits  
 30 B omits 31 B omits 32 B omits 33 B omits 34 B omits  
 35 B omits 36 B omits 37 B omits 38 B omits 39 B omits  
 40 B omits 41 B omits 42 B omits 43 B omits 44 B omits  
 45 B omits 46 B omits 47 B omits 48 B omits 49 B omits  
 50 B omits 51 B omits 52 B omits 53 B omits 54 B omits  
 55 B omits 56 B omits 57 B omits 58 B omits 59 B omits  
 60 B omits 61 B omits 62 B omits 63 B omits 64 B omits  
 65 B omits 66 B omits 67 B omits 68 B omits 69 B omits  
 70 B omits 71 B omits 72 B omits 73 B omits 74 B omits  
 75 B omits 76 B omits 77 B omits 78 B omits 79 B omits  
 80 B omits 81 B omits 82 B omits 83 B omits 84 B omits  
 85 B omits 86 B omits 87 B omits 88 B omits 89 B omits  
 90 B omits 91 B omits 92 B omits 93 B omits 94 B omits  
 95 B omits 96 B omits 97 B omits 98 B omits 99 B omits  
 100 B omits

kammabandho. 'Coro coro' ti anubaddho<sup>1</sup> chaḍḍetvā palāyati, rakkhati, sāmikā disvā gaṇhanti, rakkhati yeva. Añño yo koci gaṇhāti, bhaṇḍeyyaṃ<sup>2</sup>. Sāmikesu nivattesu sayam<sup>3</sup> disvā 'pagev'<sup>4</sup> etaṃ mayā gaḥitaṃ mama 'dāni santakan' ti gaṇhantassā pi<sup>5</sup> bhaṇḍadeyyam eva. Tattha<sup>6</sup> svāyaṃ<sup>7</sup> 'sace sāṭako bhavissati, gaṇhissāmī' ti ādinā nayena pavatto parikappo ayam bhaṇḍaparikappo nāma.

[103] Okāsaparikappo pana evaṃ veditabbo : Ekacco paraparivenāḍīni pavitṭho<sup>8</sup> kiñci lobhaneyyaṃ<sup>9</sup> bhaṇḍaṃ disvā gabbhadvārapamukhaheṭṭhāpāsāḍadvārakoṭṭhakarukkhamūlādivasena<sup>10</sup> paricchedaṃ katvā, 'sace maṃ etthantare passissanti, daṭṭhukāmatāya gaḥetvā vicaranto viya dassāmi, no ce passanti, harissāmī' ti parikappeti,<sup>11</sup> tassa taṃ ādāya parikappitaparicchedaṃ<sup>12</sup> atikkantamatte kammabandho<sup>13</sup> hoti. Iti svāyaṃ vuttanayena pavatto parikappo okāsaparikappo nāma. Evaṃ<sup>14</sup> imesaṃ dvinnam pi parikappānaṃ<sup>15</sup> vasena parikappetvā gaṇhato avahāro parikappāvahāro ti veditabbo.

[104] (5) Kusam saṅkāmetvā<sup>16</sup> pana avaharaṇaṃ kusāvahāro nāma. So pi evaṃ veditabbo : Yo<sup>17</sup> puggalo vilīvamayaṃ vā<sup>18</sup> tālapaṇṇamayaṃ vā katasaññānaṃ yaṃ kiñci kusam pātetvā sāṭakādimhi bhājīyamāne attano

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1 CGHKLK2 anubandho 2 CHKLR °deyya 3 B omits 4 B pageva  
R gev 5 B omits 6 K1 sattha K2 ttha 7 B yaṃ vā ti  
8 B omits 9 S °neyya 10 HKLK2PlRSV °pamukhā° 11 CHKLRSV  
°kappoti 12 C ca adds K2 °kappitaṃ° 13 B °patho  
14 B Evamm 15 K2 °kappākaṃ 16 K1PlRV saṅkametvā  
17 B omits 18 W omits K1K2PlV viliva°



kaṭṭhāsassa samīpe tṭhitam samagghataram<sup>1</sup> vā<sup>2</sup> samam<sup>3</sup> vā<sup>4</sup>  
 agghena parassa koṭṭhāsam<sup>5</sup> haritukāmo attano koṭṭhāse  
 patitam kusam parassa koṭṭhāse pātetukāmatāya uddharati,  
 rakkhati tāva. Parassa koṭṭhāse patite rakkhat' eva<sup>6</sup>.  
 Yadā pana tasmim patite parassa koṭṭhāsato parassa<sup>7</sup> kusam  
 uddharati, uddhaṭamatte kammabandho<sup>8</sup>. Sace paṭhamataram  
 parakoṭṭhāsato kusam uddharati, attano koṭṭhāse pātetu-  
 kāmatāya uddhāre rakkhati, pātane pi rakkhati<sup>9</sup>. Attano  
 koṭṭhāsato pana attano kusam uddharato uddhāre<sup>10</sup> yeva  
 rakkhati<sup>11</sup>. Tam<sup>12</sup> uddharitvā parakoṭṭhāse<sup>13</sup> pātentassa  
 hatthato muttamatte kammabandho<sup>14</sup> hoti, ayaṃ kusāvahāro.

[105] Imesam pana pañcannam avahārānam vasena  
 pavattesu sāhatthikādisu<sup>15</sup> (i) sāhatthiko nāma parassa  
 bhaṇḍam sahatthā<sup>16</sup> avaharati. (ii) Ānattiko nāma asukassa  
 bhaṇḍam avaharā ti aññaṃ āṇāpeti. (iii) Nissaggiko<sup>17</sup>  
 nāma sunkaghātaparikappitokāsānam<sup>18</sup> anto tṭhatvā bahipa-  
 tanam<sup>19</sup>. (iv) Atthasādhako nāma asukassa bhaṇḍam yadā  
 sakkosi, tadā tam avaharā<sup>20</sup> ti āṇāpeti, tattha sace  
 paro<sup>21</sup> antarāyiko<sup>22</sup> hutvā tam avaharati, āṇāpakassa

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- 1 K1S samahagghataram 2 B omits 3 B asamam K1 sammā  
 4 B omits 5 B koṭṭhāsā 6 B rakkhate yeva 7 CGHK1R pūrassa  
 8 B °patho 9 B omits 10 CGHK2R uddhāro 11 B ti adds  
 K2 uddhāre yeva rakkhati repeats 12 B omits 13 CHK1RS  
 pūra° 14 B °patho 15 K2 omits 16 C sā° 17 C °giyo  
 18 HP1RV °kāśā 19 B °pātanam K2 °paṇṇam 20 C avahārā  
 21 CHK1K2P1RV vāro 22 K1 ānanta°

23 B pāthikānāy K2 pāttitānam 21 K1 °appiyā  
 24 B sūmārapassa 23 B omits 24 CHK1R avasanta  
 25 B ānanta 25 B āsevanatā 25 B °vipāko

āṇattikkhaṇe yeva kammabandho<sup>1</sup> Parassa vā pana telakum-  
bhiyā<sup>2</sup> avassam telapivanakāni<sup>3</sup> upāhaṇādīni pakkhipati,  
hatthato muttamatte yeva kammabandho<sup>4</sup> (v) Dhuranikkhepo  
pana ārāmābhiyogaṃ<sup>5</sup> upanikkhittabhaṇḍavasena veditabbo.  
Tāvakālikabhaṇḍadeyyāni adentassā<sup>6</sup> pi eso<sup>7</sup> va naḃo ti ayam  
payogabhedo.

[106] Tam pana dussīlassa santake<sup>8</sup> appasāvajjam<sup>9</sup>,  
tato gorūpasīlakassa<sup>10</sup> santake mahāsāvajjam, tato<sup>11</sup>  
saraṇagatassa<sup>12</sup> santake mahāsāvajjam, tato<sup>13</sup> pañcasikkhā-  
padikassa, sāmaṇerassa, puthujjanabhikkhuno, sotāpannassa,<sup>14</sup>  
sakādāgāmiṣṣa, anāgāmiṣṣa santake mahāsāvajjam,<sup>15</sup> khīṇā-  
savassa santake<sup>16</sup> atimahāsāvajjam yeva.

Phalato pan' assa nibbattā<sup>17</sup> appahūṭadhana-  
dhañṇatā<sup>19</sup> mandabhogatā anuppannānaṃ bhogānaṃ anuppatti  
uppannānaṃ bhogānaṃ athāvariyaṃ patthitānaṃ<sup>20</sup> pañcakāma-  
guṇāhaṃ khippam appaṭilābhitā rājacorūḍaka-aggi-appiyadā-  
yādehi<sup>21</sup> sādharāṇabhogatā<sup>22</sup> asādharāṇassa<sup>23</sup> dhanassa  
appaṭilābho sabbalokaṇicatā atthi ti vacanassa pi  
assavanatā<sup>24</sup> dukkhavīhāritā ti evaṃ ādi phalavibhāgo<sup>25</sup>  
veditabbo.

1 B Atthasādhako to kammabandho omits 2 B °kumbhiyaṃ

3 K2 telaṃ pivatakāni 4 B °patho 5 B ārāmā ti sotaṃ

6 CGS °tassa 7 B ese 8 B ntake 9 K1 appā°

10 B gosīlikassa 11 B santake mahāsāvajjam tato omits

12 K2 saraṇāgamanassa 13 C mahāsāvajjam tato omits

14 B sotāpanna 15 B tato adds 16 S mahāsāvajjam

khīṇāsavassa santake omits 17 B pana a 18 B nidhanattā

K2 nibbatta 19 BC dhana omits HK1P1SV apahūta°

20 B pathikānaṃ K2 pattitānaṃ 21 K1 °appiyā°

22 B sādharāṇassa 23 B omits 24 CHK1R avasantā

P1 asamanto SV asavanatā 25 B °vipāko

[107] Adinnādānā veramaṇiyā pana mahaddhanatā pahūtadhaññatā anantābhogatā anuppannabhoguppattitā<sup>1</sup> uppannabhogathāvaratā<sup>2</sup> icchitānaṃ bhogānaṃ khippaṭilābhita<sup>3</sup> rāja-cora-udaka-aggi-appiyadāyādehi asādhāraṇa-bhogatā<sup>4</sup> asādhāraṇadhanapaṭilābho<sup>5</sup> lokuttamatā natthi-bhāvassa ajānanatā sukhavihāritā\* ti evaṃ ādayo<sup>6</sup> taṃ taṃ suttānusārena veditabbā<sup>7</sup>.

[108] Api ca, adinnādāyī puggalo imasmiṃ yeva attabhāve kaṇṭakalatādīhi anekappakāraṃ<sup>8</sup> anayavyasanāṃ pāpuṇāti.

Tena hi<sup>9</sup> Bhagavatā :

"Yathārūpānaṃ kho<sup>10</sup> pana pāpakānaṃ dhammānaṃ<sup>11</sup> hetu rājāno coraṃ āgucāriṃ<sup>12</sup> gahetvā vividhā kammakāraṇā<sup>13</sup> kārenti, kasāhi pi tāḷenti, vettehi<sup>14</sup> pi tāḷenti, addha-daṇḍakehi pi tāḷenti, hattham pi chindanti, pādam pi chindanti, hatthapādam pi chindanti, kaṇṇam pi chindanti, nāsam pi chindanti, kaṇṇanāsam pi chindanti" + ti<sup>15</sup> ādi. Evaṃ imasmiṃ yeva attabhāve<sup>16</sup> anekavidhakammakaraṇa-hetu-bhūtaṃ adinnaṃ ādiyitvā tena<sup>17</sup> pāpakammema anekavassakoṭṭisahassee<sup>18</sup> niraye pacitvā<sup>19</sup> tato cuto petayoniyaṃ nibbattitvā tattha<sup>20</sup> mahantaṃ khuppiṭāsādukkhaṃ<sup>21</sup> anubhavanto aneka-anatarakappe<sup>22</sup> vītināmetvā sace manussayonim<sup>23</sup>

\* KhpA.33-34

+ A.I.47f.; M.III.163f.

1 B °patti 2 B uppannabhogatā R °bhogathāvaratā  
3 BS khippaṃ paṭi° CK1 khippaṃ phalābhita H °labhinā  
4 W asādhāraṇabhogatā 5 V dhana omits 6 K2 ādiyo  
7 BK1S °tabbo 8 S °kāra 9 B Tenāha 10 H khe 11 W omits  
12 B °cāraṃ 13 R °karaṇā 14 B vetteti 15 K2 omits  
16 H antabhāve 17 S pana adds 18 B anekesu vassa°  
19 HK1PlRS patitvā 20 B omits 21 B khuppiṭāsaṃ du°  
22 B aneke° R anekavidha° 23 BK2P1 °yoniyaṃ

labhati, tattha pi yācako kapaṇo vivaṇṇo hutvā 'dhī dhī' ti  
 evaṃ pavatta-anekakkharasatehi<sup>1</sup> paritajjiyamāno nekapilo-  
 tikāhi<sup>2</sup> katavasana<sup>3</sup> ūkākiṇṇasiro<sup>4</sup> jallikākiṇṇagatto<sup>5</sup>  
 sokākiṇṇahadayo vilāpehi<sup>6</sup> mukharitamukho<sup>7</sup> manussapeto  
 hutvā pavedhamāno vicarati.

[109] Ten' āhu porāṇā :

"Yo yācako bhavati bhinnakapālahattho  
 muṇḍo<sup>8</sup> dhig akkharasatehi<sup>9</sup> ca<sup>10</sup> tajjayanto,  
 bhikkhaṃ<sup>11</sup> sadāribhavane sa kucelavāso  
 dehī<sup>12</sup> parattha paravittaharo<sup>13</sup> naro hī"\* ti.

Imam atthaṃ dassentena Bhagavatā pi vuttaṃ :  
 "Adinnādānaṃ bhikkhave āsevitāṃ bhāvitāṃ bahulīkatāṃ  
 nirayasamvattanikaṃ<sup>14</sup> hoti, tiracchānayanisamvattanikaṃ  
 hoti, pettivisayasamvattanikaṃ hoti. Yo sabbalahuko  
 adinnādānassa vipāko, so<sup>15</sup> manussabhūta<sup>16</sup>ssa dobhaggiyasam-  
 vattaniko<sup>16</sup> hoti"<sup>+</sup> ti.

\* Tkg.79.65

+ A.IV.247

1 B °rapadehi K2 aneka repeats 2 K2 tekapilotikāni  
 3 R tavaṣaṇa° 4 S ūkākiṇṇagatto 5 B °kiṇṇa-atto  
 6 B vilopehi 7 B paggharita° 8 H muṇḍe 9 B akkhada°  
 10 B va 11 B dukkhaṃ 12 K2 dehe 13 B K2 paracitta°  
 14 B °vattanikaṃ 15 K2 omits 16 B dosaniyasamvattaniyako  
 S dosaggiya°

9 B sevāṇapayogo K2 sevāṇanappayogo  
 10 B tattho 11 B ca adda 12 B °diddhi  
 13 B °diddhaṃ 14 B tiṭṭhāttho 15 K2 ni  
 16 B evaṃ 17 B vitippasena 18 BPIRV °pannassa  
 S °pannassa



Evam adinnaṃ dhanam ādiyanto  
 diṭṭhe 'va dhamme narakādi<sup>1</sup>ke pi,  
 pappoti<sup>2</sup> dukkhaṃ vyasanā ca 'nekaṃ  
 nara<sup>3</sup> paratthesu<sup>4</sup> rato<sup>5</sup> yato hi.

[112] "Tato adinnaṃ parivajjayeyya,  
 kiñci kvacī sāvako bhujjhamāno  
 na hāraye<sup>6</sup>, harataṃ nānujaññā :  
 sabbaṃ adinnaṃ parivajjayeyyā"\* ti?

[110] Tad anantaram niddiṭṭhassa abrahmacariyassa  
 (i) ajjhācariyavatthu<sup>8</sup> (2) sevamānapayogo<sup>9</sup> (3) maggenamagga-  
 paṭipatti<sup>5</sup> (4) adhivāsanaṃ ti cattāri aṅgāni.<sup>+</sup> Tattha  
 attano ruciyā pavattassa tayo<sup>10</sup>, balakkārena pavattitassa  
 tayo ti anavasesena gahane<sup>11</sup> cattāro daṭṭhabbā. Atthasi-  
 ddhim<sup>12</sup> pana tīh' eva.<sup>13</sup> Tathā<sup>14</sup> micchācārassa, tattha pana  
 paṭhamam aṅgaṃ agamanīyavatthutā ti<sup>15</sup> vattabbaṃ : Payogato  
 abrahmacariyādīnaṃ sāhatthiko eva<sup>16</sup> payogo ti evam ettha  
 payogato vinicchayo veditabbo.

[111] Tam pana dussīlāya itthiyā vītikkamena<sup>17</sup>  
 appasāvajjaṃ, tato gorūpasīlikāya mahāsāvajjaṃ,  
 tato saraṇagatāya, pañcasikkhāpadikāya, sāmaṇerāya,  
 puthujjanabhikkhuniyā, sotāpannāya<sup>18</sup> sakadāgāmiyā,

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\* Sn.395.69

+ KhpA.31

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1 B nadakādi<sup>1</sup>ke 2 B pabboti 3 K2 nare 4 B sadatthesu  
 5 B parato 6 R haraye 7 B omits 8 B ajjhācaraṇiyaṃ  
 vatthu G anajjhā<sup>0</sup> 9 B sevānapayogo K2 sevamānapayoge  
 PlV sevamānaṃ<sup>0</sup> 10 B tato 11 B ca adds 12 B <sup>0</sup>siddhi  
 R <sup>0</sup>siddhaṃ 13 Pl paniheva 14 B tīhevathā 15 K2 ni  
 16 K2 evaṃ 17 B vitinṇamena 18 HPlRV <sup>0</sup>pannassa  
 S <sup>0</sup>pannassā

tato<sup>1</sup> anāgāmiyā<sup>2</sup> vītikkame<sup>3</sup> mahāsāvajjam, khīṇāsavāya pana ekantamahāsāvajjam eva. Tathā micchācāro, so pana yāva pañcasikkhāpadikāya vā<sup>4</sup> netabbo<sup>5</sup>.

[112] Phalato pana kāmesu micchācārassa bahupacch-atthikatā<sup>6</sup> sabbajanassa appiyatā annapānavatthasayanā-sanādīnaṃ<sup>7</sup> alābhitā dukkhasayanatā<sup>8</sup> dukkhapaṭibhujjanatā apāyabhayehi<sup>9</sup> aparimuttatā<sup>10</sup> itthinapumsakabhāvapaṭilābhata<sup>11</sup> kodhanatā asakkaccakiriyatā pattakkhandhatā adhomukhatā itthipurisānaṃ aññamaññaṃ appiyatā aparipunṇindriyatā aparipunṇalakkhaṇatā niccasāsāṅkatā<sup>12</sup> ussukkabahulatā<sup>13</sup> dukkhavihāritā sabbato bhayatā piyehi manāpehi viyogitā<sup>14</sup> ti evaṃ ādiphalavibhāgo<sup>15</sup> veditabbo.

[113] Agamanīyavatthuvītikkamaphalattā nāyaṃ<sup>16</sup> phalavibhāgo<sup>17</sup> abrahmacariyassa<sup>18</sup> vattabbo. Kiñcāpi na<sup>19</sup> vattabbo. Uposathaṅgabhedavasena<sup>20</sup> pavattassa<sup>21</sup> yathā-sambhavaṃ sabbajanassa appiyatā annapānādīnaṃ alābhitā dukkhasayanadukkhapaṭibujjhanatā<sup>22</sup> apāyehi<sup>23</sup> aparimuttatā<sup>24</sup> pattakkhandhatā<sup>25</sup> adhomukhatā aparipunṇindriyatā aparipunṇalakkhaṇatā<sup>26</sup> dukkhavihāritā sabbato bhayatā ti evaṃ ādayo vattabbā<sup>27</sup>.

1 B omits Kl tatra 2 B °gāminiya 3 B °kamena 4 C omits  
5 B ne omits 6 B °pacchatthikā 7 B °sayanāsanādīnaṃ  
8 C omits 9 B apāyehi 10 GK2PlV appamuttatā HR appi°  
11 B °paṭilabhitā 12 G ussukatā adds 13 B °bahutā  
14 C viyohitā S sobhitā 15 Kl ādiniphala° 16 K2 tāyaṃ  
PlV omit 17 B °vipāko 18 B brahma° 19 S omits  
20 B °bhedavasabha 21 B pa for pavattassa 22 GP1  
°sayanatā dukkha° CHK1K2RS dukkhassanapaṭibujjhanatā  
23 S ahi 24 B °muttakā 25 S °khandhatāya 26 K2 °lakkhaṇā  
27 KlK2R °tabbo

20 B yathā hi gātha 21 MSS. omit  
22 BGH2RS puriso 23 K2 °pabbaj  
24 B nāva omits 25 B āgantvā 26 B ti adds CHK1K2PlV  
27 B ti adds

Tathā<sup>1</sup> abrahamacariyassa<sup>2</sup> evaṃ vikāla-  
bhojanādīnaṃ<sup>3</sup> tiṇṇannaṃ<sup>4</sup> sabbajanassa appiyatādayo yathā-  
sambhavaṃ vattabbā.

[114] Abrahmacariyā veramaṇiyā pana, vigata-  
paccatthikatā sabbajanapiyatā annapānavatthasayanāsanā-  
dīnaṃ<sup>5</sup> lābhitā sukhāsayanatā sukhapaṭibujjhanatā apāyabha-  
yavinimuttatā<sup>6</sup> itthibhāvapaṭilābhassa vā napuṃsakapaṭi-  
lābhassa<sup>7</sup> vā<sup>8</sup> abhabbatā akkodhanatā sakkaccakiriyatā  
apattakkhandhatā anadhomukhatā itthipurisānaṃ aññaṃañña-  
piyatā paripunṇindriyatā<sup>9</sup> paripunṇalakkhanatā nirāsankatā  
appossukatā<sup>10</sup> sukhavihāritā akutobhayatā piyavippayogā-  
bhāvatā<sup>11</sup> ti evaṃ ādīni veditabbāni. Tathā<sup>12</sup> micchācārā  
veramaṇiyā.

[115] Api ca, parādāriko imasmiṃ<sup>13</sup> yeva attabhāve  
dhanadaṇḍavadhadāṇḍādīhi<sup>15</sup> abhibhūto mahantaṃ anayavyasanaṃ  
patvā tato cuto niraye uppajjitvā cittadukkham<sup>16</sup>  
anubhavitvā sace manussayoniṃ<sup>17</sup> paṭilabhiti<sup>18</sup> attabhāvasate  
itthibhāvaṃ pāpuṇāti<sup>19</sup>. Yathā hi<sup>20</sup>, "purisā hi itthiyo  
vā itthiyo<sup>21</sup> purisā<sup>22</sup> vā abhūtapubbā<sup>23</sup> nāma natthi. Purisā  
hi nāma<sup>24</sup> parassa dāre aticaritvā kālaṃ katvā bahūni  
vassasatasahassāni niraye pacitvā manussajātiṃ āgacchantā<sup>25</sup>  
attabhāvasate itthibhāvaṃ āpajjanti.<sup>26</sup> "+

\* KhpA.34

+ DhP.A.I.327

1 W yathā 2 K1 brahma<sup>o</sup> 3 B pi adds k2 <sup>o</sup>bhojanādīṃ  
4 B tiṇṇaṃ K2 tiṇṇannaṃ 5 W vattha omits BCGHK1PlRSV  
<sup>o</sup>sayanādīnaṃ 6 CHK1PlRSV bhaya omit 7 R napuṃsaka omits  
8 B napuṃsakapaṭilābhassa vā omits 9 B puri<sup>o</sup>  
10 C <sup>o</sup>sukkatā 11 K2PlV <sup>o</sup>yoga<sup>o</sup> 12 G yathā 13 C ismiṃ  
14 B <sup>o</sup>bhāvena na 15 BHK1R dha omit K2 vadhadāṇḍā omits  
16 B ciraṃ dukkham 17 B <sup>o</sup>yoni 18 H <sup>o</sup>labhīti 19 B ti adds  
CGHK1K2PlSV papuṇanti 20 W yathā hi omits 21 MSS. omit  
Cor. acc. Dh 22 BCGHK2RS puriso 23 K2 <sup>o</sup>pubbaṃ  
24 B nāma omits 25 B āgantvā 26 B ti adds CHK1K2PlRSV  
pacitvā to uppajjanti omit

[117] Tathā uppannuppannatthāne sapattā yeva bahulā bhavanti. Amanāpaṃ yeva itthirūpasaddagandharasaphoṭṭhabbānam bhāgī hoti.<sup>1</sup>

Tena vuttaṃ<sup>2</sup>:

"Sapattabahulo<sup>3</sup> hoti sadā cāpatthit' itthiko<sup>4</sup> itthī vā paṇḍako vā pi parādārarato<sup>5</sup> naro<sup>6</sup>\* ti?<sup>7</sup>

[116] Tiṭṭhatu tāv ettha ativisārīṇī<sup>8</sup> kathā. Saṃkhepato pana sā evaṃ veditabbā<sup>9</sup>:

Kappasatasahassaṃ pūritapāramī amhākaṃ Anandatthero<sup>+</sup> ekissāya<sup>10</sup> jātiyā siddhena<sup>11</sup> pāpamittasaṃsaggena<sup>12</sup> parādārasamāgamena<sup>13</sup> niraye pacitvā tato cuto cuddasasu<sup>14</sup> attabhāvesu<sup>15</sup> itthi jāto. Sattasu attabhāvesu aṅgajātavadhaṃ pāpuṇi. Taṃ kathan ti ce<sup>16</sup>: So thero saṃsāre saṃsaranto Magadharatṭhe Rājagahanagare hammāraputto hutvā pāpamittasaṃsaggena parādārakammaṃ katvā jīvitapariyosāne okāsaṃ laddhena puññakammena Vamsaratṭhe Kosambiyaṃ asītikoṭidhano<sup>17</sup> seṭṭhiputto hutvā uppajjitvā kalyāṇamittasaṃsaggena<sup>18</sup> bahūni<sup>19</sup> puññāni katvā maraṇakāle Rājagahe katapārādārikakammasa<sup>20</sup> sammukhībhūtattā Roruvaniraye uppajjitvā tattha anekavassakoṭisatasahassesu<sup>21</sup> pacitvā kammaṃ khepetvā Kaṇṇāṭajanapade<sup>22</sup> gadrabho hutvā uppajji. Tattha amaccādārako<sup>23</sup> 'esa maddito javasampanno bhavissatī' ti aṅgajātaṃ madditvā attano vāhanam akāsi.

\* Sdhp. 79.40

+ Dhpa. I.327ff.

- 1 W Tathā to hoti omits 2 W Tena vuttaṃ omits Dh has Kiyanaḷadamaṇḍi 3 B Sapatha° CHK1K2RS patta° 4 B bāpatti° K2S vāpatti° Pl vārapatti° V capatti° 5 K2 parādārato 6 B mano 7 W omits 8 H °saritīṇi K2 sārāṇī 9 B °tabbo 10 K1K2R ekissā 11 B omits 12 W omits 13 B °kammāpathena 14 CHR cuddassu 15 K2 °bhāve 16 B omits 17 B °kodhano 18 B mitta omits CH °sagge 19 B bahū 20 GS °parādārika° K2 °parādāra° 21 B anekakoṭivassasahassesu 22 K2 Kaṇṇa° 23 K2 °dārakā



[117] Tato cuto mahāvane Kapi hutvā nibbatti.

Tattha pi uppannadivase yeva yūthapatinā 'mama puttam ānethā' ti ānāpetvā dāḥam gahetvā rodantass' eva dantehi ḍasitvā<sup>1</sup> uddhaṭṭabījo, tato cuto Dasanṇavadese<sup>2</sup> gono hutvā nibbatti. Tattha pi taruṇakāle yeva uddhaṭṭaphalo ahosi.

[118] Tato cuto Vajjiraṭṭhe vibhavasampanne kule napuṃsako hutvā uppanno<sup>3</sup>, dullabhe manussatthabhāve na<sup>4</sup> ca itthi no<sup>5</sup> ca puriso ahosi. Tato cuto Sakkassa devaraṇṇo devakaṇṇā hutvā nibbatti. Tato dutiye tatiye<sup>6</sup> catutthe pi attabhāve devakaṇṇā yeva hutvā nibbatti. Pañcame vāre tasmiṃ yeva devaloke<sup>7</sup> Javanadibbaputtassa<sup>8</sup> aggamaheṣi hutvā nibbatti. Tato cuto<sup>9</sup> Vedeharaṭṭhe Mithilāyaṃ<sup>10</sup> Aṅgati-  
raṇṇo<sup>11</sup> aggamaheṣiyā kucchismiṃ uppajjitvā abhirūpā Rujānāmarājakaṇṇā ahosi. Tassā pitā Rativaḍḍhanaṃ<sup>12</sup> nāmapāsādaṃ kāretvā<sup>13</sup> tattha vasāpetvā divase<sup>14</sup> divase pañcaviṣatisamuggehi<sup>15</sup> mālaṃ peseti.<sup>16</sup> Vatthābharaṇesu yeva<sup>17</sup> annapānesu ca pamāṇaṃ natthi. Dānaṃ dātuṃ addhamāse addhamāse saḥassaṃ<sup>18</sup> ca dāpesi. Sā<sup>19</sup> taṃ gahetvā dānaṃ datvā sīlaṃ rakkhितvā jīvitapariyosāne Tāvatiṃsa-devaloke mahesakkho devaputto hutvā nibbatti.

- 1 B ḍasitvā 2 K2 Dasavanna° 3 K2 uppanne 4 K2 °bhāvato  
5 K2 itthito 6 B omits 7 B deva omits 8 K2 Janadibba°  
9 CGH cutā 10 K2 Mithilānaṃ 11 B Aṅgati° 12 B Rati-  
vaddham 13 B taṃ adds 14 B omits 15 B written  
visatimasamaggehi later cor. visatisamaggehi  
16 B pesesi 17 B c' eva 18 K2 saḥassa 19 S omits

4 K2 yo add 5 K2 atṭhisāṅkha° 6 K2 kinakūpanā  
7 B atidāhanatṭhena 8 B sappasirūpanā kāmā atibhayaṭṭhena  
adds 8 B atidāhanatṭhena B Dukka° C °paṭṭipannā  
10 K2 °bhaḍḍajakaṭṭhena 11 C °sīlūpanā 8 paṭṭisūlā°  
12 B vivanatṭhena 13 B Sappasirūpanā kāmā sāsāṅkasaṃpa-  
ṭṭhena omits CHXIX 223 °atibhayaṭṭhena PIV  
atibhayaṭṭhena 14 B pañca omits 15 K2 °gupe

Tena vuttam :

"Itthī na muñcati<sup>1</sup> sadā puna itthibhāvā  
nārī sadā bhavati so puriso parattha  
yo ācareyya<sup>2</sup> paradāram alaṅghaniyaṃ  
ghorañ ca vindati sadā vyasanañ c' anekaṃ"\* ti.

[119] Tasmā samādinna niccuposathasīlen'<sup>3</sup> upāsaka-  
janena "Appassādā kāmā bahudukkhā bahūpāyāsā ādīnavo ettha  
bhiyyo<sup>4</sup>."† "Aṭṭhikañkhalūpamā<sup>5</sup> kāmā appassādanaṭṭhena —pe—  
Tiṇukūpamā<sup>6</sup> kāmā dahanakiccasampādanaṭṭhena? Aṅgarakā-  
sūpamā kāmā mahābhitaṭṭhena<sup>8</sup>. Supinakūpamā kāmā ittar-  
aṭṭhena. Yācitakūpamā kāmā tāvakālikaṭṭhena. Rukkha-  
phalūpamā<sup>9</sup> kāmā sabbaṅgapaccāṅgabhañjanaṭṭhena<sup>10</sup>. Asisū-  
nūpamā kāmā atikuttaṇaṭṭhena. Sattisūlūpamā<sup>11</sup> kāmā  
vinivedhanaṭṭhena<sup>12</sup>. Sappasirūpamā kāmā sāsāṅkasappaṭi-  
bhayaṭṭhena<sup>13</sup>."‡ "Bahudukkhā bahūpāyāsā ādīnavo ettha  
bhiyyo."§ cā ti vuttattā tādisehi rūpasaddagandharasa-  
phoṭṭhabbasāṅkhātehi pañcahi<sup>14</sup> kāmagaṇehi<sup>15</sup> samannāgatāhi  
itthīhi saddhiṃ lobhavasena allāpasallāpamattam<sup>16</sup> pi  
akatvā sīlam eva rakkhitaṃ.

\* Tkg. 80.5

† Vin. II.25, IV.134; M. I. 91-92, 130; A. III. 97-98; Thīg. 358, 450;  
J. II. 313, IV. 118; Nd2.91

‡ Vin. II.25, IV.134; M. I. 130, 365; A. III. 97-98

§ Vin. II.25, IV.134; M. I. 91, 130, 364-5; S. I. 9, 10, 117; A. III. 97-98;  
Nd2.91

1 B muccati 2 CPLV vā careyya 3 R °dinne nicca°

4 HK1 yo add 5 K2 aṭṭhisāṅkha° 6 K2 kinnukūpamā

7 B atidhanaṭṭhena & B sappasirūpamā kāmā atibhayaṭṭhena

adds 8 B atihāpanaṭṭhena B Dukkha° C °palūpamā

10 K2 °bhañjakaṭṭhena 11 C °sīlūpamā S pattisūlū°

12 B vivanaṭṭhena 13 B Sappasirūpamā kāmā sāsāṅkasappa-

ṭibhayaṭṭhena omits CHK1K2RS °satibhayaṭṭhena PLV

satibhayajananāṭṭhena 14 B pañca omits 15 K2 °gaṇe

16 B 117, 117, 0

[120] Vuttañ c' etaṃ :

"Sallape asihatthena<sup>1</sup> piṣācena<sup>2</sup> pi sallape  
asīvisam pi<sup>3</sup> āside<sup>4</sup> yena daṭṭho na jīvati  
na tveva eko ekāya mātugāmena sallape"\* ti.

Tasmā taṃ<sup>5</sup> taṃ sīlaṃ jivitam iva<sup>6</sup> maññaṃānena<sup>7</sup>  
upāsakajanena jalitaṃ<sup>8</sup> aṅgārakāsum iva abrahmacariyaṃ para-  
dārasevanañ ca parivajjetabbam.

Vuttañ c' etaṃ :

"Abrahmacariyaṃ parivajjayeyya<sup>9</sup>  
aṅgārakāsum jalitaṃ va viññū<sup>10</sup>,  
asambhunanto pana brahmacariyaṃ  
parassa dāraṃ nātikkameyyā."† ti.

[121] Abrahmacariyānantaraṃ niddiṭṭhassa musāvādassa  
pi (1) vatthuviparītata (2) viṣaṃvādanacittaṃ (3) tajjo  
vāyāmo (4) parassa atthavijānanan<sup>11</sup> ti cattāri-aṅgāni.  
Viṣaṃvādanādhippāyena hi payoge<sup>12</sup> kate pi parena tasmim  
atthe aviññāte viṣaṃvādanassa asijjhanato parassa tad<sup>13</sup>  
atthaṃ vijānanam pi ekaṃ aṅgaṃ ti veditabbam. Keci pana  
"Abhūtavacanam viṣaṃvādanacittaṃ parassa tad atthaṃ  
vijānanan<sup>14</sup> ti tīṇi<sup>15</sup> aṅgāni<sup>16</sup> ti vadanti."‡

\* A.III.69

† Sn.396.69

‡ Pps.MS.

1 H asiha atthena 2 B piṣā<sup>o</sup> 3 B pa 4 K2 āside

5 CH ta 6 B tam iva omits 7 K2 sīlajīvitamañña<sup>o</sup>

8 B jīvita 9 K2 <sup>o</sup>veyyaṃ 10 R vivaññū 11 B atthaṃ<sup>o</sup>

CGHK1K2RS <sup>o</sup>vijānaṃ 12 CH pi add 13 B tad omits

14 CHK1K2RS vijānan 15 tīṇi 16 B <sup>o</sup>ni

Tattha<sup>1</sup> abhūtavacanan<sup>2</sup> ti abhūtatthavacanam<sup>3</sup>.  
 Atthamukhena hi vacanassa bhūtata<sup>4</sup> vā abhūtata<sup>5</sup> vā. Vacanañ  
 ca nāma idha abhūtassa vā bhūtata<sup>6</sup> bhūtassa vā abhūtata<sup>7</sup>  
 katvā kāyena vā vācāya vā viññāpanapayogo<sup>8</sup>. So ca na vinā  
 atthena hotī ti<sup>9</sup> vatthuviparītata<sup>10</sup> tajjo vāyāmo ti eva<sup>11</sup>  
 ta<sup>12</sup> angadvaya<sup>13</sup> ekato katvā abhūtavacanan ti vutta<sup>14</sup>.

Tena vutta<sup>15</sup> :  
 [122] "Laddhīgūhanacitta<sup>16</sup> ca vācā tad anulomikā<sup>17</sup>  
 vacanatthapaṭivedho<sup>18</sup> ca musāvādo tivaṅgiko<sup>19</sup>"\*  
 ti.

Sace pana paro dandhatāya<sup>20</sup> vicāretvā tam  
 attha<sup>21</sup> jānāti, sannipphāpakacetanāya pavattattā kiriya-  
 samutphāpakacetanākkhane yeva musāvādakammanā<sup>22</sup> bajjhati.

Ettha panāya<sup>23</sup> pucchā hoti<sup>24</sup> : Musā bhañi-  
 ssantī ti<sup>25</sup> pubbabhāgo atthi. Musā mayā bhañitan ti  
 pacchimabhāgo natthi. Vuttamatte va<sup>26</sup> koci pammussati.  
 Ki<sup>27</sup> tassa kammabandho<sup>28</sup> hoti na hotī<sup>29</sup> ti? Sā<sup>30</sup> eva<sup>31</sup>  
 aṭṭhakathāsu<sup>32</sup> vissajjitā<sup>33</sup> : Pubbabhāge musā bhañissanti  
 ca bhañantassa musā bhañāmīti ca jānato pacchābhāge  
 musā mayā bhañitan ti na sakkā na bhavitu<sup>34</sup>. Sace pi na hoti,

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\* Sdhp.65.39

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1 B Athata<sup>1</sup> 2 CHKLS abhūtattha<sup>2</sup> 3 B atathavacanam<sup>3</sup>  
 4 K2S <sup>o</sup>panayogo 5 B ca adds 6 BV eka<sup>6</sup> CHKLP1R eta<sup>6</sup>  
 7 B omits 8 HK1K2P1RSV <sup>o</sup>dvayan 9 CH vacattha<sup>9</sup> 10 B <sup>o</sup>gito  
 11 K1R da omits 12 B <sup>o</sup>kammunā CHK1K2RS musāvādā<sup>12</sup> 13 B honti  
 14 B ti omits 15 P1V yeva CHK1K2RS ca 16 B <sup>o</sup>patho  
 17 B na hotī omits 18 B Sā written, but crossed out  
 C Sā omits 19 B tathāsu 20 K2 vijitā 22 B tato repeats  
 23 B <sup>o</sup>akassa



kammabandho<sup>1</sup> yeva. Purimam eva hi āṅgadvayaṃ pamānaṃ.  
 Yassāpi<sup>2</sup> pubbabhāge musā bhaṇissanti, ābhogo natthi,  
 bhaṇanto<sup>3</sup> pana musā bhaṇāmī ti jānāti, bhaṇite pi musā  
 mayā<sup>4</sup> bhaṇitan ti jānāti, tassa kammabandho<sup>5</sup> na vattabbo.  
 Kasmā ti ce? Pubbabhāgakkhaṇe musā bhaṇissāmī<sup>6</sup> ti  
 ābhogaṃ<sup>7</sup> vinā sahasā bhaṇantassa vacanakkhaṇe musā etan  
 ti upaṭṭhite pi nivattetum<sup>8</sup> asakkuneyyatāya avisayabhā-  
 vato<sup>9</sup>. Pubbabhāgo<sup>10</sup> hi pamānantaram. Tasmiṃ asati  
 davā bhaṇitam vā ravā<sup>11</sup> bhaṇitam vā hotī ti. Ettha davā  
 ti sahasā ravā ti aññaṃ vattukāmassa khalitvā aññaṃ<sup>12</sup>  
 bhaṇanaṃ.

[123] Tena vuttaṃ :

"Pamānaṃ pubbabhāgo va<sup>13</sup> tasmiṃ<sup>14</sup> sati na hessati,  
 sesadvayan ti natth' etam<sup>15</sup> iti vācā tivāṅgikā<sup>16</sup>"\*  
 ti.

Tattha<sup>17</sup> tasmiṃ pubbabhāge sati sesadvayaṃ  
 na hotī ti evaṃ natthi.<sup>18</sup> Avassaṃ hoti yevā ti attho.<sup>19</sup>  
 So pana kākaṇikamattassa atthāya musā kathane appasāvajjo,  
 tato aḍḍhamāsakassa<sup>20</sup> māsakassa<sup>21</sup> pañcamāsakassa  
 aḍḍhakahāpaṇassa tato<sup>22</sup> anagghaniyabhaṇḍassa<sup>23</sup> atthāya

\* VinA.II.449

- 1 B °patho 2 S Yassa pi 3 B bhaṇanti 4 K2 omits  
 5 B °patho 6 B °mi 7 K2R abhogaṃ 8 B nivattessum  
 9 CH avissabhā° K2 avisabhā° PlV avisavabhā° 10 B °bhāge  
 11 K2 vā 12 K2 aññe 13 B ca 14 B tasmi 15 B evaṃ  
 16 B °giko 17 B Tassa 18 B evaṃ natthi omits &  
 catunnam pi adds 19 R avattho 20 B māsakassa omits  
 HK °samāsakassa K2 addha° 21 K2 omits 22 R tato repeats  
 23 B °ḍakassa

musākathane mahāsāvajjo. Api ca<sup>1</sup> gahaṭṭhānaṃ attano santakaṃ adātukāmatāya natthī ti ādinayappavatto appasā-vajjo, sakkhī hutvā atthabhañjanavasena vutto mahāsāvajjo. Tathā<sup>2</sup> yassa atthaṃ<sup>3</sup> bhañjati, tassa appaṇṇatāya appasā-vajjo<sup>4</sup>, mahāṇṇatāya mahāsāvajjo. Kilesānaṃ mandatibbatā-vasena pi appasāvajjamahāsāvajjatā vattabbā. Musā kathetvā pana saṅghaṃ bhindantassa ekantamahāsāvajjo yeva.

[124] Phalato pan' assa<sup>5</sup> "avippasannindriyatā avissaṭṭha-amadhurabhāṇitā<sup>6</sup> visamāsita-aparisuddhadantatā atithūlatā<sup>7</sup> vā atikisatā vā atirassatā vā<sup>8</sup> atidīghatā<sup>9</sup> vā<sup>10</sup> dukkhasamphassatā duggandhamukhatā asussūsakapari-janatā<sup>11</sup> anādeyyavacanatā kamaladalasadisamudulohitana-yanajivhānaṃ<sup>12</sup> abhāvo uddhatatā<sup>13</sup> ananuvattanatā"\* ti evaṃ ādiphalavibhāgo veditabbo. Visesato pan' assa anādeyyavacanatā suduggandhamukhatā ca phalaṃ.

Vuttañ ca :

[125] "Vacanā<sup>14</sup> dukkhakhiṇṇo<sup>15</sup> va abhūtakkhānatālito assaddhiyo suduggandhamukho hoti musārato"<sup>+</sup> ti.

\* Cf. KhpA.34

+ Sdhp.80.40

- 1 B Api ca omits 2 B Tattha pi 3 CGHKLP1RSV attha  
 4 B appaṃ<sup>o</sup> 5 B manassa 6 CHKLPLV <sup>o</sup>bhanitā 7 B visamasita<sup>o</sup>  
 8 B omits 9 B adīghatā 10 B vā written but cancelled  
 11 H asussūtāpari<sup>o</sup> R asussūkatā pari<sup>o</sup> 12 CHKLPLRSV <sup>o</sup>lohita<sup>o</sup>  
 K2 visamāsita- to <sup>o</sup>lohitanayana omits 13 K2 uddhattā  
 14 R Vacana V Vacano 15 B dukkhadinne C <sup>o</sup>khitto

Musāvādā veramaṇiyā pana, vip̐pasannindriyatā<sup>1</sup> viṣṣaṭṭhamadhurabhāṇitā<sup>2</sup> samasitasuddhadantatā<sup>3</sup> nātithūlatā nātikisatā nātirassatā nātidiḡhatā sukhasamphassatā uppala-gandhamukhatā sussūsakaparijanatā<sup>4</sup> ādeyyavacanatā kamala-dalasadisamudulohitanayanajivhatā anuddhatatā anuvattanatā<sup>5</sup> ti evaṃ ādayo veditabbā.<sup>6</sup> Api ca, musāvādinā puggalena akattabbaṃ nāma<sup>7</sup> pāpakaṃ<sup>8</sup> natthi.

Tena vuttaṃ :

"Ekaṃ dhammaṃ atītassa musāvādissa jantuno, vitinṇaparalokassa natthi pāpaṃ akāriyaṃ"\* ti.

[126] Yo pana gahaṭṭhabhūto musāvādato na patilliyati na patikuṭati tassa santāne guṇalavaṃ<sup>9</sup> pi natthi. Yassa pabbajitassa musāvāde lajjā natthi, tassa samaṇabhāvaṃ pi natthi. Yathāha : "Passasi<sup>10</sup> no tvaṃ, Rāhula, imaṃ<sup>11</sup> udakādhānaṃ<sup>12</sup> rittamaṃ tucchaṃ ti. Evaṃ bhante. Evaṃ rittamaṃ tucchaṃ kho,<sup>13</sup> Rāhula, tesaṃ sāmāññaṃ, yesaṃ natthi sampa-jānamusāvāde lajjā"<sup>+</sup> ti.

Cetiyo nāma eko rājā atthi. Tassa mukhato uppala-gandho vāyati, sarīrato candagaṇḍho vāyati. Akāse<sup>14</sup> baddhapallaṅkena<sup>15</sup> nisīdati. Khaggahatthā

\* Dh̐p.176,26;It.18

+ M.I.414

1 R vip̐pannindriyatā 2 B °mudhura° 3 C °suddhanattā

4 CHKLSR sussūka° K2 sussūta° PlV sussuka° 5 R anuttā

6 MSS. °tabbo 7 K2 omits 8 BCGK2S pāpaṃ 9 B guṇabhāvaṃ

10 HKLRS Passi 11 B omits 12 B udakāṭhānaṃ CHK1K2PlRSV

°dhāraṃ 13 B vo 14 K2 Akāśato 15 W °pallaṅko

cattāro vijjādharā<sup>1</sup> catusu disāsu ārakkhaṃ gaṇhanti. Tena raññā musākathitakālato<sup>2</sup> paṭṭhāya te vijjādharā khagge chaḍḍetvā palātā<sup>3</sup>, mukhato uppalagandho sarīrato candana-gandho ca anataradhāyi. Ākāse nisīdituṃ asakkonto bhūmiyaṃ patiṭṭhāsi. Bhūmiyaṃ<sup>4</sup> akkantamatte paṭhavī vivaram adāsi. So ten' eva kāyena gantvā nirayaṃ pavitṭho.

[127] Tena vuttaṃ<sup>5</sup> bhagavatā : "Musāvādo kho<sup>6</sup> bhikkhave āsevito bhāvito bahulīkato nirayasamvattaniko hoti, tiracchānayonisamvattaniko hoti, pettivisayasamvattaniko hoti. Yo sabbalahuko<sup>7</sup> musāvādassa vipāko manussabhūtassa<sup>8</sup> abhūtakkhānasamvattaniko<sup>9</sup> hoti"\* ti.<sup>10</sup>

Evam musāvādī "Abhūtavādī nirayaṃ upetī"<sup>+</sup> ti vuttattā ca niraye uppajjitvā anekavassakoṭṭisu pacitvā tato cuto manussajātiyaṃ patvā anekajātisate abhūtakkhānatālito<sup>11</sup> hoti, dīno jaḷo nippañño ca hoti, appiyo hoti, maccho viya ajivho, Kapilamaccho viya duggandhamukho<sup>12</sup> hoti, aputtako<sup>13</sup> hoti, uppajjamānā c' assa dārakā dhītaro yeva uppajjanti, uppajjitvā ca dārakakiccaṃ na karonti.

\* A.IV.247

<sup>661-</sup>  
+ Dh.p.306.44; Sn.127; Itv.42

- 1 K2 vijjadhare 2 B musākathana<sup>o</sup> 3 K2 palatā  
4 BC patiṭṭhāsi Bhūmiyaṃ omits 5 B va 6 W omits  
7 K2 <sup>o</sup>lahuso 8 K2 manubhūtassa 9 Pl <sup>o</sup>takkhana<sup>o</sup>  
10 B omits 11 B bhūtakkhāna<sup>o</sup> 12 CGHK1PlRSV duggandho<sup>o</sup>  
13 B amuttako  
14 B <sup>o</sup>kammunā 15 W pātu omits 16 W omits  
17 K2 gahitattā



Tena Vuttaṃ :

[128] "Dīno vigandhavadano ca jaḷo apaṇṇo  
mūgo sadā<sup>1</sup> bhavati appiyadassano ca,  
pappoti dukkham atulaṇ ca manussabhūto  
vācam<sup>2</sup> musā bhaṇati yo hi asaṇṇasatto<sup>3</sup>"\* ti.

Tasmā sīlavantehi upāsakajanehi na musāvādo  
bhāsitabbo, na<sup>4</sup> parehi bhaṇāpetabbo na ca<sup>5</sup> pasamsitabbo.

Vuttaṇ c' etam :

"Sabhaggato vā parisaggato vā  
ekassa c' eko<sup>6</sup> na musā<sup>7</sup> bhaṇeyya,  
na bhāṇaye, bhaṇataṃ nānujaṇṇā :  
sabbam abhūtaṃ parivajjayeyyā"<sup>+</sup> ti.

[129] Musāvādānantaraṃ<sup>8</sup> niddiṭṭhassa surāpānassa  
(1) surādīnaṃ aṇṇataratā (2) pātukamyatācittam<sup>9</sup> (3) ajjho-  
haraṇappayogo (4) tena ca ajjhoharaṇaṃ ti cattāri aṅgāni.  
Keci pana "lakkhaṇayuttasurā ca hoti tam payogena  
ajjhoharaṇaṃ<sup>10</sup> ti dvaṅgikaṇ"<sup>†</sup> ti vadanti. Ettha<sup>11</sup> ca  
majjasaṇṇāya aṅgabhāvena avuttattā amajjasaṇṇitāya  
pivanto<sup>12</sup> pi<sup>13</sup> majjapānakammaṇā<sup>14</sup> bajjhatī ti keci.  
Majjasaṇṇāya vā pātukamyatāgahaṇeṇ<sup>15</sup> eva<sup>16</sup> gahitattā<sup>17</sup>

\* Tkg.81.65

+ Sn.397.69

† Pps.MS.

1 BGHK1K2P1RS yathā 2 B vācam 3 B °tatto 4 B omits

5 C ce 6 H neko 7 B mu omits 8 B °vādānanantaraṃ

9 CGHK1P1RSV pātukammata<sup>o</sup> 10 B ajjhoharatī C ajjhoharati

cā 11 B Tattha 12 K2 pivanne 13 B omits

14 B °kammaṇā 15 W pātu omits 16 W omits

17 K2 gahitatthā

Visuṃ aṅgabhāvena aniddiṭṭhā ti maññamānā<sup>1</sup>, amajjasaññi-  
tāya<sup>2</sup> pivantassa natthi kammabandho<sup>3</sup> ti aññe<sup>4</sup>. Tad etaṃ  
samuṭṭhāne<sup>5</sup> pi<sup>6</sup> pana kāyo<sup>7</sup> surā ti<sup>8</sup> jānanacittañ cā ti  
surā ti jānanacittassa samuṭṭhānabhāvena<sup>9</sup> Saddhammanetti  
tīkāya vuttattā yuttaṃ viya dissati. Vīmaṃsitvā  
gahetabban ti Paṭipattisaṅgahe\*<sup>10</sup> vuttaṃ.

[130] Sāratthadīpaniyan\*<sup>+</sup> pana "Yassa sacittaka-  
pakkhe cittaṃ akusalam eva hoti, taṃ lokavajjam. Ten' eva  
Cūlaganṭhipade Majjhimagāṇṭhipade ca vuttaṃ : "Ekam  
sattaṃ māressāmī ti tasmim yeva<sup>11</sup> padese nipannaṃ aññaṃ<sup>12</sup>  
mārentassā pāṇasaññāya<sup>13</sup> atthitāya pāṇātipāto hoti.  
Evaṃ<sup>14</sup> ekaṃ majjaṃ pivissāmī ti aññaṃ majjaṃ<sup>15</sup> pivantassa  
majjasaññassa atthitāya akusalam eva hoti. Yathā pana  
kaṭṭhasaññāya<sup>16</sup> sappam ghātentassa pāṇātipāto na hoti.  
Evaṃ nālikerapāṇasaññāya majjaṃ pivantassa akusalam  
na hotī" ti.<sup>17</sup> Keci pana vadanti: Sāmaṇerassa surā ti  
ajānitvā pivantassa pārājikaṃ natthi, akusalam pana hotī  
ti. Taṃ<sup>18</sup> tesam matimattaṃ.

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\* Pps.MS.

+ Sād.426

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- 1 GRS mañña omit Pl majjamānā 2 B ya omits 3 B °patho  
4 K2PlRV añño 5 B °ṭhāna 6 B omits 7 B ta for kāyo  
8 B surā ti omits 9 CH °bhāvo na 10 B °saṅgamo  
11 S omits 12 K2PlV añña 13 W °saññissa 14 B Eva  
15 CHR majja 16 K2 °saññā 17 B Evaṃ nālikerapāṇasaññāya  
to ti omits 18 B Taṃ omits

[131] Bhikkhuno ajānitvā bījato paṭṭhāya majjaṃ<sup>1</sup> pivantassa<sup>2</sup> pācittiyaṃ. Sāmaṇero jānitvā pivanto sīla-bhedaṃ pāpuṇāti, na ajānitvā ti ettakam eva hi aṭṭhaka-thāyaṃ vuttaṃ, akusalam<sup>3</sup> pana hotī ti na vuttan ti.\*  
 Aparam pi vadanti: "Ajānitvā pivantassā pi sotāpannassa mukhaṃ surā na pavisati kammappathappatta-akusalacittan' eva pātabbato"<sup>+</sup> ti. Tam pi na sundaraṃ. Bodhisatte<sup>4</sup> kucchigate bodhisattamātusīlaṃ viya hi idam pi ariyasāvakānaṃ dhammatāsiddhan ti veditabbaṃ. Ten' eva Dīghanikāye Kūṭadantasuttatṭhakathāyaṃ vuttaṃ: [132] "Bhavantare pi ariyasāvakā jīvitahetū pi<sup>5</sup> pāṇaṃ na hananti<sup>6</sup>, na suraṃ pivanti?<sup>7</sup> Sace<sup>8</sup> pana suraṃ ca khīraṃ ca missetvā mukhe pakkhipanti, khīraṃ eva pavisati na surā<sup>9</sup>. Kiṃ yathā: koṇcasakunānaṃ<sup>10</sup> khīramissake udaye khīraṃ<sup>12</sup> eva<sup>13</sup> pavisati, na udakaṃ. Idam yonisiddhan ti ce, idam pi dhammatāsiddhan ti veditabbaṃ"<sup>†</sup> ti<sup>§</sup> sabbam etaṃ vuttaṃ. Athā pi Gaṇṭhipade surā ti vā<sup>14</sup> na<sup>15</sup> vaṭṭatī ti jānitvā vā<sup>16</sup> pivantassa akusalam evā ti vuttaṃ. Yam pana surāpānasikkhāpadaṭṭhakathāya<sup>17</sup> "majjabhāvo ca

\* Sād.426

+ Cf.ItA.II.53

† DA.I.305

§ Sād.425f.

1 S majjaṃ omits 2 CHR pivantassanta 3 CHK1RS Kusalam  
 4 R °sattā 5 B omits 6 W hanti 7 GK2 dhammatāsiddhan  
 ti veditabbaṃ add 8 GK2 ten' eva add 9 B yathā adds  
 10 B °sakunāna 11 B °missatthadake 12 B khīra  
 13 B va 14 B pivanaṃ for ti vā K1 cā 15 K2 pana  
 16 B omits 17 B °yaṃ

tassa pāna<sup>1</sup> cā"\* ti āṅgadvayaṃ vuttaṃ, taṃ bhikkhūnaṃ  
 yeva sandhāya vuttaṃ. Vinayaṭṭhakathāyaṃ "Akusalacittē"  
 eva pātabbato<sup>2</sup> lokavajjan<sup>+</sup> ti sādharāṇavacanā<sup>3</sup> pi  
 sacittakapakkhaṃ yeva sandhāya Itivuttatṭhakathāyaṃ ca  
 "Akusalacittē" eva c' assa<sup>4</sup> pātabbato ekantena mahāsā-  
 vajjabhāvo<sup>†</sup> ti vuttaṃ. Na hi ajānitvā<sup>5</sup> pivantassa<sup>6</sup>  
 mahāsāvajjabhāvo sambhavati, yadi bhavēyya, adinnādānādisu  
 pi atippasaṅgo bhavēyya. [133] Tatth' eva<sup>7</sup> siyā :  
 Pāṇīyasaṃnāya suraṃ pivantassa pānacetanāsambhavato<sup>8</sup>  
 pāpasambhavo ti, taṃ paridahanatthaṃ sakasaṃnāya<sup>9</sup> vatthaṃ<sup>10</sup>  
 gaṇhāmī ti parabhaṇḍaṃ ukkhipantassa gahaṇacetanāsambhava<sup>11</sup>  
 pi pāpabhāvato na<sup>12</sup> yuttaṃ. Athā pi<sup>13</sup> evaṃ siyā : Yathā pi  
 eḷakasaṃnāya<sup>14</sup> mātaraṃ mārentassa vatthuvisesasambhavato<sup>15</sup>  
 ānantariyaṃ<sup>16</sup> hoti. Evaṃ idhā pi vatthuvisesasambhavato<sup>17</sup>  
 pāpan ti, taṃ pi<sup>18</sup> tattha<sup>19</sup> vadhakacetanāya mahāsāvajjaṃ<sup>20</sup>  
 sahasā majjapānakasaṃnāya viya<sup>21</sup> ettha pāṇīyasaṃnāya  
 sāvajjabhāvato. Tatthā pi lobhasahagatacittuppadena pātabbato

\* Sd. 426

\* Kvt.119

\* A.IV.248

+ VinA.IV.860

† ItA.II.53

- 1 MSS. pānā cor. acc. Kvt. 2 K2 °tabbate 3 K1 sādharava°  
 4 BK2 evaṃ assa 5 B avajānitvā 6 B mahāsāvajjassa adds  
 7 B eva 8 C pana cetanā° 9 B desasaṃnāya 10 B tatthaṃ  
 11 B °sabbhāve K2 °cetanāya sambhava CHS °sambhāve  
 12 B a 13 B pi omits 14 K2 phalaka° 15 C °visesassa°  
 GHK1P1RSV °sambhāvato 16 B antariyaṃ 17 B °visesabhāvato  
 HK1K2P1RV °sambhāvato 18 CGHK2P1RSV omit 19 B taggā  
 20 W omits B pānasaṃnāya adds 21 B sahasā majjapānaka-  
 saṃnāya viya omits K2 vi of viya omits



pāpam evā ti ce, yajjevam<sup>1</sup> kujjhitvā valliṃ<sup>2</sup> chindissāmī  
 ti sappam ghātentassā<sup>3</sup> pipāpam siyā, tattha pi duṭṭhacitta-  
 sambhavato<sup>4</sup> pāpam evā ti yo vadeyya, so evam pucchitabbo:  
 Kim ettha<sup>5</sup> duṭṭhacittam nissāya pāpam hoti, udāhu sappā-  
 ghātanam<sup>6</sup> nissāyā ti? So sammā vadamāno evam vadeyya:  
 duṭṭhacittam nissāyā ti. Yajjevam tatthā pi lobhacittam  
 nissāya bhavatu, na surāpānam nissāyā ti evam<sup>8</sup> āpētabbo<sup>9</sup>.  
 [134] Ten' eva aṭṭhakathāyam<sup>10</sup> sāmaṇero<sup>11</sup> jānitvā pibanto<sup>12</sup>  
 sīlabhedam pāpuṇāti na ajānitvā ti ettakam<sup>13</sup> eva vuttam,  
 akusalam pana hotī<sup>14</sup> ti na vuttam\*<sup>15</sup> "Surāpānam bhikkhave  
 āsevitam bhāvitam bahulīkatam nirayasamvattanikam  
 tiracchānayanisamvattanikam pettivisayasamvattanikan"<sup>+</sup>  
 ti<sup>16</sup> evam ādikam pāliṃ<sup>17</sup> vadantena Bhagavatā pi jānitvā<sup>18</sup> suram  
 pibantass' eva nirayasamvattanikādhāvo anuññāto.  
 Tasmā Saddhammanettitīkādisu<sup>21</sup> majjasaññāya<sup>19</sup> pātukamyatā<sup>20</sup>  
 gahaṇen' eva gahitapakkhassa sādhitattā surā ti  
 ajānitvā pivato<sup>22</sup> natth' eva akusalan ti gahetabbam.

\* Sād. 426

+ A.IV.248

- 1 K1R yajjeyyam 2 B valli 3 B °tassa 4 CHK1P1RSV  
 °sambhāvato 5 K2 atthe 6 W °ghātam 7 K2 va adds  
 8 B evam omits 9 K2P1 °tabbam 10 C °kathāya  
 11 CHK1P1RSV sāmaṇerā 12 P1 pivanto 13 B ekam  
 14 C pahotī 15 K1S yuttam 16 K2 ti omits 17 B pāli  
 18 GHK1K2P1RSV jānitvā omits; but Dh. also confirms the  
reading of BC as dānagena 19 K2 majjam<sup>o</sup> 20 B °kammata  
 21 K2 gahitam<sup>o</sup> 22 B pivantassa

[135] Aññaṃ vā visesakāraṇaṃ pariyesitvā vattabbaṃ :  
 Tam pana, pasatamattassa<sup>1</sup> pāne appasāvajjaṃ, añjalimatt-  
 assa<sup>2</sup> pāne mahāsāvajjaṃ, kāyasaṃcālanasamattham<sup>3</sup> pana  
 bahuṃ pivitvā gāmaghātānigamaghātakammaṃ<sup>4</sup> karontassa<sup>5</sup>  
 ekantamahāsāvajjam eva. Heṭṭhāvuttanayena pāṇātipātā-  
 dīnaṃ sati<sup>6</sup> pi mahāsāvajjabhāve sabbehi pi pi pan' etehi<sup>7</sup>  
 musāvādena saṅghabhedanam eva mahāsāvajjaṃ. Taṃ hi kappam<sup>8</sup>  
 niraye paccanasamattham mahākibbisam. Khuddakatṭhakathāyam  
 pana "Api c' ettha surāmerayamajjapamādaṭṭhānam eva  
 mahāsāvajjaṃ, na tathā pāṇātipātādayo. Kasmā? Manussa-  
 bhūtaṃ pi ummattakabhāvasaṃvattanena<sup>9</sup> ariyadhamanta-  
 rāyakaraṇato<sup>10</sup> ti"\* vuttaṃ. Kiñ cā pi vuttaṃ, "Musā  
 kathetvā saṅghabhedanam eva tato pi mahāsāvajjaṃ, sabba-  
 kaṭukavipākattā pāṇātipātādisu hi yaṃ kaṭukavipākam taṃ  
 mahāsāvajjan"+ ti.

[136] Alam papañcena. Phalato pan' assa  
 atitānāgatapaccuppannānaṃ<sup>11</sup> kiccakaraṇiyanāṃ<sup>12</sup> khippam  
 ajānanatā<sup>13</sup> muṭṭhassatitā ummattakatā<sup>14</sup> paññā-  
 vihīnatā ālasiyabhāvo<sup>15</sup> jaḷatā yobbanādīhi mattatā

\* KhpA.29

\* KhpA.34

+ Pps.MS.

- 1 B °matte 2 B añjimattassa 3 B °calana°  
 4 K2 °nīgāma° 5 CHR karonta PlV karontā 6 B tinṇam  
 7 B etehi 8 B kammaṃ 9 BC ummattabhāva°  
 10 kl °karato 11 B °paccuppannāya 12 GHK1K2PlRSV  
 °karaṇānaṃ 13 B ajānatā 14 B ummattatā 15 B ālasibhāvo  
 16 B anuṃmattatā K2 °mattakatā  
 17 B anuṃmattatā 18 B °pharusata samphappalāpavāritā  
 19 B °ditā 20 B katakaveditā 21 B ujjakatā  
 22 B viriyamantā W viriyavantatā cor. acc. KhpA.  
 23 B ujjaditā 24 B anattānattā  
 25 B ujjaditā 26 B ujjaditā 27 B ujjaditā 28 B ujjaditā  
 29 B ujjaditā 30 B ujjaditā 31 B ujjaditā 32 B ujjaditā  
 33 B ujjaditā 34 B ujjaditā 35 B ujjaditā 36 B ujjaditā  
 37 B ujjaditā 38 B ujjaditā 39 B ujjaditā 40 B ujjaditā  
 41 B ujjaditā 42 B ujjaditā 43 B ujjaditā 44 B ujjaditā  
 45 B ujjaditā 46 B ujjaditā 47 B ujjaditā 48 B ujjaditā  
 49 B ujjaditā 50 B ujjaditā 51 B ujjaditā 52 B ujjaditā  
 53 B ujjaditā 54 B ujjaditā 55 B ujjaditā 56 B ujjaditā  
 57 B ujjaditā 58 B ujjaditā 59 B ujjaditā 60 B ujjaditā  
 61 B ujjaditā 62 B ujjaditā 63 B ujjaditā 64 B ujjaditā  
 65 B ujjaditā 66 B ujjaditā 67 B ujjaditā 68 B ujjaditā  
 69 B ujjaditā 70 B ujjaditā 71 B ujjaditā 72 B ujjaditā  
 73 B ujjaditā 74 B ujjaditā 75 B ujjaditā 76 B ujjaditā  
 77 B ujjaditā 78 B ujjaditā 79 B ujjaditā 80 B ujjaditā  
 81 B ujjaditā 82 B ujjaditā 83 B ujjaditā 84 B ujjaditā  
 85 B ujjaditā 86 B ujjaditā 87 B ujjaditā 88 B ujjaditā  
 89 B ujjaditā 90 B ujjaditā 91 B ujjaditā 92 B ujjaditā  
 93 B ujjaditā 94 B ujjaditā 95 B ujjaditā 96 B ujjaditā  
 97 B ujjaditā 98 B ujjaditā 99 B ujjaditā 100 B ujjaditā

pamattatā<sup>1</sup> sammūḥhatā thambhitā sārāmbhitā elamūgatā  
 ussukitā<sup>2</sup> asaccavāditā pisunatā pharusavācāsāmpappa-  
 lāpitā<sup>3</sup> rattindivatanditatā<sup>4</sup> akataññutā akataveditā  
 guṇaviyuttatā macchariyatā dussīlatā anujjukatā kodhanatā  
 ahirikatā<sup>5</sup> anottappitā micchādiṭṭhikatā amahantatā  
 medhāvihīnatā apaṇḍitatā atthānatthesu<sup>6</sup> akusalatā ti evaṃ  
 ādiphalavibhāgo<sup>7</sup> veditabbo.

[137] "Surāmerayamajjapamādaṭṭhānā veramaṇiyā pana  
 atītānāgatapaccuppannesu kiccakaraṇīyesu khippaṃ paṭijā-  
 nanatā<sup>8</sup> sadā upaṭṭhitasatitā anumattakatā<sup>9</sup> nāṇavantatā  
 analasatā ajaḷatā anelamūgatā amattatā<sup>10</sup> appamattatā  
 asammohatā acchambhitā asārāmbhitā anussukitā<sup>11</sup> sacca-  
 vāditā apisunāpharusāsāmpappalāpavāditā<sup>12</sup> rattindivam  
 atanditatā<sup>13</sup> kataññutā kataveditā<sup>14</sup> amaccharitā cāga-  
 vantatā sīlavantatā ujutā<sup>15</sup> akkodhanatā hirimantatā<sup>16</sup>  
 ottappitā ujudiṭṭhikatā<sup>17</sup> mahantatā medhāvitā paṇḍitatā  
 atthānatthakusalatā<sup>18</sup> ti"\* evaṃ ādīni phalāni. Api ca  
 ye<sup>19</sup> pana<sup>20</sup> halāhalavisakappaṃ surāmerayaṃ pibanti<sup>21</sup>  
 te tena kammena niraye uppajjitvā anekavassakoṭṭisu tattha

tividdhassa pi ducceṇṇitassa hitaṃ  
 tibbavubbhavasāsaṇṇakāraṇa<sup>13</sup> ti.

\* KhpA.34

- 1 B pamattatā 2 G issukitā 3 B pharusatā ca  
 samphappalāramitā or °lāpāramitā CHK1K2PLRSV °vāca°  
 4 BCGHK1PLV °matanditā K2 °matanḍitā S rattindita  
 avamatanditā 5 B ahirikkatā 6 B su omits 7 B °vipāko  
 8 B hi jānanatā K2 paṭilālanatā K2 paṭijānatā  
 R paṭivijānanatā 9 B anumattatā K2 °matakātā  
 10 BGK1PLSV anelamūgatā amattatā omit  
 11 B anussikitā 12 B °pharusata samphappalāpavāritā  
 13 GP1SV °ditā 14 R katakaveditā 15 B ujjukatā  
 16 B viriyamantā W viriyavantatā cor. acc. KhpA.  
 17 BG1PLSV ujudiṭṭhitā 18 B anattthānattha°  
 19 GHK1K2PLRV yo 20 CGHR na of pana omit 21 GS pivanti

pacitvā tato cutā kicchena manussajātiṃ labhitvā pi  
ummattā honti, nillajjā honti,<sup>1</sup> dīnattabhāvā<sup>2</sup> dukkhitā  
honti, sokena punṇahadayā<sup>3</sup> virūpā ca honti.

Ten' āhu porāṇā :

"Ummattakā vigatalajjaguṇā bhavanti  
dīnā sadā<sup>4</sup> vyasanasokaparāyanā ca,  
jātā<sup>5</sup> bhavesu vividhesu virūpadehā  
pītvā halāhalavisam va suram vipaṇṇā<sup>6</sup>"\* ti.

[138] Surā nāma dibbalokassa āvaranaṃ rāgādīnaṃ  
pabhavaṭṭhānaṃ<sup>7</sup> tinnaṃ bhavānaṃ patitṭhā tīhi<sup>8</sup> mahāpurisehi  
garahitā tividhassa pi duccharitassa kāraṇaṃ<sup>9</sup> tilokassa  
sāsaṇaṃ patitṭhā, tassa vināsakaraṃ<sup>10</sup>

Tena vuttaṃ :

"Tidivāmaranaṃ timalapphabhavaṃ  
tibhavassa gatiṃ<sup>11</sup> tijaṇāvamaṭaṃ<sup>12</sup>  
tividhassa pi duccharitassa hitaṃ  
tibhavubbhavasāsaṇanāsakaraṃ<sup>13</sup>"\* ti.

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\* Tkg.82.65 +

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1 BS nillajjā honti 2 B °bhavā K2 °bhāva 3 B muṭṭhahadayā

4 B padā 5 B jānā 6 B visaṇṇā 7 B patavaṭṭhānaṃ

8 B hī ti K2 pihi 9 K2 kāraṇa 10 B vināsakaṃ

11 B tatiṃ 12 B tinomavataṃ 13 B °nāsakandan

14 B. asilāpivilāsehi 15 W cūṭa 16 B sabbāya

17 B so sasaggam or soṭhasaggam 18 B āhu



Api ca, pipāsamattam sahitum asamatthā<sup>1</sup>  
hutvā pi<sup>2</sup> majjam pibantā janā<sup>3</sup> tam nidānam ghoram niraya-  
dukkham kathan<sup>4</sup> nu sahissanti<sup>5</sup>.

Yathāha:

"Pibanti ye majjam asādhukam tam<sup>6</sup>  
pipāsamattam<sup>7</sup> sahitāsahantā<sup>8</sup>  
te tam nidānam narakesu dukkham  
katham sahissanti sughorarūpan"\* ti.

[139] Ye<sup>9</sup> pana niccuposathasīlena samannāgatā  
upāsakajanā halāhalavisam iva majjapānam parivajjenti, te  
pana nānāratanasamujjalena<sup>10</sup> cakkaratanena cakkavāḷavijayaṃ  
katvā cakkavattisirim<sup>11</sup> anubhavanti. Tathā Tāvatiṃsa-  
bhavane Sakko devarājā hutvā nānāratanaṃ amayūkhabhāsure<sup>12</sup>  
ratanavimāne naccagītavāditacaturasurasundarīnaṃ<sup>13</sup> hasita-  
lapitavilāsehi<sup>14</sup> modamānā devarajjasirim pi<sup>15</sup> pāpuṇanti.  
Pariyosāne aṭṭhaṅgikamaggañāṇaturāṅgaṃ āruya sabhayaṃ<sup>16</sup>  
sopasaggaṃ<sup>17</sup> saṃsārakantāraṃ khepetvā nibbānapuraṃ pavisanti.

\*

- 
- 1 B samattham 2 W omits 3 B jānā 4 CH katham  
5 K2 hissanti 6 B asādhukanti CGHK1P1V asādhukattam  
7 B papāsa<sup>o</sup> 8 B sahitāgasa<sup>o</sup> 9 Kl Yo 10 B nāratana<sup>o</sup>  
11 Kl cakkavāḷa<sup>o</sup> 12 B <sup>o</sup>bhāsane 13 B <sup>o</sup>caturasandarīnaṃ  
14 C hasilapivilāsehi 15 W omits 16 B sabhāyaṃ  
17 B so sasaggaṃ or soṭhasaggaṃ 18 B āhu
-

Ten' āhu :

"Narindasampatti narindaloke  
surindasampatti<sup>1</sup> surindamajjhe<sup>2</sup>  
munindasampatti<sup>3</sup> mahārahante<sup>4</sup>  
na<sup>5</sup> dullabhekantasurāviratte<sup>6</sup>\* ti.

[140] Api ca sakala-Jambudīpe channavuttiyā  
paṭṭanakoṭisahasseehi chappaṇṇāsaratanākarehi<sup>7</sup> navanavuttiyā  
doṇamukhasatasahasseehi tikkhattuṃ tesatṭhiyā nagarasa-  
hasseehi ca parivārite<sup>8</sup> Dvāravatīnagare dibbasirim iva  
rajjasirim anubhavantā Vāsudevanarindādidasabhātikarājāno  
suram pivitvā mahāmuggare gahetvā aññamaññaṃ<sup>9</sup> vadhitvā  
matā apāyam eva pūrayiṃsu. Pubbadevā pi suraṃ pivitvā  
Merumatthake nipannā<sup>10</sup> Tidasavāsīhi<sup>11</sup> apanītā lavaṇa-  
sāgare<sup>12</sup> yeva nimuggā ti. Tasmā upāsakajanehi<sup>13</sup>  
surāmerayaṃ na pātabbaṃ. Na ca<sup>14</sup> pāyetabbaṃ<sup>15</sup> No ca  
pasamsitabbaṃ.

Tena vuttaṃ Bhagavatā :

"Majjañ ca pānaṃ na samācareyya<sup>16</sup>  
dhammaṃ imaṃ rocaye<sup>17</sup> yo gahaṭṭho,<sup>18</sup>  
na pāyaye pivataṃ nānujañña  
ummādanatthaṃ<sup>19</sup> iti naṃ viditvā.

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1 B purinda° 2 B purinda° K2 suraṅga° 3 B purisaṃ°  
4 K2 °rahatte 5 B omits 6 B dullabha° 7 B chabbanmāsa°  
8 MSS. parivārito 9 B ca adds 10 W vipannā  
11 K2 °vāsīni 12 B Merusāgare 13 B vutta adds  
14 B ta for ca 15 R Na ca pāyetabbaṃ omits 16 B samāreyya  
K2 camāreyya 17 c rocayo 18 B gahaṭṭho 19 B ummādayantaṃ  
G °nattaṃ

Madā hi<sup>1</sup> pāpāni<sup>2</sup> karonti bālā  
 kārenti<sup>3</sup> c' aññe<sup>4</sup> pi jane pamatte,  
 etaṃ apuññāyatanam<sup>5</sup> vivajjaye  
 ummādanam<sup>6</sup> mohanam<sup>6</sup> bālakattan<sup>7</sup>\* ti.

[141] Tad anantaram<sup>8</sup> niddiṭṭhesu paññattivajjesu  
 vikālabhojanassa tāva, vikālatō<sup>8</sup> vatthussa<sup>9</sup> ca yāvakāli-  
 kattam<sup>10</sup> ajjhoharanam<sup>10</sup> anumattakatādītā<sup>11</sup> ti<sup>12</sup> cattāri  
 aṅgāni veditabbāni. Vikālabhojanādīni tīni<sup>13</sup> kilesānam<sup>13</sup>  
 mandatikkhatāya appasāvajjamahāsāvajjāni<sup>14</sup>. Api c' ettha  
 āsevanabāhullato sikkhāpadam<sup>15</sup> abhibhavitvā, kim etenā ti  
 vītikkamanato paṭikkammakaranicchāya<sup>15</sup> ca abhāvato  
 mahāsāvajjatā<sup>16</sup>, vipariyayena appasāvajjatā<sup>17</sup> ca  
 daṭṭhabbā ti evam ettha vajjato vinicchayo veditabbo.

Uccāsayanamahāsayanassa<sup>18</sup>, pamāṇātikkan-  
 tatā<sup>19</sup> akappiyattharanatthata<sup>20</sup> tathāsaññitā tasmim<sup>21</sup>  
 āsanam<sup>21</sup> sayanañ cā ti cattāri aṅgāni ti evam ettha  
 aṅgato vinicchayo veditabbo.

Dasame aṅgādivasena vinicchayo  
 purimasikkhāpadesu vuttānusārena veditabbo. Phalato<sup>23</sup>  
 pan' esaṃ<sup>22</sup> vikālabhojanā veramaṇī-ādīnam pi sabbajanapiyatā

\* Sn.VV.398,399.69

- 1 B ni 2 B na adds 3 V karonti 4 B jaññā  
 GHK2S maññe R cañe 5 B mapaññā<sup>0</sup> B taṃ adds  
 6 K1 omits 7 BPlRV <sup>0</sup>kantaṃ 8 B vikālatā  
 9 H vatthussā 10 B <sup>0</sup>harana 11 B anuppallakatādivā  
 G <sup>0</sup>tadimāni K2 anumattaka<sup>0</sup> 12 B thā 13 B ti  
 14 C appavajja<sup>0</sup> GK2 <sup>0</sup>sāvajjāti 15 C <sup>0</sup>karaṇacchāya  
 K2 apaṭikkama<sup>0</sup> 16 B <sup>0</sup>sāvajjā 17 CHPlRV appavajjatā  
 18 K2 Uccāsana<sup>0</sup> 19 B <sup>0</sup>tikmanatā 20 K2 <sup>0</sup>raṇatā  
 21 B ca adds K2 āsana 22 B pana nesaṃ 23 B appajana<sup>0</sup>

annapānavatthasayanādīnaṃ<sup>1</sup> lābhitā sukhāsayanatā<sup>2</sup> sukha-  
paṭibujjhanatā apāyabhayaavinimuttatā<sup>3</sup> na<sup>4</sup> pattakkhan-  
dhatā anadhomukhatā<sup>5</sup> nirāsaṅkatā<sup>6</sup> appossukkatā sukha-  
vihāritā<sup>7</sup> ti<sup>8</sup> evaṃ ādīni yathāsambhavaṃ veditabbāni.

[142] Api ca<sup>9</sup> dasa pi c' etāni<sup>10</sup> sikkhāpadāni  
hīnena chandena cittaviriyavīmaṃsāhi<sup>11</sup> pi samādinnaṃ  
hīnāni,<sup>12</sup> majjhimehi majjhimāni, paṇītehi paṇītāni.  
Taṇhādiṭṭhimānehi vā upakkiliṭṭhāni<sup>13</sup> hīnāni, anupakki-  
liṭṭhāni majjhimāni, tattha tattha paṇṇāya<sup>14</sup> anuggahitāni  
paṇītāni.<sup>15</sup> Nāṇavippayuttēna vā kusalacittēna<sup>16</sup> samā-  
dinnāni hīnāni, sasaṅkhārikaṇṇāsaṃpayuttēna majjhimāni,  
asaṅkhārikaṇṇa paṇītāni<sup>17</sup> ti evaṃ hīnādito pi viññātabbo  
vinicchayo.

Evaṃ vidham pi<sup>18</sup> niccuposathasīlaṃ  
gahaṭṭhasīlattā, tesam<sup>19</sup> yaṃ yaṃ vītikkamati, taṃ tad  
eva bhijjati, avasesaṃ na bhijjati. Yato tesam<sup>20</sup>  
samādānen<sup>21</sup> eva puna pañcaṅgikattaṃ aṭṭhaṅgikattaṃ vā  
sampaṃjati,<sup>22</sup> na hi tesam sāmaṇerānaṃ viya ekasmiṃ bhinne  
sabbāni pi bhinnāni honti, yato sabbasamādānaṃ kātabbā<sup>23</sup>  
siyā ti. Apara paṇ' āhu : Visuṃ visuṃ samādinnesu,

1 B °vatthu° 2 B sussayantā 3 B bhaya omits 4 R taṃ  
5 B adhomukhatā 6 B tāniyāsaṅkatā 7 R °vihāri 8 K2 omits  
9 K2 omits 10 CHK2PlV metāni R etoni 11 HK2R  
°vīmaṃsahi 12 K2 hitāni 13 K2 °liṭṭhā ti 14 B ya omits  
15 K2 paṇī° 16 K2 vā adds 17 K2 pana tāni 18 B Evaṃ  
vidham pi omits 19 B tesu C tesam repeats 20 B taṃ  
adds 21 CHK2PlRV tasmādānen 22 B sammajjati  
23 B kattabbā



ekasmiṃ bhinne ekam eva bhinnam hoti. 'Pañcaṅgasamannāgatam  
sīlaṃ samādiyāmi, atṭhaṅgasamannāgatam sīlaṃ samādiyāmi' ti  
evaṃ pana ekato katvā samādinnesu, ekasmiṃ bhinne sabbāni  
pi bhinnāni honti samādānassa bhinnattā. Yan tu<sup>1</sup> pana  
vītikkantaṃ<sup>2</sup> ten eva kammabandho<sup>3</sup> ti, tasmā sīlabhedanam  
evaṃ<sup>4</sup> veditabbaṃ.

[143] Ādīnavo<sup>5</sup> pāṇavadhādikānam<sup>6</sup>  
evaṃ vibhatto<sup>7</sup> kamato<sup>8</sup> 'dhunā hi  
thometva<sup>9</sup> sīlaṃ tividhe pi<sup>10</sup> sīle  
saṃse<sup>11</sup> phalaṃ<sup>12</sup> jantupasādanāya<sup>13</sup>

Sīlaṃ nāma<sup>14</sup> etaṃ sabbabhayamahāṇavatāraṇāya  
nāvā, rūpavicittakaraṇāya vaṇṇatūlikā,<sup>14</sup>  
kusalacandakiraṇamaṇḍanāya khīrasāgaro,  
kusaladhammābhirūhanassa<sup>15</sup> bījāvāto,  
nānāvidharatanaparipunṇavajiradoṇi,  
bahumānabhamaragaṇānucinnakusumamañjarī,<sup>16</sup>  
sabbasampattiyo abhimukhaṃ katvā  
avhānakaraṇassa<sup>17</sup> hatthasaṇṇā,<sup>18</sup>

1 B tam 2 B vītikkamanti 3 B °patho 4 CGHK1PlV eva  
5 B Ādite GK1K2PlRV Ādito CHS Ādiko cor. acc. Dh.  
6 B pāṇavadhānadikānam 7 B eti attho 8 K2 kammato  
9 K2S thovetvā 10 HK1K2PlRV tha 11 B na niccasīle sīle  
for sīle saṃse 12 CHK1K2RS phala 13 B janta°  
14 B °kūlikā 15 B °bhidhūhanassa 16 B bahumānasaraṇā-  
nucinnakusumasañjarī K2 °gaṇanu° 17 B atthanaka°  
C avhāka° K2 abbhāna° 18 B pattasaṇṇā

apagatamaranabhayo purasāro<sup>1</sup>,  
 lokavāsīhi dāsabhāvāya āropitapaṇṇakaraṇaṃ<sup>2</sup>,  
 saggaṇṇapādapādhāravasundharā,  
 nāgadevabrahmakufījarakumbhānaṃ<sup>3</sup> namanekaṅkuso<sup>4</sup>,  
 devalokapāsādābhirūhanāya<sup>5</sup> nisseni,  
 sattānaṃ<sup>6</sup> sarīravannaṇāvaharasāyano<sup>7</sup>,  
 dhammacakkavattino<sup>8</sup> nānāratanabhāsuraṅkirīṭakūṭo<sup>9</sup>,  
 sabbamanorathaparipūraṇe<sup>10</sup> surapādapo<sup>11</sup>,  
 sāsanaṃmahāsaroruhe<sup>12</sup> pabuddhagunaṇṇagandhavāyanako<sup>13</sup> paṅkajo,  
 [144] tiṇṇaṃ ratanānaṃ uppattiṭṭhānabhūto mahāsāgaro,  
 saddhāhaṃsagaṇasāṇcārītapadumataṭāko<sup>14</sup>,  
 dīnandhakāraṇiddhaṃsane<sup>15</sup> saradasuriyo,  
 mettājalaniṣṣandanāya<sup>16</sup> bubbaḍaṭṭhānaṃ<sup>17</sup>,  
 kilesagaṇakumbhapāṭaneṇasīhanakhapāṇjaraṃ<sup>18</sup>,  
 nibbānapuraṃ pavisaṇtānaṃ ekaṃ parāyanaṃ,  
 saṃsārasāgarasamuttaraṇāya<sup>20</sup> mahāsetu,  
 anekarājagaṇakirīṭakotiṃaṇiraṃsipūrapādapiṭho<sup>21</sup>,  
 catunnaṃ apāyānaṃ<sup>22</sup> pavesanivāraṇāya mahā-aggalaṃ<sup>23</sup>,  
 vuttapuriṣo<sup>22</sup> viya ca, vuttarasaṃ<sup>23</sup> bhūjītukāṃ<sup>24</sup> hutvā

- 1 K2 purisaro 2 B āropitakamma° 3 B °kumbhām  
 K2 °kumbhaṇḍānaṃ S °kuṇḍjakumbhānaṃ 4 B anekaṅkuso  
 K2 tamaneṅkuso 5 B °rūpanā K1K2P1V °ruhanāya  
 6 B attānaṃ 7 B °sāraṇo 8 B °cakkappavattino  
 9 B °ratanāpudakirīṭa° °kirīṭamakūṭo 10 B °paripunṇesu  
 CH °paripūraṇo K2 °paripunṇo V °paripunṇa 11 B ādapo  
 K2 °pādape 12 B °mahāpagedumo 13 S ko omits  
 14 CGHK1P1RSV °saṇcārīpaduma° K2 °saṇcārīto° B °talāko  
 15 B dīrandhakāra° C dīnāndha° 16 B °vissandanāya  
 K2 °nisandanāya 17 B pubbaḷuṭṭhānaṃ 18 °padanena  
 khadasaṇṇicaraṃ P1S °paṭane nakha° 19 B °yānaṃ HK1R  
 pāyanaṃ 20 B ya omits 21 B catunnamapāyānaṃ HK1R  
 pāyānaṃ 23 B lam adds

jātijarāmarāṇamahāghammanibbāpanāya<sup>1</sup> mahāmegho,  
 sabbasattānaṃ abhayadāyako<sup>2</sup> dhammarājā,  
 aṭṭhakkhaṇandhakāraviddhaṃsīsaradasuriyo<sup>3</sup>,  
 aṭṭhāriyapuggalakuṭumbikānaṃ<sup>4</sup> hatthasāro<sup>5</sup>,  
 Buddhasāsanapālanekasaraṇo<sup>6</sup> mahāmanto ti.

[145] Evaṃ sīlaguṇe paccavekkhitvā attano ratha-  
 cakkena vihaṇṇamāne<sup>7</sup> garuḍapotake<sup>8</sup> disvā jivite pi apekkhaṃ  
 akatvā<sup>9</sup> asurayuddhāya pakkanta-Sakko devarājā viya ca,  
 gilitamacchassa agganāṅguṭṭhe calanaṃ disvā uggiritvā<sup>10</sup>  
 uḍake nipajjāpetvā<sup>11</sup> vīmaṃsetvā ṭhitā balākā<sup>12</sup> viya ca,  
 attano dhaṇaṃ datvā gataṭṭhānato tīhi saṃvaccharehi  
 āgataṃ purisaṃ disvā<sup>13</sup> aññassa hatthato<sup>14</sup> sahaṃsaṃ  
 gaheṭuṃ pasāritahatthaṃ<sup>15</sup> ākuñcitvā<sup>16</sup> ṭhitā gaṇikā<sup>17</sup>  
 viya ca<sup>18</sup> tathā<sup>19</sup> kukkuṭaṃ amārentaṃ purisaṃ dhamma-  
 gaṇḍikāya<sup>20</sup> nipajjāpetvā 'sace etaṃ na māressasi,  
 te sīsaṃ chindissāmī' ti ukkhipitaṃ pharaṣaṃ  
 disvā, 'kukkuṭasāmi, mama jivitaṃ tava dammī' ti  
 vuttapuriso<sup>22</sup> viya ca, vaṭṭaraṣaṃ<sup>23</sup> bhuñjitukāmo<sup>24</sup> hutvā

- 
- 1 B °mahāmegghanibbānāya 2 B abhayamahādāyako  
 3 B °sarapuro C °sārada° 4 C °kutim° 5 B gandhasāro  
 6 B °sāsanasālanekaparo 7 K2 vihaṇṇamānena  
 8 GK2 °potam CH °pota 9 B katvā 10 B uggitvā  
 11 B nimmujjāpetvā 12 B phalākā 13 B omits  
 14 B pattato 15 W pasāritaṃ° 16 B ākuñcitvā  
 K1 akuñcitvā 17 B gaṇitā 18 BK2 omit 19 B yathā  
 20 B °kaṇḍikāya 21 S ukkhitam 22 K2V vuttam°  
 23 CH vadḍha° K2R vaṭṭaram P1V vaṭṭaka° 24 B °kāmā

tīṇi<sup>1</sup> saṃvaccharāṇi gatakāle vīmaṃsitvā<sup>2</sup> gahitass' ekassa attano ruciṃ<sup>3</sup> kathita-Dhammatissarājā<sup>4\*</sup> viya ca, sakkaccaṃ<sup>5</sup> sīlaṃ rakkhanto appamatto upāsakajano mahantaṃ bhogakkhandhaṃ adhigacchati. Sabbadisāsu<sup>6</sup> patthaṭakitti hoti. Yaṃ yaṃ khattiyaparisaṃ vā brāhmaṇaparisaṃ vā gahapatiparisaṃ vā pavisanto visārado va pavisati, upagacchati. Asammūlho kālaṃ karoti, kāyassa bhedaṃ parammarāṇā saggaṃ lokam<sup>7</sup> uppajjati.

Vuttaṃ h' etaṃ:

"Pañc' ime gahapatayo ānisaṃsā sīlavato sīlasampadāyā<sup>8</sup>+ ti.<sup>9</sup>

[146] Tad etaṃ ca veditabbaṃ : Amhākaṃ Bhagavati Sāvattthiṃ<sup>10</sup> nissāya<sup>11</sup> Jetavane viharante sattarasamattā vāṇijā nāvaṃ<sup>12</sup> abhiruyha samuddaṃ pakkantā. Tesāṃ taṃ nāvaṃ sarasavegena samuddamajjhaṃ pattakāle mahanto uppāto pāturahosi. Umiyo<sup>13</sup> ito c' ito ca<sup>14</sup> utthahitvā nāvaṃ udakena pūretuṃ ārabhiṃsu. Osīdamānāya<sup>15</sup> pana tāya nāvāya mahājano attano<sup>16</sup> attano devatānaṃ<sup>17</sup> nāmaṃ

\* See Intro.p. xciif.

+ D.II.86

1 B tiṇi 2 B pīmaṃ<sup>0</sup> 3 BK2 ruci 4 B Sirisanghabodhi  
K 2 Dhammasiri-Sanghabodhirāja CGHKIRS Dhammasiri-  
Sanghabodhirāja 5 KIR sakkacca 6 R sabba omits 7 KI  
malokaṃ 8 B sīla omits 9 B ādi adds 10 B Sāvattthiyaṃ  
11 B ta adds 12 KIS nāvā 13 B Ummiyo R Umiyo 14 W omits  
15 B Osītamānāya 16 S omits 17 K2 devatāyaṃ



vatvā āyācantā<sup>1</sup> vilapanti.<sup>2</sup> Tesam antare eko puriso  
'mayham īdise bhaye paṭisaraṇam atthi nu kho' ti āvajja-  
māno attano rakkhitaṃ superisuddham<sup>3</sup> saraṇasīlam disvā  
ūmimatthake<sup>4</sup> baddhapariyaṅkena<sup>5</sup> nisīdi. Tathā nisinnam  
disvā avasesā : 'samma, ime janā maraṇabhayaabhītā nānā  
devatāyo namassamānā vilapanti,<sup>6</sup> tad<sup>7</sup> eva<sup>8</sup> bhayaṃ kasmā  
natthī? 'ti pucchimsu. Tam sutvā so<sup>9</sup> 'ahaṃ nāvābhiruhana-  
divase saṅghassa dānaṃ datvā saraṇasīlam samādiyitvā  
āgato 'mhi, tena me bhayaṃ natthī' ti āha. Puna te  
'kiṃ<sup>10</sup> sāmi, tam saraṇasīlam aññesam pi vaṭṭatī?' ti  
āhaṃsu. [147] So pi 'sabbesam pi vaṭṭatī' ti āha. 'Evaṃ  
sati amhākaṃ pi tam<sup>11</sup> saraṇasīlam dethā' ti yācimsu. So  
te sattasatamattake<sup>12</sup> vāṇijake<sup>13</sup> sattakoṭṭhāse katvā  
pañcasīlāni adāsi. Tesu paṭhamam satam goppakappamāṇe<sup>14</sup>  
udake ṭhatvā sīlam gaṇhi.<sup>15</sup> Dutiyasatam jānuppamāṇe,  
tatiyasatam kaṭippamāṇe, catutthasatam<sup>16</sup> nābhippamāṇe,  
pañcamasatam<sup>17</sup> thanappamāṇe,<sup>18</sup> chaṭṭham satam galappamāṇe

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1 B °canto 2 B vilapati K2 vilāpenti 3 K2 suvisuddham  
P °suddha 4 B ummi° 5 B baddha omits pariyanage  
6 K2 vilepanti 7 B ne 8 B devam 9 CGHK2P1SV omits  
10 B ki 11 K2 omits 12 B sattasata 13 BK2 vāṇije  
14 B goppapamāṇe RS goppakapamāṇe 15 BR gaṇhimsu  
16 B catuttha° 17 K2 pañcamam° 18 B sanappamāṇe

udake t̥hatvā sīlaṃ gaṇhi<sup>1</sup>. Sattamaṃ<sup>2</sup> sataṃ loṇajalaṃ  
mukhaṃ pavisanakāle sīlaṃ gaṇhi<sup>3</sup>. Evaṃ so tesāṃ sīlaṃ  
datvā 'tumbhākaṃ aññaṃ paṭisaraṇaṃ natthi<sup>4</sup>, sīlaṃ eva  
ābhogaṃ karoṭhā' ti ghosaṇaṃ akāsi.

[148] Te sattasatāvāṇijā tatth' eva<sup>5</sup> kālaṃ katvā  
āsannaṃkālāle gahitasīlānubhāvena Tāvatiṃsadevanagare<sup>6</sup>  
uppajjimsu. Tesāṃ sabbesaṃ pi ekaṭṭhāne yeva vimānāni<sup>7</sup>  
ahesuṃ. Ācariyassa pana<sup>8</sup> satayojanubbedhaṃ<sup>9</sup> kaṇaka-  
vimānaṃ ahosi. Sesavimānāni taṃ parivāretvā pacchā  
pacchā gahitānaṃ ūna<sup>10</sup> hutvā nibbattiṃsu<sup>11</sup>. Sabba-  
pacchimam pana vimānaṃ dvādasayojanikaṃ ahosi. Tā<sup>12</sup>  
pana devatā<sup>13</sup> uppannakkhaṇe yeva attanā katapuññaṃkammaṃ  
āvajjamānā<sup>14</sup> ācariyaṃ nissāya tāsāṃ sampattīnaṃ laddha-  
bhāvaṃ natvā 'gacchāma, attano ācariyassa guṇaṃ Sammā-  
sambuddhassa ārocessāmā<sup>15</sup> ti Devatā Saṃyutte<sup>16</sup>  
vuttanayena majjhimayāme bhagavantaṃ upasaṅkamitvā  
'bhante, ayaṃ ācariyo amhākaṃ evaṃ paṭisaraṇo jāto'  
ti tassa guṇaṃ vatvā Tathāgataṃ vanditvā padakkhiṇaṃ  
katvā devalokaṃ eva gatā.

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\* Though it is referred to S it actually occurs in SA.I.75

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- 1 R gaṇhiṃsu 2 B Sattama 3 R gaṇhiṃsu 4 B ti adds  
5 B tato 6 B Tāvatiṃsanavūbhavane R Tāvatiṃsanagare  
7 C vimānā 8 CGHK1K2P1SV omits 9 B satayojanadubbeva  
CH sata repeats 10 C ūnā ūnā 11 B nippattiṃsu  
12 BC Te 13 B devā 14 B °mānaṃ 15 K2 °samī  
16 K2 °yuttake

[149] Tena vuttaṃ bhagavatā :

"Pañcahi<sup>1</sup> bhikkhave, dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi<sup>2</sup> pañcahi?

Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti,<sup>3</sup> kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

Imehi kho bhikkhave, pañcahi dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge"\* ti.

Anacchariyam etaṃ vaṇijjāya jīvikam<sup>4</sup> kappentānam etesaṃ saggagamanam, corakammaṃ katvā jīvantānam gahitapañcasīlānam saggagamanam eva acchariyam. Taṃ kathan<sup>5</sup> ti ce?

[150] Kassapa-Sammāsambuddhakāle<sup>6</sup> sahasamattā corā jānapadehi<sup>7</sup> anubaddhā<sup>8</sup> palāyitvā araññaṃ pavisitvā nilīyanatṭhānam alabhantā avidūre pāsānapiṭṭhe nisinnam<sup>9</sup> tāpasam<sup>10</sup> disvā 'bhante, amhākaṃ saraṇam hothā' ti āhaṃsu. Taṃ sutvā tāpaso<sup>11</sup> 'tumahākaṃ sīlasamaṃ paṭisaraṇam natthī' ti vatvā sabbesaṃ pañcasīlam adāsi.

\* This occurs in SnA.II.307-309, not in Sn. as stated.

\* A.III.204

1 K2P1RV ghātani 2 B omits 3 CHPLRV jeyyeha

1 B Panca hi 'ngehi 2 B Katame va 3 C adinnādānā  
paṭivirato hoti omits 4 B jīvitam 5 CHK1 kathayan  
6 RV °sambuddhassa° 7 BGK1K2P1RV jana° 8 B anubandhā  
C anubandhā GK1K2P1SV anubandhanatā 9 B nippannaṃ  
10 B theram 11 B omits

[152] Tena vuttam :

Puna thero sīlaṃ gahetvā t̥hitānaṃ tesam sabbesam pi  
'idāni tumhe sīlavantā, tasmā ye keci āgantvā tumhe  
ghātenti,<sup>1</sup> tesu pi kopam akatvā mettam eva karonthā'  
ti ovādam adāsi. Te pi 'sādhū' ti sampaticchiṃsu.  
Tadā janapadavāsino manussā gantvā core disvā sabbe pi  
māresuṃ. Te pi<sup>2</sup> maritvā gahitapañcasīlānubhāvena  
kāṃāvacaradevaloke nibbattiṃsu. [151] Tesu cora-  
jeṭṭhako<sup>3</sup> jeṭṭhakadevaputto ahosi. Avasesā tassa  
parivāradevaputtā ahesuṃ. Te sabbe pi anulomapaṭilomato  
chakāmāvacaresu dibbasampattiṃ anubhavantā ekaṃ  
Buddhantaraṃ<sup>4</sup> khepetvā amhākaṃ Sammāsambuddhe uppanne  
devalokato cavitvā Sāvattthiyā avidūre kevaṭṭasahassani-  
vāsabhūte<sup>5</sup> kevaṭṭagāme nibbattitvā<sup>6</sup> vuddhippattā<sup>7</sup>  
Suttanipāte\* vuttanayena Kapila-macchaṃ gahetvā  
Sammāsambuddhassa<sup>8</sup> santikaṃ Jetavanaṃ gantvā dhamma-  
desanaṃ sutvā arahattaṃ pāpuṇiṃsu.

[153] Tena vuttam :

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\* This occurs in SnA.II.307-309, not in Sn. as stated.  
DhpA.IV.37-43

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1 K2P1RV ghātani 2 B omits 3 CHP1RV °jeṭṭhaka

4 B Buddhantarā 5 B sahassa omits 6 B nippatitvā

7 B buddhippattā 8 B ssa omits



[152] Tena vuttaṃ :

"Nātīnañ ca<sup>1</sup> piyo hoti mittesu ca virocati  
kāyassa bhedā sugatiṃ uppajjati<sup>2</sup> sīlavā"\* ti.

Tasmā surakkhitaṃ katvā rakkhitapañcasīlam<sup>3</sup>  
ihalokaparalokassa attham<sup>4</sup> evaṃ<sup>5</sup> sādheti.

Vuttañ c' etaṃ :

"Sīlam evedha sikkhetha asmiṃ loke susikkhitaṃ  
sīlam hi sabbasampattiṃ upanāmeti sevitan"<sup>+</sup> ti.

[153] Ariyā pana bhavantare pi attano<sup>6</sup> ariyabhāvaṃ<sup>7</sup>  
ajānantā<sup>7</sup> pi pāṇavadhādīṃ<sup>8</sup> na karonti yeva. Evaṃ heṭṭhā  
vuttanayena sattasatamattehi vāṇijehi c' eva sahasamattehi<sup>9</sup>  
corehi ca<sup>10</sup> muhuttaṃ rakkhitapañcasīlam<sup>11</sup> evaṃ saggamokkha-  
sukhadāyakaṃ<sup>12</sup> hoti. Anekadivasamāsaṃvaccharesu pana  
akhaṇḍaṃ achiddaṃ asabalaṃ akammāsaṃ bhujissaṃ viññuppa-  
satthaṃ aparāmaṭṭhaṃ samādhisaṃvattanikañ<sup>13</sup> ca katvā  
rakkhitaṃ sīlam ko nāma na<sup>14</sup> muni vaṇṇayissati.<sup>15</sup>

[154] Tena vuttaṃ :

"Iti diṭṭh' eva dhamme pi ānisaṃse<sup>16</sup> asesake<sup>17</sup>  
ko nu gaccheyya pariyantaṃ vadanto evam ādike.

Velāmadāne<sup>18</sup> paṭṭhāya<sup>19</sup> saṅghe dānaggasammataṃ  
vatvā tato pi seṭṭhan ti pañcasīlam pakāsitan"<sup>†</sup>  
ti.

\* J.II.430

<sup>+</sup>ThagA.II.258

<sup>†</sup>Sdhp.445,446.61

1 B Nātīnam pi 2 PlRV uppajjanti 3 B rakkhitaṃ pañcasīlam  
CHK2RS rakkhitaṃ<sup>o</sup> 4 B <sup>o</sup>paralokatthaṃ 5 B eva 6 K2 attano  
repeats 7 B ajānanto 8 B <sup>o</sup>vadhādīnaṃ 9 B ca adds  
10 BK2 omit 11 CHS rakkhitaṃ<sup>o</sup> 12 B <sup>o</sup>mukha<sup>o</sup> 13 B samādhim<sup>o</sup>  
14 G omits 15 B <sup>o</sup>yissasi K2 vaṇṇissati 16 B <sup>o</sup>saṃso  
17 B asewake K2PlV asesako 18 B <sup>o</sup>dānaṃ 19 B paṭhāya

16 V ca 17 CS mahāpeṇānaṃ 18 CHK1K2S omits  
19 CHK2PlRV Vaṇṇānaṃ 20 K1 bheritalaṃ<sup>o</sup> 21 B pūjī<sup>o</sup>  
22 B issariyāvādhipaccāṃ

Pañcasīlaphalaṃ evaṃ  
 anantam iti<sup>1</sup> vaṇṇitaṃ<sup>2</sup>,  
 uposathassa<sup>3</sup> sīlassa  
 vipākaṃ ko bhanissati.<sup>4</sup>

Tathā<sup>5</sup> pi vaṇṇito yeva  
 pasādaṃ<sup>6</sup> janaye yato<sup>7</sup>,  
 uposathavipāko 'yaṃ<sup>8</sup>  
 bindumattaṃ pakāsaya.

"Ekāhuposathena<sup>9</sup> pi Paranimmitavasavattisu<sup>9</sup>  
 ṭhānaso<sup>10</sup> upapajjeyya<sup>11</sup> iti vuttaṃ mahesinā"\* ti.

[155] "Evam upavuttho kho<sup>12</sup> Visākhe, aṭṭhaṅga-  
 samannāgato<sup>13</sup> uposatho<sup>14</sup> mahapphalo hoti mahānisaṃso  
 mahājutiko mahāvipphāro<sup>15</sup> ti<sup>16</sup> vuttattā soḷasannaṃ  
 mahājanapadānaṃ<sup>17</sup> —"

Angānaṃ	Kurūnaṃ
Magadhānaṃ	Pañcālānaṃ
Kāsīnaṃ	Macchānaṃ
Kosalānaṃ	Sūrasenānaṃ
Vajjīnaṃ <sup>18</sup>	Assakānaṃ
Mallānaṃ	Avantīnaṃ
Cetiyaṇaṃ	Gandhārānaṃ
Vaṃsānaṃ <sup>19</sup>	Kambojānaṃ —

rajjato imesaṃ hi soḷasannaṃ  
 mahājanapadānaṃ bheritalasadisā<sup>20</sup> katvā kaṭippa-  
 māṇena sattaratanehi pūritaṃ<sup>21</sup> pi issariyādhippaccaṃ<sup>22</sup>

\* Sdhp.v.439.60

+ A.IV.256

1 B iva 2 K2 vaṇṇitā 3 K2 sa omits 4 B bhavissati  
 5 B Yathā 6 B pasāda 7 B rato 8 K2 yā 9 Pl vasa omits  
 10 K1 ṭhānesu K2 ṭhānena 11 K1K2PlRS uppajjeyya  
 12 K2 omits 13 K2 °gate 14 K2 °sathe 15 K2 °vitthāro  
 16 W ca 17 CS mahāpadānaṃ 18 CGHK1K2S omits  
 19 GK1K2PlRV Vaṅgānaṃ 20 K1 bheritalaṃ° 21 R pūji°  
 22 B issariyāvidhipaccaṃ

atṭhaṅgasamnnāgatassa<sup>1</sup> uposathassa soḷasiṃ<sup>2</sup> kalam  
nāgghati.<sup>3</sup> [156] Tiṭṭhatu tāva soḷasannaṃ mahājana-  
padānaṃ issariyādhīpaccaṃ, sakalacakkavāḷe pi Mahāsu-  
dassanassa cakkavattino sattaratanasamujjalam pi issari-  
yādhīpaccaṃ ekam<sup>4</sup> ahorattaṃ<sup>5</sup> upavutthauposathassa<sup>6</sup>  
puññaṃ<sup>7</sup> soḷasabhāge katvā tato ekabhāgaṃ<sup>8</sup> pi nāgghati,<sup>9</sup>  
ekarattūposathassa<sup>10</sup> soḷasiyā kalāya vipākaphalam eva  
tato bahutaraṃ hoti. Taṃ kissa hetu? Kapaṇaṃ<sup>11</sup>  
mānusaṃ rajjaṃ dibbasukhaṃ<sup>12</sup> upanidhāya. Tathā hi,  
atṭhaṅgasamannāgataṃ uposathaṃ upavasitvā appekacce  
Cātummahārājikānaṃ devānaṃ saṃvāyataṃ uppajjanti.

[157] Tattha yāni mānusakāni paññāsavassāni<sup>13</sup>  
Cātummahārājikānaṃ devānaṃ eso eko<sup>14</sup> rattindivo hoti,  
tāya rattiyā tiṃsarattiyo māso,<sup>15</sup> tena māsenā dvāda-  
samāsiyo saṃvaccharo, tena saṃvaccharena<sup>16</sup> dibbāni  
pañcavassasatāni dibbasukhaṃ<sup>17</sup> anubhavanti. Tāni  
manussagaṇānāya navutivassasatasahassappamāṇāni<sup>18</sup> honti.

- 
- 1 B aṭṭhaṅga<sup>o</sup> 2 B soḷasi 3 B naggati CGHK1PLRSV nagghanti  
4 K2 eka 5 B <sup>o</sup>ratta 6 B upaḍḍhupo<sup>o</sup> 7 B soḷasa adds  
CK1 puñña 8 GHK1K2SV eko<sup>o</sup> 9 K1RS nagghanti  
10 B ekavattthu<sup>o</sup> 11 B Appakaṃ or Kappakaṃ 12 HK2RS  
dibbaṃ<sup>o</sup> 13 B <sup>o</sup>vassakāni 14 PLR eka 15 R māse  
16 CHR saṃvaccharena repeats 17 BCHRS dibbaṃ<sup>o</sup>  
18 K2 sata omits

[160] Appekacce Tāvatiṃsānaṃ devānaṃ saḥavyataṃ uppajjanti. Tattha yaṃ<sup>1</sup> mānusakāṃ vassasataṃ<sup>2</sup>, Tāvatiṃsānaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṃsa-rattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbaṃ<sup>3</sup> vassasahassaṃ<sup>4</sup> dibbasukham anubhonti. Taṃ manussagaṇanāya tisso ca vassakoṭiyo saṭṭhiṃ ca vassasatasahassaṃ hoti.

[158] Appekacce Yāmānaṃ devānaṃ saḥavyataṃ uppajjanti. Tattha yāni mānusakāni<sup>5</sup> dve vassasatāni Yāmānaṃ devānaṃ eso eko<sup>6</sup> rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dve vassasahassāni dibbasukham anubhavanti. Tāni manussagaṇanāya cuddasavassakoṭiyo cattālīsaṃ<sup>7</sup> ca vassasatasahassāni honti<sup>8</sup>.

[159] Appekacce<sup>9</sup> Tusitānaṃ devānaṃ saḥavyataṃ uppajjanti. Tattha yāni mānusakāni<sup>10</sup> cattāri vassasatāni<sup>11</sup> Tusitānaṃ devānaṃ eso eko<sup>12</sup> rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni cattāri vassasahassāni dibbasukham anubhavanti. Tāni<sup>13</sup> manussagaṇanāya sattapaññāsakoṭiyo saṭṭhiṃ<sup>14</sup> ca satasahassāni honti.

1 K2 omits 2 BCHKLR dibbaṃ 3 B koti satta

4 K1 cattāni 5 K2 va omits 6 K2 saṭṭhi

7 CGHKLR eka 8 BCHKLR dibbaṃ 9 K2 sandhāyāvocaṃ

1 B omits 2 K2 yāni mānusakāni cattāri vassasatāni

3 KLPLV dibbaṃ 4 B °sahassāni 5 B mānussikāni

6 CGHK2RS eka 7 H cattālīsa 8 R Tāni manussagaṇanāya

to honti omits 9 K2 Tāvatiṃsānaṃ to Appekacce omits

10 B mānussikāni 11 HK2 vassasahassāni 12 CGHK1PLRSV eka

13 B Tāya 14 B saṭṭhi



[160] Appekacce Nimmānaratīnaṃ devānaṃ saḥavyataṃ uppajjanti. Tattha yāni mānusakāni aṭṭhavassasatāni Nimmānaratīnaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṃsarattiyo māso<sup>1</sup>, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dībbāni aṭṭhavassasahassāni dībbasukhaṃ<sup>2</sup> anubhavanti. Tāni manussagaṇānāya dve ca<sup>3</sup> satāni<sup>4</sup> tiṃsakotiyo<sup>5</sup> saṭṭhiṃ<sup>6</sup> ca sataśahassāni honti.

[161] Appekacce Paranimmitavasavattīnaṃ devānaṃ saḥavyataṃ uppajjanti. Tattha yāni mānusakāni soḷasavassasatāni Paranimmitavasavattīnaṃ devānaṃ eso eko<sup>7</sup> rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo tena saṃvaccharena dībbāni soḷasavassasahassāni dībbasukhaṃ<sup>8</sup> anubhavanti. Tāni pana manussagaṇānāya navasatañ c' ekavīsatikotiyo saṭṭhiṃ ca sataśahassāni honti. Idaṃ kho pana sandhāya avocumha<sup>9</sup>, kapaṇaṃ mānusaṃ<sup>10</sup> rajjaṃ dībbasukhaṃ upanidhāyā ti.

- 
- 1 K2 omits    2 BCHKLR dībbaṃ<sup>0</sup>    3 B koti adds  
 4 K1 sattani    5 K2 yo omits    6 K2 saṭṭhi  
 7 CGHKLRs eka    8 BCHKLR dībbaṃ<sup>0</sup>    9 K2 sandhāyāvocumha  
 C āvocumha    10 R mānussakaṃ

[163] Te Sabbañ ca pan' etaṃ sandhāya vuttaṃ Bhagavatā:

[162] "Cando ca<sup>1</sup> suriyo ca ubho sudassanā  
obhāsayam anupariyanti yāvatā  
tamonudā<sup>2</sup> te pana antalikkhagā<sup>3</sup>  
nabhe<sup>4</sup> pabhāsanti<sup>5</sup> disā virocana,  
Etasmiṃ<sup>6</sup> yaṃ<sup>7</sup> vijjati antare dhanam<sup>8</sup>  
muttāmaṇḍiveluriyañ<sup>9</sup> ca bhaddakam  
siṅgīsuvannaṃ atha vā pi kañcanaṃ  
yaṃ jātarūpaṃ hāṭakan<sup>10</sup> ti vuccati,

Atṭhaṅgupetassa uposathassa  
kalam pi te nānubhavanti<sup>11</sup> soḷasiṃ<sup>12</sup>  
candappabhā tāraṇā ca sabbe  
tasmā hi nāri<sup>13</sup> ca naro ca sīlavā

Atṭhaṅgupetaṃ upavass' uposathaṃ  
puññāni<sup>14</sup> katvāna sukhudrayāni<sup>15</sup>  
aninditā saggaṃ upenti<sup>16</sup> tṭhānan"\* ti.

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\* A.I.215, IV. 258

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- 1 B omits 2 B thamo<sup>o</sup> 3 B antalikkhe 4 B naro va  
CGHK1K2P1RS nabbe va 5 BCGHK1K2P1RS bhāsanti  
6 B Tasmiṃ C Ekasmiṃ 7 MSS. omit, cor. acc. Dh & A  
8 B antareddhanam 9 HK2R <sup>o</sup>maṇiṃ<sup>o</sup> 10 B addatan  
GK2 haṭakan 11 B nātu<sup>o</sup> 12 B soḷasi 13 B nāri  
14 B punnam 15 B sukhindriyāni 16 B upetī ti

[163] Tad evañ ca veditabbaṃ :

Ekūposathikā<sup>1</sup> nām' ekā therī purima-Buddhesu  
katādhikārā, tattha tattha bhavē vivaṭṭūpanissayaṃ kusalaṃ  
upacinantī Vipassissa Bhagavato kāle Bandhumatīnagare  
aññatarassa<sup>2</sup> kuṭumbikassa<sup>3</sup> gehe gharadāsī hutvā nibbatti.<sup>4</sup>  
Sā vayappattā attano ayyakānaṃ veyyāvaccam karontī jīvati.  
Tena samayena Bandhumā rājā anuposathaṃ uposathiko<sup>5</sup> hutvā  
purebhattaṃ dānādīni datvā pacchābhattaṃ dhammaṃ suṇāti.  
Atha mahājano yathā rājā paṭipajji, tathā anuposathaṃ  
uposathaṅgāni samādāya carati. Atha tassā<sup>6</sup> dāsiyā etad  
ahosi : 'Etarahi rājā ca mahājano ca uposathaṅgāni  
samādāya carati, yannūnāhaṃ uposathadivasesu sāmike  
yācitvā<sup>7</sup> uposathasīlaṃ samādāya vatteyyan' ti cintetvā  
sāmikehi yācitvā laddhokāsā superisuddhaṃ uposathasīlaṃ  
rakkhitvā tena puññakammena, cutā Tāvatiṃsesu nibbattā,  
aparāparaṃ<sup>8</sup> sugatīsv' eva<sup>9</sup> saṃsarantī mahantiṃ dibba-  
saṃpattiṃ anubhavitvā Nibbānārasam pi paribhuñjitukāmā  
imasmiṃ Buddhuppāde devakāyā cavitvā Sāvattiyaṃ

Ahaṃ uposathaṃ katvā Saṃvāsānādivasesu  
tena kammaṇa sukateṇa Tāvatiṃsuṃ gacchāmi.

- 1 GK2 °thiko 2 B °tarasmiṃ K2 °taraṃ 3 B °bitassa  
4 B nippatti 5 B uposathito R °thikā 6 C Ath' assā  
GHKlPlRSV tassa 7 B yacitā 8 B parāparaṃ  
9 Pl sugaṃsu yeva V sugatinsv' eva

10 C upagacchi 12 B ahu 13 B evaṃvā 14 B cinteyyā  
15 B upagacchi R upagacche 16 B vake 17 Cāṭ. puccheyyā  
18 Cāṭ. puccheyyā va 19 B upagacchi C upagacche  
20 B upagacchi 21 B ahu  
22 B upagacchaham

[165] mahāseṭṭhikule nibbattitvā, viññutaṃ patvā, Paṭācārāya<sup>1</sup>  
theriyā santike dhammaṃ sutvā pabbajitvā vipassanaṃ  
vaḍḍhetvā taṃ matthakaṃ<sup>2</sup> pāpetuṃ nāsakkhi.

Paṭācārā therī<sup>3</sup> tassā citta-cāraṃ<sup>4</sup> ñatvā  
ovādaṃ adāsi. Sā tassā<sup>5</sup> ovāde ṭhatvā saha paṭisambhidāhi  
arahattaṃ patvā pabbajjāsukhaṃ vindanti<sup>6</sup> mahatiṃ<sup>7</sup>  
pītiṃ<sup>8</sup> uppādetvā udānaṃ udānenti imā gāthā abhāsi :

[164] "Nagare Bandhumatiyā Bandhumā<sup>9</sup> nāma khattiyo  
divase puṇṇamāyaṃ so<sup>10</sup> upagañchi<sup>11</sup> uposathaṃ.

Ahaṃ tena samayena kumbhadāsī ahuṃ<sup>12</sup> tahiṃ  
disvā sarājikaṃ senaṃ evāhaṃ<sup>13</sup> cintayiṃ<sup>14</sup> tadā.

Rājā pi rajjaṃ chaḍḍetvā upagañchi<sup>15</sup> uposathaṃ  
saphalaṃ vata<sup>16</sup> taṃ kammaṃ janakāyo pamodito.

Yoniso paccavekkhitvā duddatañ<sup>17</sup> ca<sup>18</sup> daliddataṃ  
mānaṃ sampahaṃsetvā upagañchiṃ<sup>19</sup> uposathaṃ.

Ahaṃ uposathaṃ katvā Sammāsambuddhasāsane<sup>20</sup>  
tena kammaṃ sukatenā Tāvatiṃsaṃ agacch' <sup>21</sup>ahaṃ<sup>22</sup>

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1 B ya omits 2 B matthataṃ R mattikaṃ 3 K2 Paṭācāra-  
theriyā 4 K1 citta-kāraṃ 5 R tassā 6 B vindhanthī  
7 B mahati 8 B pīti 9 B Bandhumo 10 CGHK1PLSV yo  
11 B upagacchi 12 B ahu 13 B evamahaṃ 14 B cintayi  
15 B upagacchi R upagaccha 16 B vaka 17 Thīg. duccayañ  
18 B dubbajaṃ va 19 B upagacchi C upagañcham  
K2 upagacchiṃ 20 B °buddhakāle 21 B accha  
22 H apagañchahaṃ



[165] Tattha me sukataṃ vyamhaṃ uddhaṃ yojanaṃ uggataṃ  
kūṭāgāravarūpetam mahāsayanabhūsitam.

Accharāsatasahassāni upaṭṭhissanti maṃ sadā  
aññe deve atikkamma atirocāmi sabbadā.

Catusaṭṭhidevarājūnaṃ mahesittam akārayiṃ<sup>1</sup>  
tesaṭṭhicakkavattīnaṃ mahesittam<sup>2</sup> akārayiṃ.

Suvaṇṇavaṇṇā hutvāna saṃsarāmi<sup>3</sup> bhavābhavā<sup>4</sup>  
sabbatthapavarā homi upavāsass'<sup>5</sup> idaṃ phalaṃ.

Hatthiyānaṃ assayānaṃ rathayānañ ca kevalaṃ  
labhāmi sabbam ev' etaṃ<sup>6</sup> upavāsass' idaṃ phalaṃ.

[166] Sovannaṃ mayam rūpimayaṃ<sup>7</sup> atho pi phalikāmayam  
lohitāṅkamayañ c' eva sabbam paṭilabhām' ahaṃ<sup>8</sup>.

Koseyyakambalīyāni khomakappāsikāni ca  
mahagghāni ca dussāni<sup>9</sup> sabbam paṭilabhām' ahaṃ.

Annaṃ pānaṃ khādanīyaṃ vatthasenāsanāni ca  
bhoge ca<sup>10</sup> ūnatā natthi upavāsass' idaṃ phalaṃ.

1 B akārayī 2 B c' adds 3 CH saṃsarāmi K1 saṃkarāmi  
4 K2 bhavē 5 B uvasass 6 B evataṃ 7 B rūpiyammayaṃ  
8 B °labhāmayam 9 B sāduni 10 K2 me

11 B ca 12 B gata 13 K1 vimokkhāni

\* Ap. II.522-524; Thīg.47-48: In Thīg. the corresponding

[166] Varagandhañ ca mālañ ca cunṇakañ<sup>1</sup> ca vilepanaṃ  
sabbam etaṃ paṭilābhe<sup>2</sup> upavāsass' idaṃ phalaṃ.

Kūṭāgārañ ca pāsādaṃ maṇḍapaṃ hammiyaṃ guhaṃ  
sabbam etaṃ paṭilābhe<sup>3</sup> upavāss' idaṃ phalaṃ.

Jātiyā sattavassāhaṃ pabbajim<sup>4</sup> anagāriyaṃ  
addhamāse asampatte arahattam apāpuṇim<sup>5</sup>.

[167] Ekanavute ito kappe yaṃ<sup>6</sup> uposatham upāvisim<sup>7</sup>  
duggatiṃ<sup>8</sup> nābhijānāmi upavāsass' idaṃ phalaṃ.

[169] Kilesā jhāpitā<sup>9</sup> mayhaṃ bhavā sabbe samūhatā<sup>10</sup>  
nāgī 'va<sup>11</sup> bandhanaṃ chetvā viharāmi anāsavā.

Sāgataṃ vata me āsi Buddhasaṭṭhassa santike  
tisso vijjā anuppattā kataṃ Buddhassa sāsanaṃ.

Paṭisambhidā catasso ca<sup>12</sup> vimokkhā pi<sup>13</sup> ca aṭṭh' ime  
chalabhiññā sacchikatā kataṃ Buddhassa sāsanaṃ"\* ti.

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\* Ap. II.522-524; ThīgA.47-48; In Thīg. the corresponding  
name for Ekūposathikā is Uttamā

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1 B cunṇakañ 2 Hk1R paṭilābhe 3 K1P1R paṭilābhe

4 B pabbaji 5 BG apāpuṇi 6 B ya 7 B upāvisi

8 B duggati 9 B chāpitā 10 R samūtā 11 B ca

12 B omits 13 K1 vimokkhāni

[168] Etam pi paripunṇaṃ katvā rakkhitauposatha-kamma<sup>1</sup> phalaṃ<sup>2</sup>. Aḍḍhuposathakamma<sup>3</sup> phalaṃ evaṃ<sup>3</sup> veditabbaṃ<sup>4</sup> :

Amhākaṃ Bhagavati Sāvatthiyaṃ nissāya Jetavane viharante Kosambiyaṃ Ghositaseṭṭhi Kukkuṭaseṭṭhi Pāvāriyaseṭṭhī ti tayo seṭṭhī honti\*. Te upakaṭṭhāya<sup>5</sup> vassūpanāyikāya pañcasatatāpase<sup>6</sup> Himavantato āgantvā, nagare bhikkhāya carante disvā pasīditvā bhojetvā paṭiññaṃ gahe<sup>7</sup>tvā cattāro māse attano santike vāsetvā<sup>7</sup> puna vassāratte<sup>8</sup> āgamantthāya paṭijānāpetvā uyyojesuṃ. Tāpasā pi tato paṭṭhāya<sup>9</sup> aṭṭhamāse<sup>10</sup> Himavante vasitvā cattāro māse tesam santike vasanti.

[169] Te<sup>11</sup> aparabhāge Himavantato āgacchantā araṇṇāyatane ekaṃ<sup>12</sup> mahānigrodhaṃ disvā tassa mūle nisīdiṃsu. Tesu jeṭṭhakatāpaso cintesi: 'Imasmim<sup>13</sup> kho adhivatthā<sup>14</sup> devatā na oramatikā<sup>15</sup> bhavissati,<sup>16</sup> mahesakkena<sup>17</sup> devarājena bhavitabbaṃ. Sādhū vat' assa sacāyaṃ<sup>18</sup> isigaṇassa<sup>19</sup> pāṇīyaṃ dadeyyā' ti. So pāṇīyaṃ adāsi.

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\* Dhpa.I.203-206; DA.I.319; AA.I.234f; MA.I.541

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- 1 B °uposathassa kamma K1 rakkhitā° 2 B omits  
 3 BGK2 eva 4 GK2 °tabbā 5 B °kaṭṭhāya 6 B pañcasate°  
 7 B vāsāpetvā 8 K1 vassāratte 9 B paṭṭhāya C ya omits  
 10 B aṭṭhamāse 11 C omits 12 W ekaṃ omits 13 B pana adds  
 14 B °vattā 15 B °mantikākā V °mattikā 16 B °santi  
 17 R mamehasakkena 18 B savāyaṃ 19 B °gatassa

Tāpaso nahānodakam cintesi. Tam pi adāsi. Tato bhojanam cintesi. Tam pi adāsi. Ath' assa<sup>1</sup> etad ahosi : 'Ayaṃ hi<sup>2</sup> devarājā amhehi cintitacintitam<sup>3</sup> sabbaṃ<sup>4</sup> deti. Aho vata naṃ<sup>5</sup> passeyyāma' ti. So rukkhakkhandham padāletvā attānaṃ dassesi.

[170] Atha naṃ 'devarājā, mahatī te sampatti, kin nu te katvā ayaṃ laddhā'<sup>6</sup> ti<sup>7</sup> pucchimsu.

'Mā pucchatha, ayyā' ti.

'Ācikkha, devarājā' ti.<sup>8</sup>

Attano katakammassa parittakattā lajjamāno kathetuṃ na visahati. Punappuna<sup>9</sup> pīliyamāno pana 'tena hi suṇāthā' ti vatvā kathesi.

So kir' eko duggatamanusso hutvā bhatim<sup>10</sup> pariyesanto Anāthapiṇḍikassa santike<sup>11</sup> bhatikammaṃ labhitvā taṃ nissāya jīvikam kappesi. Ath' ekasmiṃ uposathadivase sampatte Anāthapiṇḍiko vihārato āgantvā pucchi : 'Tassa bhatikassa ajja uposathadivasabhāvo kena ci kathito?' ti.<sup>12</sup>

'Na<sup>13</sup> kathito<sup>14</sup> sāmī<sup>15</sup> ti.

'Idam seyyhi jānāsi' ti.

'Tena hi taṃ pucchathā' ti.

1 S Ath' assa omits 2 B pi 3 K1K2 cintitam

4 B omits 5 BR omit 6 CGHK1PLSR laddho

7 B su 8 K2 omits 9 B <sup>o</sup>punaṃ 10 B ati 11 B samīpe

12 K2 omits 13 K1 omits 14 C Na kathito omits

15 B sāmī

5 B ca

6 B nipajjisu

9 B bhuffisu

10 B ati

11 B sandha

for ayyam

12 B say

13 B sandhammukhe

14 B sandhatā

15 B sandhatā

16 B na bhavituṃ

vattati

17 B jalanto

18 B sandhatā

19 B jalanto

20 B K2 sayabhattā

21 B Bhūtiyaṃ

22 B BPR

23 B sati

24 B tath

25 B palita

26 B G1K2H

27 B labhissāsi

28 B labhissāsi



[171] 'Tena hi 'ssa sāyamāsaṃ pacathā' ti. Ath' assa patthodanaṃ<sup>1</sup> paciṃsu.<sup>2</sup> So divasaṃ araṇṇe kammaṃ katvā sāyaṃ āgantvā bhatte<sup>3</sup> vaḍḍhetvā dinne 'chāto'<sup>4</sup> smī' ti sahasā abhuñjitvā va<sup>5</sup> 'aṇṇesu divasesu imasmiṃ gehe bhattaṃ detha, sūpaṃ dethā ti mahākolāhalaṃ hoti. Ajja sabbe nissaddā nipajjīsu.<sup>6</sup> Mayham ev' ekass' āhāraṃ<sup>7</sup> vaḍḍhayīsu.<sup>8</sup> Kin nu kho etan' ti cintetvā pucchi : 'Avasesā bhuñjīsu' ti.

'Na bhuñjīsu'<sup>9</sup> ti.<sup>10</sup>

'Kiṃ kāraṇā'? ti.

[172] 'Imasmiṃ gehe uposathadivasesu sāyamāsaṃ na<sup>11</sup> paccati.<sup>12</sup> Sabbe uposathikā honti. Antamaso thana-pāyino pi dārake mukhaṃ vikkhālāpetvā catumadhuraṃ mukhe<sup>13</sup> pakkhipāpetvā mahāseṭṭhi uposathike kāreti, gandhatelehi<sup>14</sup> dīpe jalante<sup>15</sup> khuddakamahallakadārakā sayanabhūtā<sup>16</sup> battiṃsākāraṃ sajjhāyanti. Tuyhaṃ<sup>17</sup> pana uposathadivasaḥ bhāvaṃ kathetuṃ satī<sup>18</sup> na karimha. Tasmā tav'<sup>19</sup> eva bhattaṃ pakkaṃ, bhuñjassu nan'<sup>20</sup> ti.

'Sace idāni uposathikena bhavituṃ vaṭṭati, aham pi bhaveyyan' ti.

'Idaṃ seṭṭhi jānātī' ti.

'Tena hi taṃ pucchathā' ti.

[173] Te gantvā seṭṭhiṃ<sup>21</sup> pucchiṃsu. So evaṃ āha: 'Idāni abhuñjitvā mukhaṃ vikkhāletvā tāni sīlāni adhiṭṭhahanto upaḍḍhuposathakammaṃ labhissatī'<sup>22</sup> ti. Itaro

1 B patthevanam K1K2S pattodanam 2 K2 paci 3 B bhattam

4 B omits 5 B ca 6 B nipajjisu 7 K1 āhārā

8 B vaddhisu 9 B bhuñjisu GS tātā add 10 B omits

11 B yammā sandha for sāyam āsaṃ na 12 B saṃ adds

13 B catumadhumukhe 14 GHK2RS gandhatele K1 gandhatela

15 K1 jalanto B na bhavituṃ vaṭṭati aha jālante for

kāreti, gandhatelehi dīpe jalante 16 K2 sayabhūtā

V<sup>o</sup> gatā 17 B Bhūmiyaṃ 18 BPlR sati 19 B tad

K2V tam P tath 20 B omits 21 GK1K2R seṭṭhi

22 CHK1K2R labhissāmī S labhissāyi

taṃ sutvā tathā akāsi. Tassa sakaladivase kammaṃ katvā  
chātassa<sup>1</sup> sarīre vātā kuppimsu.<sup>2</sup> So yottaṃ bandhitvā  
yattakoṭiṃ gahetvā parivatteti.<sup>3</sup> Setṭhi taṃ<sup>4</sup> pavattiṃ<sup>5</sup>  
suvā, ukkāhi dhāriyamānāhi<sup>6</sup> catumadhuraṃ<sup>7</sup> gāhāpetvā tassa  
santikaṃ āgantvā 'kiṃ tātā<sup>8</sup>?' ti pucchi.

'Sāmi, vātā<sup>9</sup> me kupitā' ti.

'Tena hi uṭṭhāya idaṃ bhesajjaṃ khādāhi' ti.

'Tumhe hi<sup>10</sup> khādittha,<sup>11</sup> sāmi' ti.

'Amhākaṃ aphāsukaṃ<sup>12</sup> natthi, tvaṃ khādāhi' ti.

'Sāmi, uposathakammaṃ karonto sakalaṃ kātum  
nāsakkihi. Upaḍḍhakammam<sup>13</sup> pi me vikalam<sup>14</sup> mā<sup>15</sup> ahosi,<sup>16</sup>  
ti na icchi. 'Mā evaṃ kari tātā<sup>17</sup> ti vuccamāno pi  
anicchitvā aruṇe uṭṭhahante milātamaḷaṃ viya kālaṃ katvā  
tasmiṃ nigrodharukkhe nibbatti.<sup>18</sup>

[174] Tasmā imam atthaṃ<sup>19</sup> kathetvā 'so setṭhi  
Buddhamāmaṃko dhammamāmaṃko saṅghamāmaṃko, taṃ nissāya  
katassa upaḍḍhuposathakammassa nissanden' esā<sup>20</sup> sampatti  
mayā<sup>21</sup> laddhā' ti āha.

"Evaṃ mahānisamsaṃ ti<sup>22</sup> viditvā sīlasampadaṃ  
nayanam ekanetto va rakkha sīlam uposatham."\*

"Kālapariyantikassā<sup>23</sup> pi<sup>24</sup> sīlass' eso<sup>25</sup> phalodayo  
apariyantassa hi phalaṃ kiṃ vakkhāmi<sup>26</sup> ito paraṃ."\*

\* Sdhp.v.448.61

+Ibid.v.440.60

1 CGHP1RV jātassa 2 B kappisu 3 B °vattati 4 B kammaṃ

5 B pavatti 6 B hi omits 7 B raṃ omits 8 CH tā

9 K2PLS vātāṃ 10 BPLV omits 11 K1 khādihi K2 khāditattha

12 B kaṃ omits 13 K2R Uḍḍha° 14 CGHK1PLRV vikālaṃ K2

vikāla 15 CHK1K2PLRS omit 16 BGHK1K2PLRS hosī

17 R tā 18 B nippatti 19 B itthadaṃ 20 B nissande va

K2 nissandenasa 21 S yā omits 22 B °saṃsāni 23 B °kassa

24 B omits 25 B esso 26 B vakkhāma K2 pavakkhāmi

Apāṇakoṭṭikaṃ yāva  
 niccasīlaṃ hi rakkhitaṃ  
 Munindo va pahū hoti  
 phalato taṃ vibhāvitum.

Tasmā vuttanayaṇ<sup>1</sup> c' eva  
 vakkhamānanayam pi ca  
 anugantvā nayato<sup>2</sup> ñeyyaṃ  
 dasasīlaphalodayaṃ.

"Iti sīlaguṇaṃ vicintayanto  
 kusalo<sup>3</sup> jīvitahetuto pi sīlaṃ  
 akhaṇḍiya<sup>4</sup> sādhu sodhayanto  
 abhinibbāti<sup>5</sup> atandito ghaṭanto"\* ti.

[175] Yam<sup>6</sup> pana vuttaṃ evaṃ saraṇagatehi  
 upāsakopāsikajanehi "Sīle patitṭhāyā"<sup>+</sup> ti tattha sīlaṃ  
 ettāvata<sup>7</sup> sabbathā pakāsitaṃ hoti.

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\* Sdhp. v.450.61

<sup>+</sup> Ch.II.Par.,1.

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1 R °naye 2 K2 nasato 3 K2 kusala 4 Sdhp. avikhaṇḍiya  
 5 S abhinibbāyati V abhabbāti 6 B Taṃ 7 B eva

12 B dadāmati 13 B ti siddha 14 B °janālantāre  
 K2 °jana alankāre

Evaṃ yaṃ surapādapō<sup>1</sup> va sakalam<sup>2</sup>  
 bhogāvahaṃ patthitaṃ  
 sīlam yaṃ<sup>3</sup> vividham<sup>4</sup> budhehi<sup>5</sup> satataṃ  
 khaṇḍādibhāvāpahaṃ<sup>6</sup>  
 katvā samparipālitaṃ<sup>7</sup> tu sakalam<sup>8</sup>  
 dukkham<sup>9</sup> nihantvā<sup>10</sup> matam<sup>11</sup>  
 nibbānam pi dadāti<sup>12</sup> ko hi matimā  
 tasmim pamādam bhaje<sup>13</sup>

Iti abhinavasādhujanapāmojjatthāya kate  
 Upāsakajanālaṅkāre<sup>14</sup>

Sīlaniddeso nāma dutiyo paricchedo.

- 
- 1 B surahadayo    2 B avikalam    3 B omits    4 R vividha  
 5 B pubbehi    6 B khaṇḍāne gāvāpahaṃ    7 B samparilitan  
 8 B sakara    9 B sarukkham    10 B nihantā    11 B ti adds  
 12 B dadāmāti    13 B ti adds    14 B °janālantāre  
 K2 °jana alāṅkāre ti ettha omits



## [ III. DHUTAṄGANIDDESO ]

[1] Idāni, "patirūpadhutāṅgasamādānena<sup>1</sup> tam  
parisodhetvā"\* ti ettha<sup>2</sup> kilesānaṃ dhunānato<sup>3</sup> dhutaṅgāni  
 ti laddhanāmāni yāni terasa Bhagavatā anulomapaṭipadaṃ<sup>4</sup>  
 yeva ārādhetaṃ kāmānaṃ sāsānikānaṃ<sup>5</sup> kulaputtānaṃ anuññātāni.<sup>6</sup>

[2] Seyyathīdaṃ<sup>7</sup> :

- (1) paṃsukūlikaṅgaṃ,<sup>8</sup>
- (2) tecīvarikaṅgaṃ,
- (3) piṇḍapātikaṅgaṃ,
- (4) sapadānacārikaṅgaṃ,
- (5) ekāsanikaṅgaṃ,
- (6) pattapiṇḍikaṅgaṃ,
- (7) khalupacchābhattikaṅgaṃ,
- (8) āraññikaṅgaṃ,<sup>9</sup>
- (9) rukkhamaṇikaṅgaṃ,
- (10) abbhokāsikaṅgaṃ,<sup>10</sup>
- (11) sosānikaṅgaṃ,<sup>11</sup>
- (12) yathāsanthatikaṅgaṃ,
- (13) nesajjikaṅgaṃ ti.\*

\* See ch.II.Par., I.

+ See A.III.219f.

1 V °danena 2 B ti ettha omits V ettha omits

3 B dhutā R dhunānato 4 BV °patilomapadaṃ

5 B omits 6 MSS. anuññātā ti 7 B omits 8 K2 paṃsu°

9 Vism. āraññi° 10 K2 abbhokāsānikaṅgaṃ

11 V sosānikaṅgaṃ

[3] Tesu yāni gahaṭṭhānaṃ anurūpāni tāni viṣuṃ uddharitvā tesam samādānādibhedehi saddhiṃ<sup>1</sup> vinicchayakathā vattabbā.

[4] Tesu ca uddhariyamānesu pabbajitādisu pi kesam<sup>2</sup> kāni anurūpāni<sup>3</sup> ti sandeho jāyeyya.<sup>4</sup> Tasmā tesam<sup>5</sup> pi tāni uddharitvā vakkhāma. Ettha<sup>6</sup> hi terasa pi<sup>7</sup> bhikkhūnaṃ anurūpāni, ekena pi yathāppaccayaṃ sakim<sup>8</sup> kamena vā<sup>9</sup> sabbadhutaṅgānaṃ paribhuñjitabbatā,<sup>10</sup> dhutaṅgānaṃ hi sakim<sup>11</sup> pi tesam paribhuñjitabbatā. "Sace hi<sup>12</sup> abbhokāse<sup>13</sup> āraññakaṅgasampannaṃ<sup>14</sup> susānaṃ hoti, eko pi bhikkhu ekappahārena sabbadhutaṅgāni paribhuñjitum sakkotī"\* ti.<sup>15</sup>

[5] Bhikkhūṇānaṃ pana āraññakaṅgaṃ gaṇa-ohīyana-sikkhāpadena<sup>16</sup> khalupacchābhattikaṅgaṃ ca anatirittabhojanasikkhāpadena paṭikkhittam. Abbhokāsikarukkhamūlikasānikāṅgāni<sup>17</sup> tāsam dupparihārāni dutiyikāya vinā vāsassa paṭikkhepā, samānacchandāya<sup>18</sup> ca dutiyikāya dullabhata. Iti tāsam pañc' eva ṭhapetvā aṭṭh' evānurūpāni.<sup>19+</sup>

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\* Vism.82

\* See Vism.83

+ See Vism.82f.

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1 B saddhi S omits 2 B kesam 3 K2 arūpāni  
 4 K2 janāyeyya P jāneyya V jayeyya 5 C te omits  
 K2 tasmā 6 B Etara 7 B hi 8 B saki 9 B omits  
 10 B °tabbathā 11 B saki 12 B Sabbe pi 12 B omits  
 13 C °kāse PlV abbhokāso 14 B āraññitaṅga°  
 GK1K2PlRSV °kaṅgaṃ° 15 B omits 16 B gaṇahīyana°  
 K1 °ohīna° K2 °ohīti° 17 B Abbhokāsita° G Abbhokāsikā°  
 V kaṅgāni omits 18 B samānacchandāya K2 ya omits  
 V pamāna° 19 C aṭṭhovā° K2 aṭṭhenavanu° PlV aṭṭhovāni°

[6] Terasasu pana ṭhapetvā tecīvarikaṅgaṃ,  
dvādasa sāmaṇerānaṃ anurūpāni. Satta sikkhamānasāma-  
nerīnaṃ<sup>1</sup>. Upāsaka-upāsikānaṃ pana ekāsanikaṅgaṃ  
pattapiṇḍikaṅgaṃ ti imān' eva dve anurūpāni, sakkā ca<sup>2</sup>  
paribhujitun ti\*:

[7] Tattha nānāsanabhojanapaṭikkhepena ekāsane  
yeva bhojanassa samādānapariharanacetanā ekāsanikaṅgaṃ.  
Dutiyakabhājanapaṭikkhepena<sup>3</sup> ekasmiṃ patte<sup>4</sup> piṇḍagahaṇassa  
samādānapariharanacetanā<sup>5</sup> pattapiṇḍikaṅgaṃ. Imāni pana  
dve pi<sup>6</sup> dhutaṅgāni samādiyantena upāsakajanena antarā  
avicchedanatthaṃ kismiṃ cid<sup>7</sup> eva garuṭṭhāniye, tādissaṃ  
alabhantena<sup>8</sup> sayam pi vā<sup>9</sup> samādātabbam<sup>10</sup>.

[8] Vuttam pi c' etam :  
"Sabbān' eva dhutaṅgāni, dharamāne Bhagavati,<sup>11</sup>  
Bhagavato vā<sup>12</sup> santike samādātabbāni, parinibbute mahāsā-  
vakassa santike. Tasmim asati, khīṇāsavassa santike,  
anāgāmiassa sakadāgāmiassa sotāpannassa tipīṭakassa  
dvipīṭakassa ekapīṭakassa<sup>13</sup> ekasaṅgītikassa<sup>14</sup> aṭṭhakathā-  
cariyassa, tasmim asati dhutaṅgadharassa, tasmim pi

nisīditabbam. Tattha na koci garuṭṭhāniyyo yāva  
bhojanapariyosānā<sup>11</sup> na upasankamati, yadi vā pana koci  
tādissa pi ṭhāne ativissatthabhāve upasankameyya,  
yāva bhujitum<sup>12</sup> nārahaṇaṃ aṭṭhātabbam. Ayaṃ pana

\* See Vism.83

1 C sikkhāmāna<sup>o</sup> V sāmaṇerasāmaṇerīnaṃ 2 B sakkaccam

3 B Dutiyabhā<sup>o</sup> 4 R hi adds 5 B <sup>o</sup>parihana<sup>o</sup> 6 B omits

7 K2 cad 8 BCGK1RS alabhante 9 G ca adds tassānisāpato.

10 R sādātabbam 11 K2 omits V Bhavati 12 B omits

13 BK1S omits CGHR ekadvipīṭakassa K2 dvipīṭakassa adds

ekapīṭakassa omits 14 Vism. ekāgamaṃ adds omits

8 B avithite 9 B sattha 10 B guru<sup>o</sup> P1 garuṭṭhāniyena

11 V <sup>o</sup>sāna 12 B bhujitum

asati cetiyāṅgaṇaṃ sammajjitvā ukkuṭṭikaṃ nisīditvā,  
Sammāsambuddhassa santike vadantena viya samādātābbāni.  
Api ca sayam pi<sup>1</sup> samādātum<sup>2</sup> vaṭṭati yevā"\* ti.

[9] Imesaṃ vaṇṇanā 'dānī'<sup>3</sup> samādānavidhānato<sup>4</sup>  
pabhedato bhedato ca ānisaṃsā<sup>5</sup> ca hessati.+  
Tattha ukkuṭṭho yamā bhojane bhikkhūnaṃ

[ 1. EKĀSANIKĀṆGAM ]

[10] Tattha<sup>6</sup> ekāsanikaṅgaṃ tāva samādiyantena  
"Nānāsanabhojanaṃ paṭikkhipāmi ti vā ekāsanikaṅgaṃ  
samādiyāmi"† ti vā samādātābbaṃ. Nānāsanabhojane hi  
paṭikkhitte atthato ekāsanabhojanaṃ anuññātaṃ. Tasmīñ  
ca<sup>7</sup> adhiṭṭhite<sup>8</sup> nānāsanabhojanaṃ paṭikkhittaṃ hoti.  
Tasmā dvinnam aññatarena dvīhi pi vā paṭikkhepaṃ  
adhiṭṭhānamukhena samādātābbaṃ. [11] Evaṃ samādinna-  
dhutaṅgena pana bhojanakāle patirūpaṭṭhānaṃ sallakkhetvā  
nisīditābbaṃ. Yattha<sup>9</sup> naṃ koci garuṭṭhāniyyo<sup>10</sup> yāva  
bhojanapariyosānā<sup>11</sup> na upasaṅkamati, yadi vā pana koci  
tādise pi ṭhāne ativissatthabhāvena upasaṅkameyya,  
yāva bhuñjitum<sup>12</sup> nārahati tāva uṭṭhātābbaṃ. Ayam pana

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\*Vism.62

+Cf.Vism.59 : "Atthato lakkhaṇādīhi samādānavidhānato  
pabhedato bhedato ca tassa tassānisaṃsato."

† Cf.Vism.69

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1 B omits 2 B pi adds 3 B vaṇṇanāni V samādānāni adds

4 B samādānato 5 B ānisaṃsañ 6 B Ettha 7 B omits

8 B aviṭṭhite 9 S sattha 10 B guru<sup>o</sup> P1 garuṭṭhāniyena

11 V <sup>o</sup>sāna 12 B bhuñjitum



vippakatabhojano.<sup>1</sup> [12] Patirūpam assa āsanam paññapā-  
petvā<sup>2</sup> okāsam kāretvā bhuñjitabbaṃ. Sace balavasaddhāya<sup>3</sup>  
garuṭṭhānīyaṃ disvā sahasā vuṭṭhahati, na puna bhuñji-  
tabbaṃ.<sup>4</sup> Kasmā? Āsanā vuṭṭhitattā ti. Idam assa<sup>5</sup> vidhānaṃ<sup>6</sup>

Ayaṃ pabhedo: [13] Tayo ekāsanikā : ukkaṭṭho  
majjhimo mudū<sup>7</sup> ti.

Tattha ukkaṭṭho<sup>8</sup> yamhi bhojane bhuñjitukāmo  
hatthaṃ otāreti, tato aññaṃ na gaṇhāti. Kim tato aññaṃ  
nānāsanabhojanaṃ<sup>9</sup> hotī ti? Na hoti. Yadi na<sup>10</sup> siyā,  
mudumajjhimānaṃ dhutaṅgabhedo siyā<sup>11</sup>? Na<sup>12</sup> ca<sup>13</sup> hoti.  
Ayaṃ pana paramappicchatāya ābhatābhatassa<sup>14</sup> gahaṇaṃ<sup>15</sup>  
nāma nānāsanabhojanaṃ<sup>16</sup> viyā ti maññaṃāno<sup>17</sup> tato aññaṃ  
agahetvā ten' eva yāpeti.<sup>18</sup> Yadi pan' assa gehe pari-  
cārakā<sup>19</sup> 'na kiñci bhuttaṃ<sup>20</sup> ayirakenā<sup>21</sup> ti<sup>22</sup>  
sappi-ādīni<sup>23</sup> āharanti, bhesajjatthaṃ eva vaṭṭanti,<sup>24</sup>  
na āhāratthaṃ.<sup>25</sup>\*

[14] "Majjhimo yāva pātiyā<sup>26</sup> bhattaṃ na khīyati,  
tāva aññaṃ gahituṃ<sup>27</sup> labhati.<sup>28</sup> Ayaṃ hi bhojanapari-  
yantiko nāma hoti,"<sup>†</sup> Yāva pātiyā bhattaṃ<sup>29</sup> pariyosānaṃ,  
tāva gaṇhanato. "Muduko yāva āsanā na<sup>30</sup> vuṭṭhāti, tāva  
bhuñjituṃ labhati."<sup>‡</sup> So hi<sup>31</sup> āsanapariyantiko nāma.

\* Cf. Vism.69

<sup>†</sup>Cf. Vism.69

<sup>‡</sup> Cf. Vism.69

- 1 Pl °bhojane 2 B paññapetvā 3 V °saddho 4 B paribhuñji°  
5 Imassa 6 B vidhānassa 7 V mu 8 K2 ukkaṭṭhā  
9 B nānābhojanaṃ 10 CGK1K2PlRSV omit 11 B ca adds  
12 K2 Tañ 13 B omits 14 B °hatassa 15 B gaṇhan ti  
16 B nānāsane° 17 B °mānā 18 B tena sā yāpenti  
19 B °carikā 20 B bhattaṃ 21 BPlV ayyakenā 22 PlV pi  
23 CR sampi° 24 MSS. vaṭṭati 25 B āhārassataṃ  
26 Pl pañita 27 BC gaṇhituṃ 28 K2 alabhati 29 B bhatta  
30 MSS. omit, cor. acc. Vism. 31 B pi

[15] "Imesam pana tinṇam<sup>1</sup> pi nānāsanabhojanam  
bhuttakkhaṇe dhutaṅgam bhijjati. Ayam ettha bhedo."

"Ayam pan'<sup>2</sup> ānisaṃso : appābādhatā, appātaṅ-  
katā<sup>3</sup>, lahuṭṭhānam<sup>4</sup>, balam, phāsuviḥāro, rasataṇhāvino-  
danam, appicchatādīnam<sup>5</sup> anulomavuttitā<sup>6</sup> ti."\*

Tasmā :

[16] "Ekāsanabhojane ratam<sup>7</sup>

na yatim<sup>8</sup> bhojanapaccayā<sup>9</sup> rujā<sup>10</sup>,  
visahanti<sup>11</sup> rase<sup>12</sup> alolupo<sup>13</sup>

parihāpeti na kammam attano<sup>14</sup>

Iti phāsuviḥārakāraṇe<sup>15</sup>

sucisallekharatūpasevite<sup>16</sup>

janayetha visuddhamānaso<sup>17</sup>

ratim ekāsanabhojane<sup>18</sup> sadā<sup>19</sup> ti.

Evam ekāsanikāṅge samādānavidhānappabheda-  
bhedānisamsā<sup>19</sup> veditabbā<sup>20</sup>

\* Cf. Vism. 69; Vitm. 31 + Vism. 69

1 S tinṇannam 2 B van 3 B appa<sup>o</sup> 4 B <sup>o</sup>ṭhānā

5 B appicchādīnam 6 S <sup>o</sup>puttitā 7 B rati W ratim

cor. acc. Vism. 8 B nassati CGHK2PlRS yati

9 CH bhojanappa<sup>o</sup> 10 B omits & nanupā adds

11 CGHK1K2RV visaharanti Pl visāharanti 12 GK2 raso

13 K2V ālolupo 14 K2 kammattano 15 B phāsuviḥāraṇe

V phāsukaraṇe 16 V visallekha<sup>o</sup> 17 PlV viddhamānaso

18 B ekāsanabhojane 19 Pl bheda omits 20 Pl <sup>o</sup>tabbo

17 V <sup>o</sup>pana 18 PlV yāgum 19 K2V. patabbo 20 P pūti omits

8 <sup>o</sup>mecchatā V pūti omits 21 CGHK1S pana khitte

22 C appati<sup>o</sup>

## [ 2. PATTAPIṆḌIKAṄGAṂ ]

[17] Pattapiṇḍikaṅgaṃ<sup>1</sup> pi "dutiya-kabhājanaṃ paṭikkhipāmi ti vā pattapiṇḍikaṅgaṃ samādiyāmi ti vā"\* purimanayen' eva samādātabbaṃ.<sup>2</sup> Tena<sup>3</sup> pana<sup>4</sup> patta-piṇḍikena bhojanakāle<sup>5</sup> ekasmiṃ yeva bhājane bhuñjitabbaṃ. Samantato bhājanāni<sup>6</sup> nikkhipitvā tahiṃ tahiṃ hatthaṃ otāretvā na<sup>7</sup> bhuñjitabbaṃ. [18] Sace pan' assa paricārakā<sup>8</sup> nānābhājanehi byañjanāni<sup>9</sup> upanāmenti,<sup>10</sup> ekabhājane yeva saṅgaṇhitabbaṃ.<sup>11</sup> Odanehi pana asammissaṃ katvā kiñci ajjhoharitutakāmena<sup>12</sup> purimabhājanaṃ paṭikkhipitvā va<sup>13</sup> bhājanantarena patigaṇhitabbaṃ. [19] Evaṃ hi taṃ<sup>14</sup> dutiya-kabhājanaṃ na hoti. Atha yāpanamattassa abhuttattā puna bhuñjitutakāmo hoti, taṃ pi paṭikkhipitvā purimabhājanena aññena vā bhuñjitabbaṃ. Nānābhājanalol-uppaviddhaṃsanattā<sup>15</sup> yeva hi<sup>16</sup> assa dhutaṅgassa samādānanti.

[20] "Yāgupānakāle<sup>17</sup> pi bhājane ṭhapetvā vyañjane laddhe vyañjanaṃ vā paṭhamam khāditabbaṃ, yāgu<sup>18</sup> vā pātabbā<sup>19</sup> Sace pana yāguyaṃ pakkhipati, pūtimacchakādimhi<sup>20</sup> vyañjane pakkhitte<sup>21</sup> yāgu paṭikkulā siyā, apaṭikkulam<sup>22</sup> eva katvā bhuñjitum vaṭṭati. Tasmā tathārūpaṃ vyañjanaṃ sandhāya idam vuttaṃ. Yam pana

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\* Vism.70

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- 1 CGH pattapiṇḍikam 2 V veditabbaṃ 3 V Te 4 C omits  
 5 R bhonakāle 6 B bhājanaṃ R bhājanā 7 V omits  
 8 BCGHK1K2RS paricārīkā 9 Kl vyañjanāni 10 Kl °penti  
 11 Pl saṅgaṇhitvā tabbaṃ 12 B °kāmo 13 R ca  
 14 B gahitaṃ for hi taṃ 15 C °lolappa° 16 Pl omits  
 17 V °pana° 18 PlV yāguṃ 19 MSS. pātabbo 20 P pūti omits  
 S °macchatā° V pūtima omits 21 CGHKLS pana khitte  
 22 C appati°

madhusakkharādikaṃ<sup>1</sup> appaṭikkūlaṃ hoti, taṃ pakkhipi-  
tabbaṃ<sup>2</sup> gaṇhantena ca paṇāyuttam eva gaṇhetabbaṃ<sup>3</sup>."\*  
Ekabhājanena<sup>4</sup> yeva gaṇhāmī ti bahū gaṇetvā na<sup>5</sup>  
nāsetabbaṃ.

[21] "Āmakasākaṃ<sup>6</sup> hatthena gaṇetvā khādituṃ  
vaṭṭati."\* Hatthe bhājanasaññāya abhāvato. "Tathā<sup>7</sup>  
pana akatvā patte yeva pakkhipitabbaṃ, dutiyakabhāja-  
nassa<sup>8</sup> pana<sup>9</sup> paṭikkhittattā aññaṃ rukkhapaṇṇam pi na<sup>10</sup>  
vaṭṭatī ti idam assa vidhānaṃ."\*

[22] "Pabhedato pana ayam pi tividho hoti: Tassa<sup>11</sup>  
ukkaṭṭhassa aññattha<sup>12</sup> ucchukkhādanakālā<sup>13</sup> kacavaram pi  
chaḍdetuṃ na vaṭṭati, odanamacchamaṃsapūve<sup>14</sup> pi<sup>15</sup>  
bhinditvā khādituṃ na vaṭṭati."\* Aññehi apanītakaca-  
varam<sup>16</sup> bhinditvā ṭhapitam eva pana khāditabbaṃ.

[23] "Majjhimassa ekena hatthena bhinditvā  
khādituṃ vaṭṭati. Hatthayogī<sup>17</sup> nāma<sup>18</sup> esa."\*

Muduko pana yaṃ pātiyā pakkhittam<sup>19</sup>  
sabbam<sup>20</sup> hatthena vā<sup>21</sup> dantehi vā bhinditvā khādituṃ  
labhati, yato taṃ<sup>22</sup> pattayogī ti vadanti.\*

\* Cf Vism.70

+ Vism.70

- 1 B °sakkārā° 2 CHK1K2P1RSV paṭikkhipitabbaṃ 3 B na adds  
4 BK1 na omits Pl Navakabhājane 5 PlV omit  
6 B Amassa ekaṃ GK1 °sakhaṃ Pl Āmakam° V Āmakam saṅkham  
7 V Yathā 8 B dutiyabhā° 9 C pa omits 10 K1 omits  
11 Vism. Tattha 12 B aññatthaṃ 13 G °kalā 14 B °puve  
Pl °sūpe 15 B omits K1Pl hi 16 B aparitattharam  
17 V Hatthi° 13 V esaṃ 18 Pl paṭipakkhitta  
V pakkhitta 19 B sabba 20 B khā 21 B omits



[23] Imesam pana tiṇṇam<sup>1</sup> pi dutiyakabhājanam  
sāditakkhaṇe dhutaṅgam bhijjati. Ayaṃ ettha bhedo.

[24] "Ayaṃ pan' ānisaṃso : nānārasatanhāvinodanam,  
atricchatāya pahāṇam, āhāre payojanamattadassitā<sup>2</sup>, thāla-  
kāḍipariharanābheda<sup>3</sup> bhāvo, avikkhittabhojitā, appiccha-  
tādīnam<sup>3</sup> anulomavuttitā ti."\*

Tasmā :

[25] "Nānābhājanavikkhepaṃ<sup>4</sup> hitvā okkhittalocano<sup>5</sup>,  
khaṇanto viya mūlāni rasatanhāya subbato<sup>6</sup>.

Sarūpaṃ<sup>7</sup> viya<sup>8</sup> santuṭṭhiṃ<sup>9</sup> dhārayanto sumānaso<sup>10</sup>,  
paribhujeyya āhāraṃ<sup>11</sup> ko añño<sup>12</sup> pattapiṇḍiko?  
ti."+

Evam pattapiṇḍikaṅge samādānavidhānappabhe-  
dabhedānisaṃsā<sup>13</sup> veditabbā.

\*Vism.70; Cf.Vitm.31

+Vism.70

1 BS tiṇṇannam 2 B °mattham dassitam 3 C appaccha°

4 B Nanābhajana° 5 K2 °lochano 6 B suddato

7 B Sarūpa 8 B viyassa 9 B santuṭṭham 10 S musānaso

11 K1 āhāra 12 P1 añño 13 B ppabheda omits

14 B vacanīochāya 15 B vacanīochāya

16 B anurūpa 17 B anurūpa

18 B sevase 19 C pāsa 20 B sevase 21 B sevase

[26] Imāni pana sevantassa yassa<sup>1</sup> kammaṭṭhānaṃ  
vaḍḍhati, tena sevitabbāni. Yassa pana sukumārabhāvena<sup>2</sup>  
lūkhapaṭipattiṃ<sup>3</sup> asahantassa hāyati, tena na sevitabbāni.\*  
"Yassa pana sevato pi na sevato pi<sup>4</sup> vaḍḍhat' eva, na<sup>5</sup>  
hāyati, tenāpi<sup>6</sup> pacchimaṃ janataṃ anukampantena<sup>7</sup> sevi-  
tabbāni<sup>8</sup>. Yassāpi sevato pi asevato pi<sup>9</sup> na vaḍḍhati,  
tenāpi sevitabbāni yeva āyatiṃ<sup>10</sup> vāsanatthāyā ti."†

[27] Nanu ca sesadhutaṅgānaṃ<sup>11</sup> pi<sup>12</sup> samādānādayo  
bheda vattabbā? Te kasmā na vuttā ti<sup>13</sup>? Tehi gahaṭṭhā-  
naṃ payo janābhāvato, tesam yeva ca nissāya<sup>14</sup> āram-  
bhassa<sup>15</sup> katattā ti. Tasmā tad anurūpānaṃ<sup>16</sup> dhutaṅgā-  
naṃ yeva<sup>17</sup> vasena<sup>18</sup> idha te vuttā. Sesadhutaṅgānaṃ  
pi pana<sup>19</sup> samādānabhedā<sup>20</sup> atthikehi<sup>21</sup> Visuddhimaggato ‡  
gahetabbā ti.

Upāsakajanālaṅkāre

Dhutaṅganiddesaṃ nāma tatiyo paricchedo.

\* See Vism.82

+ Vism.82

‡ Vism.59-83

- 
- 1 B omits 2 B sukumāla<sup>o</sup> P1 <sup>o</sup>bhavana 3 B <sup>o</sup>patti  
4 BCGHK1K2P1RV na sevato pi omit 5 C vaḍḍhatena pi  
B tā adds 6 C hāyati tenā pi omits 7 B anukammantena  
8 B sevitabbāni ti 9 S asevato pi omits 10 B P1 āyati  
11 CGHK1P1RS sesam<sup>o</sup> K2 tesam<sup>o</sup> 12 R samā adds  
13 CHR ni 14 B vacanicchāya for nissāya 15 K1P1RV  
ārabbhassa 1 B anurūpaṃ G anurūpa 17 K2 dhutaṅgā  
seva 18 S sevase 19 C pāna 20 V samānādi<sup>o</sup> 21 B atthi ti
-

[28] Evam<sup>1</sup> anurūpadhutaṅgasamādānena hi 'ssa  
 upāsakajanassa appicchataṁ santuṭṭhisallekhapavivekam<sup>2</sup> pi<sup>3</sup>  
 ca viriyārambhasubharatādiguṇasallilavikkhālitamalam<sup>4</sup>  
 sīlaṁ<sup>5</sup> c' eva parisuddham bhavissati, vatāni<sup>6</sup> ca<sup>7</sup> sampajji-  
 ssanti. Tasmā yam pana vuttam "patirūpadhutaṅgasamādānena<sup>8</sup>  
taṁ parisodhetvā"\* ti taṁ ettāvatā sabbathā pakāsitaṁ<sup>9</sup>  
 hoti.<sup>10</sup>

[29] Iti vihatakaliccho<sup>11</sup> pattasantosasāro<sup>12</sup>  
 parama-ariyavaṁse<sup>13</sup> saṇḥito<sup>14</sup> saṃyamīnaṁ  
 muni dasatayabhūte<sup>15</sup> dīpayanto dhutaṅge  
 dvayam idam anurūpaṁ desayī<sup>16</sup> yo<sup>17</sup> gihīnaṁ.

Iti abhinavasādhujanapāmojjatthāya kate

Upāsakajanālaṅkāre

[2] Sattavanijjā ti avudhabhāṇaṁ katvā vā  
 Dhutaṅganiddeso nāma tatiyo pariccheto.

Sattavanijjā ti manussavikkayo.

Mansevanijjā ti sunakkhādayo<sup>8</sup> viya migasū-

karādayo<sup>9</sup> posetvā mansaṁ sampādetvā vikkayo.

Majjavenijjā ti yakkhiṇi majjaṁ yojetvā tassa

Tessa vibhāgo hoti \* See Ch.II. Par.,I.

- 1 B Tapanurūpa or Tam anurūpa 2 B °vekā 3 B pañ  
 4 B °subhavādi° K2 viriyārammanam° Pl viriyārabba°  
 5 °surabharatā° 5 C sīla 6 B ca tāni 7 B omits  
 8 Kl °samādāne 9 GHK1K2RS pakāsitā 10 R honti  
 11 R vigata° 12 B santasantopaharo 13 B °vaṁso  
 14 B saṇhito 15 B mundindahadaya° 16 B desahi 17 B so

[3] visavaṇijjā ti visam yojetvā saṅgahetvā vā<sup>1</sup>  
vikkayo. [ IV. AJIVANIDDESO ]

Tattha satthavaṇijjā<sup>2</sup> visavaṇijjā ca<sup>3</sup> paro-  
parodhanimitatāya akiriya<sup>4</sup> ti vuttā. Sattavaṇijjā  
abhujaṇissabhāvakaragato<sup>5</sup> maṃsavaṇijjā vadhahehetvā<sup>6</sup>  
[1] Idāni "pañcavaṇijjā<sup>1</sup> pahāyā"\* ti ādimhi pana  
"Pañc" imā<sup>2</sup> bhikkhave vaṇijjā upāsakena akaraṇīyā.  
et' ettha Katamā<sup>3</sup> pañca?

[4] Satthavaṇijjā, sattavaṇijjā, maṃsavaṇijjā,  
majjavaṇijjā, visavaṇijjā<sup>4</sup>  
Imā<sup>5</sup> kho bhikkhave pañca vaṇijjā upāsakena  
akaraṇīyā ti<sup>+</sup> vuttattā satthavaṇijjādayo pañcavaṇijjā  
upāsakajanehi<sup>6</sup> akaraṇīyā?

Tattha :

[2] Satthavaṇijjā ti āvudhabhaṇḍaṃ katvā vā  
kāretvā yathā kathaṃ vā paṭilabhitvā tassa vikkayo.

Sattavaṇijjā ti manussavikkayo.

Maṃsavaṇijjā ti sunakhādayo<sup>8</sup> viya migasū-  
karādayo<sup>9</sup> posetvā maṃsaṃ sampādetvā vikkayo.

Majjavaṇijjā ti yaṃkiñci majjaṃ yojetvā tassa  
vikkayo. Tattha duvidhaṃ majjaṃ: sūrā ca<sup>10</sup> merayaṇi cā ti.  
Tesaṃ vibhāgo heṭṭhā pakāsito yeva.

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\* See Ch.II.Par.,1. <sup>+</sup>A.III.208

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1 B vaṇijjā throughout 2 PlRV imāni 3 HK1PlRSV katamāni  
4 PlV ti add 5 B ime K1PlV imāni 6 B upāsakehi  
7 BV akaraṇīyā 8 CHK1RS <sup>o</sup>kādayo 9 BK1RS <sup>o</sup>sūkarādi-  
CH <sup>o</sup>sūkarādiyoka 10 B omits



[3] Visavaṇijjā ti viṣaṃ yojetvā saṅgaḥetvā vā<sup>1</sup> vikkayo.

Tattha satthavaṇijjā<sup>2</sup> visavaṇijjā ca<sup>3</sup> paro-  
parodhanimittatāya akiriya<sup>4</sup> ti vuttā. Sattavaṇijjā  
abhujjissabhāvakaraṇato<sup>5</sup> maṃsavaṇijjā vadhakahetuto<sup>6</sup>,  
majjavaṇijjā pamādaṭṭhānatāya ti daṭṭhabbaṃ. "Pañcavaṇijjā  
pahāyā"\* ti pañcamicchāvaṇijjā pahāya, tāsāṃ akaraṇaṃ  
ev' ettha pahāṇaṃ<sup>7</sup> ti daṭṭhabbaṃ.

[4] "Dhammenasamena jīvikam<sup>8</sup> kappayanteḥī"\* ti  
ettha dhammenā ti<sup>9</sup> dhammato anapetena kasivaṇijjādīnā<sup>10</sup>.  
Tena aññaṃ<sup>11</sup> pi adhammikaṃ<sup>12</sup> jīvaṇaṃ<sup>13</sup> paṭikkhittan ti  
veditabbaṃ.

Samenā ti kāyasamādīnā<sup>14</sup> sucaritena<sup>15</sup> Etena  
appatikuṭṭhaṃ yaṃ kiñci jīvitūpakaraṇapariyesanaṃ<sup>16</sup>  
saṅgaḥitan ti daṭṭhabbaṃ. Dhammena samena<sup>17</sup> pariyaṭṭhānaṃ<sup>18</sup>

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\* See Ch.II. § 1

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1 GHK2PlV omit 2 HK1PlRSV satta<sup>o</sup> B ca adds 3 B vanijjā ca  
omits 4 B kiriyā<sup>o</sup> 5 Pl abhuñjissa<sup>o</sup> 6 BHK1PlRSV  
vadhahetuto 7 PlV pahāyaṃ 8 B jīvita C jīvitaṃ  
9 K2 omits 10 B <sup>o</sup>vaṇijjādīnaṃ 11 B aññaṇā 12 B dhammika  
13 B jīvinaṃ K2 jīvitaṃ 14 B <sup>o</sup>samācārādīnā 15 B sucarito  
& tena adds 16 K2 <sup>o</sup>kāraṇa<sup>o</sup> 17 jīvitapakāraṇa<sup>o</sup>  
17 C sameva repeats 18 R parisitṭhānaṃ PlV pariṭṭhānaṃ

upakaraṇānaṃ anurūpaparibhogo<sup>1</sup> pi<sup>2</sup> etth' eva saṅgahito  
ti daṭṭhabbo. So pi hi jīvikam<sup>3</sup> kappīyati etenā ti  
jīvikākappanan<sup>4</sup> ti<sup>5</sup> na<sup>6</sup> sakkā vattun<sup>7</sup> ti. Evam assa  
dhammikānaṃ pariyesanam<sup>8</sup> paribhogānaṃ<sup>9</sup> vasena<sup>10</sup> sampā-  
danam veditabbam<sup>11</sup>. Tattha dhammena paccayapariyesanam<sup>12</sup>  
nāma pabbajitānaṃ pi tāva na sukaram. Pageva gahaṭṭhānaṃ?

[5] Tasmā<sup>13</sup> tehi svāyaṃ Bhagavatā —

"Sigālovādakādīhi<sup>14</sup> suttantehi hitesinā  
ubholokajayāyēti<sup>15</sup> paṭipatti pakāsītā.

Gahaṭṭhānaṃ patiṭṭhāya tattha dhammena paccayā  
esitabbā tathā tesam<sup>16</sup> te samijjhanti dhammato."<sup>+</sup>

[6] Bhagavatā hi cattāro kammakilesā pahātabbā,  
catūhi ṭhānehi pāpam<sup>17</sup> kammaṃ na kātabbam, cha<sup>18</sup>  
bhogānaṃ apāyamukhāni vajjetabbāni, cattāro amittā

\* D.III. 180-193

+ MS. Pps.

1 BGK1K2P1RSV °paribhoge 2 GK1K2P1RSV ca add

3 B jīvitam 4 B jīvita° K2 jīvikam° 5 PlV omit

6 CHS na repeated 7 PlV vastum R vatun

8 B °yesana 9 S paribhogā 10 S vasena omits

11 Pl °tabbā 12 GHK1K2P1RV paccayam° 13 PlV Kasmā

14 B Singa° 15 B upoloka° 16 B tattha

17 BPlV pāpa 18 BCGK2PlV ca add R api ca

11 PlV 12 B tehi 13 MSS. °kilesa, cor. scc. DA

14 PlRV °pāna 15 R vatukāmetāya 16 K2 °kilesādesanāṃ

PlV °kilesā dosānaṃ 17 B nāropitaṃ 18 B °tabbā

19 B omits 20 B chandādihi catupāpakāraṇāhi

parivajjitabbā<sup>1</sup>, cattāro mittā sevitabbā, cha disā<sup>2</sup>  
 parivajjitabbā<sup>3</sup> ti gharāvāsasamāvasantānaṃ<sup>4</sup> kula-  
 puttānaṃ ihalokaparalokasaṃkhātesu<sup>5</sup> dvīsu lokesu  
 daṇḍaduggatibhayādīnaṃ vijayanato<sup>6</sup> Ubholokavijayā<sup>7</sup> nāma  
 paṭipadā desitā.\* Tattha cattāro Kammakilesā ti  
 pāṇātipātādayo.

Vuttam h' etaṃ :

[7] "Katham assa cattāro kammakilesā pahīṇā honti?  
 Pāṇātipāto<sup>8</sup> kho, gahapatiputta, kamma-kilesa,  
 adinnādānaṃ kammakilesa, kāmesu micchācāro<sup>9</sup> kammakilesa,  
 musāvādo kammakilesa. Imassa cattāro kammakilesā  
 pahīṇā hontī"<sup>+</sup> ti.

Tattha kammam<sup>10</sup> eva kilissanti<sup>11</sup> etehi<sup>12</sup>  
 sattā ti vā kilesasampayuttā vā kammakilesā<sup>13</sup>†

[8] Surāpānaṃ<sup>14</sup> apāyamukhabbhāvena parato  
 vattukāmatāya<sup>15</sup> kammakilesadesanaṃ<sup>16</sup> na āropitan<sup>17</sup> ti  
 veditabbam<sup>18</sup>. Tam pi upāsakānaṃ akaraṇīyattā vuttalakka-  
 ṇayogato va<sup>19</sup> vattabbam evā ti.

Catuhi thānehi ti chandādicatupāpakaraṇehi.<sup>20</sup>

\* Cf.D.III.181

+ D.III.181

† Cf.DA.III.943

1 B sevitabbā 2 PlV ca add 3 BGK2R paṭicchādetabbā  
 4 B gharāvāse vasantānaṃ 5 B idhaloka<sup>o</sup> G paraloka omits  
 6 B vijāyanato K2 vijāyanato 7 K1PlRV ubholoke<sup>o</sup>  
 8 BCHK1PlRSV <sup>o</sup>pātaṃ 9 R <sup>o</sup>cārā 10 B ca adds 11 PlV  
 kissanti 12 B tehi 13 MSS. <sup>o</sup>kilesa, cor. acc. DA  
 14 PlRV <sup>o</sup>pāna 15 R vatukāmatāya 16 K2 <sup>o</sup>kilesādesanaṃ  
 PlV <sup>o</sup>kilesā dosānaṃ 17 B nāropitaṃ 18 B <sup>o</sup>tabbā  
 19 B omits 20 B chandādihi catupāpakāraṇhi

Vuttaṃ h' etam :

[9] "Katamehi catuhi tḥānehi pāpaṃ kammaṃ<sup>1</sup> karoti?

"Chandāgatiṃ gacchanto pāpaṃ kammaṃ<sup>2</sup> karoti,  
dosāgatiṃ gacchanto pāpaṃ<sup>3</sup> kammaṃ karoti, mohāgatiṃ  
gacchanto pāpaṃ kammaṃ karoti, bhayāgatiṃ gacchanto  
pāpaṃ kammaṃ karoti"\* ti.

[10] "Tattha yo 'ayaṃ me mitto vā sandiṭṭhiko<sup>4</sup>  
vā ñātako vā lañchaṃ<sup>5</sup> pana me deti<sup>6</sup>, ti chandādiva-  
sena<sup>7</sup> asāmikaṃ sāmikāṃ<sup>8</sup> karoti, ayaṃ chandāgatiṃ  
gacchanto pāpaṃ kammaṃ karoti nāma. [11] Yo 'ayaṃ me  
verī' ti pakativeravasena vā taṅkhaṇānuppannakodhavasena  
vā sāmikaṃ asāmikaṃ karoti, ayaṃ dosāgatiṃ gacchanto  
pāpaṃ kammaṃ karoti nāma.<sup>9</sup> [12] Yo pana mandattā  
momūhattā yaṃ vā taṃ vā vatvā asāmikaṃ sāmikaṃ<sup>10</sup> karoti,  
ayaṃ mohāgatiṃ gacchanto pāpaṃ<sup>11</sup> kammaṃ karoti nāma.<sup>12</sup>  
Yo pana<sup>13</sup> 'ayaṃ rājavallabho vā visamanissito vā,  
anattam pi me kareyyā' ti bhīto assāmikaṃ sāmikaṃ karoti,  
ayaṃ bhayāgatiṃ gacchanto pāpaṃ<sup>14</sup> kammaṃ<sup>15</sup> karoti  
nāma."+

\* D.III.182

+ DA.III.944 In the DA. description of mohāgatiṃ  
precedes bhayāgatiṃ.

- 1 BCHK1P1RSV pāpakammaṃ 2 BPl pāpakammaṃ  
3 B pāpa throughout 4 B sandiṭṭho C sandiṭṭhiṭṭho  
5 R lajaṃ 6 K2 dehi 7 BK2 chandavasena 8 K2 omits  
9 B Yo 'ayaṃ verī' ti to karoti nāma omits 10 R omits  
11 Pl pāpa 12 B Yo pana mandattā to karoti nāma omits  
13 MSS Yo pana omit, filled acc. DA 14 BPl pāpa  
15 K2 omits



[13] "Tathā kiñci bhājento ayaṃ me sandiṭṭho vā sambhatto vā ti pemavasena atirekaṃ deti, ayaṃ me verī ti dosavasena ūnakaṃ<sup>1</sup> deti, ayaṃ imasmiṃ adīyamāne<sup>2</sup> mayhaṃ<sup>3</sup> anattam pi kareyyā ti bhīto kassaci atirekaṃ deti, momūhattā dinnādinnaṃ ajānanto<sup>4</sup> kassaci<sup>5</sup> ūnakaṃ<sup>6</sup> kassaci adhikaṃ deti. So catubbidho<sup>7</sup> pi yathākkamena chandāgati-ādīni gacchanto pāpaṃ kammaṃ karoti nāma."\*

Yo pana —

[14] "Chandā dosā bhayā mohā

yo dhammaṃ ativattati,

nihīyati<sup>8</sup> tassa yaso

kālapakkhe va candimā"† ti —

Bhagavatā vuttavacanam anussaranto pakati-majjhattatāya<sup>9</sup> vā imāni<sup>10</sup> cattāri pāpakaraṇāni parivajjeti, so<sup>11</sup> catuhi ṭhānehi pāpaṃ kammaṃ na karotī ti veditabbaṃ<sup>12</sup>.

Vuttaṃ h' etaṃ :

[15] "Yato kho gahapatiputta ariyasāvako n' eva chandāgatiṃ<sup>13</sup> gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati, imehi catuhi ṭhānehi pāpaṃ<sup>14</sup> kammaṃ na karotī ti."†

\*DA.III.944. The sequence in the DA. is as above ( § 12)

+A.II.18 & 19, D.III.182

† D.III.182 The sequence in DA. is as above.

1 C ūkaṃ 2 KI ādiya<sup>0</sup> 3 B omits 4 B ajānanto repeats  
5 R kassa 6 BR ūnaṃ 7 B catubbito 8 B nihīsatī 9 B  
<sup>0</sup>majjhattāya KI <sup>0</sup>majjhattātāya 10 Fl ime 11 B yo  
12 BCHKIRS <sup>0</sup>tabbo 13 B <sup>0</sup>gati throughout 14 BC pāpa

[18] Tass' eva<sup>1</sup> catuhi tñānehi pāpa<sup>2</sup> kamma<sup>3</sup>  
 akarontassa hiraññasuvanna<sup>4</sup> dāsīdāsā<sup>5</sup> mitta<sup>6</sup> maccādīna<sup>7</sup>  
 thutighosassa vasena vuddhi eva<sup>8</sup> ākañhitabbā, no hāni<sup>9</sup>

Vuttaṃ h' etaṃ :

Vuttaṃ h' etaṃ :

[19] (i) "Chā kho 'sa gahapatiputta, ādīnavā  
 [16] "Chandā dosā bhayā mohā sandi<sup>1</sup> tñā<sup>2</sup> dhanā<sup>3</sup>  
 jāni<sup>4</sup>, kalahappavasa<sup>5</sup> yo dhamma<sup>6</sup> nātivattati, akittisa<sup>7</sup>  
 janani<sup>8</sup>, kopīna<sup>9</sup> āpūratī tassa yaso<sup>10</sup> dubbhalīkurapi<sup>11</sup> tv' eva<sup>12</sup>  
 cha<sup>13</sup> tñā<sup>14</sup> padam<sup>15</sup> bhavat<sup>16</sup> sukkapakkhe va candimā<sup>17</sup>"\* ti.

Cha ca bhogānaṃ apāyamukhāni<sup>1</sup> ti ettha  
 surāmerayamajjapamāda<sup>2</sup> tñānuyogādīni<sup>3</sup> apāyamukhāni<sup>4</sup> nāma.

Vuttaṃ h' etaṃ :  
 [17] "Surāmerayamajjapamāda<sup>1</sup> tñānānuyogo<sup>2</sup> kho,  
 gahapatiputta, bhogānaṃ apāyamukhaṃ, vikālavisi<sup>3</sup> khācari-  
 yānuyogo<sup>4</sup> bhogānaṃ apāyamukhaṃ, samajjābhica<sup>5</sup> ranaṃ  
 bhogānaṃ apāyamukhaṃ, jūtappamāda<sup>6</sup> tñānānuyogo<sup>7</sup> bhogānaṃ  
 apāyamukhaṃ, pāpamittānuyogo<sup>8</sup> bhogānaṃ apāyamukhaṃ,  
 ālasiyānuyogo<sup>9</sup> bhogānaṃ apāyamukhaṃ<sup>10</sup>" + ti.

\* A.II. 18 & 19; D.III.182

+ D.III. 182

1 BGK1K2P1RV eva 2 BPl pāpa 3 B °dāsīdāsādīnaṃ  
 4 PlV evaṃ 5 K2 hoti 6 C °da<sup>1</sup> tñānuyogo

7 C°da<sup>2</sup> tñānuyogo 8 B°da<sup>3</sup> tñānuyogo 9 C°da<sup>4</sup> tñānuyogo  
 10 B°da<sup>5</sup> tñānuyogo 11 B°da<sup>6</sup> tñānuyogo 12 B°da<sup>7</sup> tñānuyogo  
 13 B°da<sup>8</sup> tñānuyogo 14 B°da<sup>9</sup> tñānuyogo 15 B°da<sup>10</sup> tñānuyogo  
 16 B°da<sup>11</sup> tñānuyogo 17 B°da<sup>12</sup> tñānuyogo

[18] Tattha na<sup>1</sup> Bhagavā etāni majjapamādaṭṭhānā-  
nuyogādīni<sup>2</sup> sattānaṃ sukhapaṭibāhanatthāya<sup>3</sup> parivajjesi.<sup>4</sup>  
Mahākārunikatāya pana tad anuyogavasena taṃ hetuke ādīnave  
disvā tato satte mocetukāmo parivajjesi.

Vuttaṃ h' etaṃ :

[19] (i) "Cha kho 'me gahapatiputta, ādīnavā  
surāmerayamajjapamādaṭṭhānānuyoge<sup>5</sup> : sandiṭṭhikā dhanāñ-  
jāni<sup>6</sup>, kalahappavaḍḍhanī<sup>7</sup>, rogānaṃ āyatanaṃ, akittisaṃ-  
jananī, kopīnaṃ<sup>8</sup> nidamsanī, paññāya dubbalīkaraṇī tv' eva  
chaṭṭhaṃ padaṃ bhavati. Ime kho, gahapatiputta, cha  
ādīnavā surāmerayamajjapamādaṭṭhānānuyoge.

[20] (ii) Cha kho 'me<sup>9</sup> gahapatiputta, ādīnavā  
vikālavisikhācariyānuyoge : attā pi 'ssa agutto arakkhito  
hoti, puttadāro pi 'ssa agutto<sup>10</sup> arakkhito<sup>11</sup> hoti,  
sāpateyyam pi 'ssa aguttaṃ arakkhitaṃ hoti, saṅkiyo<sup>12</sup>  
ca hoti pāpakesu ṭhānesu, abhūtavacanaṃ<sup>13</sup> ca tasmaṃ  
rūhati, bahunnaṃ ca dukkhadhammānaṃ<sup>14</sup> purakkhato hoti.  
Ime kho gahapatiputta cha ādīnavā vikālavisikhācariyā-  
nuyoge.

[21] (iii) Cha kho 'me gahapatiputta, ādīnavā  
samajjābhicarane : kuvaṃ<sup>15</sup> naccaṃ, kuvaṃ gītaṃ, kuvaṃ  
vāditāṃ, kuvaṃ akkhānaṃ<sup>16</sup>, kuvaṃ paṇissaraṃ, kuvaṃ  
kumbhathūnaṃ ti? Ime kho, gahapatiputta, cha ādīnavā  
samajjābhicarane.

1 K2 omits 2 C °daṭṭhānuyogādīni K2 °yogādīnaṃ

3 Pl °bhatthāya 4 Kl °vajjehi 5 B °yogā CKlR

°pamādaṭṭhānuyoge 6 BCHPlRS dhanajāni 7 CGHKlPlRSV

°vattanī 8 CHRS kopīna 9 K2 omits 10 B aguttā

11 B arakkhitā 12 CHKlPlRSV saṅkileso 13 D abhūtaṃ<sup>o</sup>

14 CR dukkhasamānaṃ 15 D kva throughout

16 CGKlK2PlRSV akkhātāṃ

[22] (iv) Cha kho 'me<sup>1</sup> gahapatiputta, ādīnavā jūtappamādaṭṭhānānuyoge : jayaṃ veraṃ pasavati, jito vittam anusocati, sandiṭṭhikā<sup>2</sup> dhanajāni<sup>3</sup> sabhāgatassa vacanaṃ na rūhati, mittāmaccaṇaṃ<sup>4</sup> paribhūto hoti, āvāhavivāhakānaṃ apatthito<sup>5</sup> hoti akkhandhutto purisapuggalo nālaṃ dārābharanāyā<sup>6</sup> ti. Ime kho gahapatiputta cha ādīnavā jūtappamādaṭṭhānānuyoge.

[23] (v) Cha kho 'me gahapatiputta, ādīnavā pāpamittānuyoge : ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā<sup>7</sup> tyāssa<sup>8</sup> mittā honti, te<sup>9</sup> sahāyā. Ime kho<sup>10</sup> gahapatiputta, cha ādīnavā pāpamittānuyoge.

[24] (vi) Cha kho 'me<sup>11</sup> gahapatiputta, ādīnavā ālasiyānuyoge : 'Atisītan' ti kammaṃ na karoti, 'atiuṇhan' ti kammaṃ na karoti, 'atisāyan' ti kammaṃ na karoti, 'ati pāto<sup>12</sup> ti kammaṃ na karoti, 'atichāto 'smī' ti kammaṃ na karoti, 'atidhāto smī<sup>13</sup> ti kammaṃ na karoti.<sup>14</sup> Tassa evaṃ kiccāpadesabahulassa viharato anuppannā c' eva<sup>15</sup> bhogā na<sup>16</sup> uppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti. Ime<sup>17</sup> kho, gahapatiputta, cha<sup>18</sup> ādīnavā ālasiyānuyoge<sup>19</sup> ti."\*

\* D.III.182-184

- 1 BK2 omit 2 PlV °ko 3 BCHR dhanajani SK1 dhanajāni  
 4 D. °maccessu 5 B apattiko 6 B dāra° HS °bhāraṇāyā  
 7 B sāgamikā 8 K2 tyassa 9 B assa adds 10 B pana adds  
 11 B omits 12 B pātan 13 K2 mhī 14 B atidhāto smī ti  
 kammaṃ na karoti omits 15 HS °pannām' eva CR °pannam  
 eva PlV ce adds 16 S naṃ 17 PlV hi add 18 B omits  
 19 S °yogo & hi adds 20 B paribhūto 21 B purisapuggalo  
 22 B karoti 24 B °chedaṃ 25 V °loko 26 V paralokā pi  
 27 B sā adds 28 K1 assaṃ 29 B omits  
 30 V bhāñjani



[25] Tattha —

(i) Majjapamādatṭhānānuyogassa ādīnavaniddese<sup>1</sup>:

sandiṭṭhikā ti<sup>2</sup> sayam<sup>3</sup> datṭhabbā<sup>4</sup>, sayam  
passitabbā ti attho<sup>5</sup>.\*

"dhanajānī<sup>6</sup> ti dhanahāni<sup>7</sup>."†

Surāpānadhutto<sup>8</sup> purisapuggalo<sup>9</sup> surāpānāhetu  
api sakatābhārehi vahitabbāni hiraññasuvannāni katipāhen'  
eva parikkhayaṃ pāpeti<sup>10</sup>. Evaṃ sandiṭṭhikā<sup>11</sup> dhanajā-  
nī<sup>12</sup>.

"kalahappavaddhanī<sup>13</sup> ti vācākalahassa<sup>14</sup> ca  
hatthaparāmāsakāyakalahassa<sup>15</sup> ca vaddhanī<sup>16</sup>.

rogānaṃ āyatanaṃ<sup>17</sup> ti tesam tesam akkhiro-  
gādīnaṃ rogānaṃ<sup>18</sup> khettaṃ.

[26] Akittisañjananī ti suram pivitvā<sup>19</sup> mātaram  
pi paharati<sup>20</sup> pitaram pi<sup>21</sup>, bahuṃ avattabbam vadati<sup>22</sup>,  
akātābbam karoti<sup>23</sup>. Tena garaham pi daṇḍam pi hatthapā-  
dādichedanam<sup>24</sup> pi pāpuṇantā ihaloke<sup>25</sup> pi paraloke pi<sup>26</sup>  
akittim pāpuṇanti. Iti<sup>27</sup> tesam<sup>28</sup> sā<sup>29</sup> surā akittisañ-  
jananī<sup>30</sup> nāma hoti.

\*Cf. DA.III.945

† DA.III.945

- 1 PlV °niddesa 2 B omits 3 B yasaṃ K2 ti sayam omits  
4 B ya adds 5 K2 sayan ti sayam passitabba adds  
6 B dhanajānī 7 CHSP1 dhanajānī 8 W °dhuttā B hi adds  
9 W °puggalā 10 W pāpenti 11 CHR saṭṭhikā Pl sākāṭikā  
12 BHK1S dhanajānī 13 CHK1K2PlRSV kalahappavattanī  
14 B vivāha 15 B hatthaparāmāsādikāya V °paramāsa°  
16 BCK1RS vaddhati 17 V ānaṃ 18 GK2V omit  
19 B pitvā & hi adds 20 S pariharati 21 B paharati  
pitaram pi omits DA aññam pi adds 22 B vadanti  
23 B karoti 24 B °chedaṃ 25 V °loko 26 V paraloke pi  
omits 27 B sā adds 28 K1 sesaṃ 29 B omits  
30 V °bhañjanī

[27] Kopīnaṃ<sup>1</sup> nidamsanī ti guyhaṭṭhānaṃ pi vivariyamānaṃ<sup>2</sup> hiriṃ<sup>3</sup> kopeti vināseti, tasmā kopīnaṃ ti vuccati. Surāmadamattā hi aṅgaṃ vivaritvā<sup>4</sup> vicaranti. Tena tesam sā surā kopīnassa<sup>5</sup> nidamsanato kopīnaṃ<sup>6</sup> nidamsanī ti vuccati.

[31] Paññāya dubbalīkaraṇī ti kammassakatapaññaṃ<sup>7</sup> dubbalaṃ karoti."\*

(ii) Vikālavisikhācariyānuyogassa ādīnava-  
niddese :

[28] "attā pi 'ssa agutto hoti<sup>8</sup> arakkhito hoti<sup>9</sup> ti avelāya<sup>10</sup> caranto hi khāṇukaṇṭakādīni akkamati, ahinā pi yakkhādīhi<sup>11</sup> pi samāgacchati. Taṃ taṃ ṭhānaṃ gacchatī ti ñatvā verino pi taṃ nilīyitvā gaṇhanti vā<sup>12</sup> hananti<sup>13</sup> vā. Evaṃ attā pi 'ssa agutto hoti arakkhito<sup>14</sup>

[29] Puttadārā pi<sup>15</sup> amhākaṃ pitā amhākaṃ sāmī rattim<sup>16</sup> carati, kim aṅga<sup>17</sup> pana mayan ti, iti 'ssa puttadhītaro pi bhariyā pi bahi patthanaṃ katvā rattim carantā<sup>18</sup> anayavyasanaṃ pāpuṇanti. Evaṃ puttadāro<sup>19</sup> pi 'ssa agutto arakkhito hoti.

sāpateyyan ti tassa puttadāraparijanassa<sup>20</sup> ratticaraṇabhāvaṃ<sup>21</sup> ñatvā, corā suññaṃ gehaṃ<sup>22</sup> pavisitvā yaṃ icchanti, taṃ haranti.<sup>23</sup> Evaṃ sāpateyyam pi 'ssa aguttaṃ arakkhitaṃ hoti.

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\*DA.III.945

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1 PlV Kopīna 2 K2 °mānā 3 CHK1K2PlRSV hiri

4 V omits 5 K2 pītassa 6 CHK1RSV kopīna

7 C kammassapaññaṃ GHK1K2RS °pañña PlV kammakapañña

8 DA omits 9 GHK1K2RSV omit 10 BPlV avelā 11 V omits

12 B taṃ adds 13 S hanti 14 C hoti adds 15 B omits

16 BK2PlV ratti 17 V aṅgaṇaṃ 18 B caranto

19 K1PlRV °dāre 20 B °dārā ca° GR saputtadāra°

21 CHK1PlRSV rattim 22 B magge 23 B taṃ haranti omits

[30] saṅkiyo ca hotī ti aññehi<sup>1</sup> katapāpakammesu<sup>2</sup> pi 'iminā kataṃ bhavissatī' ti saṅkitabbo<sup>3</sup> hoti. Yassa yassa gharadvārena yāti, tattha yaṃ aññena corakammaṃ paradārikakammaṃ<sup>4</sup> vā<sup>5</sup> kataṃ, 'taṃ<sup>6</sup> iminā katan' ti vutte abhūtaṃ asatam<sup>7</sup> pi tassa rūhati, patiṭṭhāti.

[31] bahunnañ ca dukkhadhammānan ti yaṃ ettakaṃ dukkhaṃ ettakaṃ domanassan ti vattuṃ na sakkā. Aññasmim<sup>8</sup> puggale asati taṃ sabbaṃ vikālacārimhā<sup>9</sup> āharitabbaṃ hoti. Iti so bahunnaṃ dukkhadhammānaṃ purakkhato puregāmī<sup>10</sup> hotī"\* ti.

(iii) Samajjābhicaraanassa ādīnavaniddese :

[32] "kuvam<sup>11</sup> naccan ti 'kasmim<sup>12</sup> ṭhāne naṭanāṭakādinaccaṃ atthī?' ti pucchitvā yasmiṃ gāme vā nigame vā<sup>13</sup> taṃ atthi, tattha<sup>14</sup> gantabbaṃ hoti. Tassa<sup>15</sup> naccadassanaṃ gamissāmī<sup>16</sup> ti ajja vatthamā-lāgandhādīni<sup>17</sup> paṭiyādentass' eva<sup>18</sup> sakaladivasam<sup>19</sup> kammacchedo hoti.<sup>20</sup> Naccadassanena ekāham pi dvīhatīham pi tatth' eva hoti. Atha vuṭṭhisampatti-ādīni<sup>21</sup> labhitvā pi vappādikāle vappādīni<sup>22</sup> akarontassa<sup>23</sup> anuppannā<sup>24</sup> bhogā<sup>25</sup> n' uppajjanti. Tassa bahigatabhāvaṃ

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\*DA.III.945-46

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- 1 B aññesu 2 V pāpa omits 3 B °thabbo  
 4 B paradārakammaṃ S paradārikammaṃ 5 B omits  
 6 PlV omit 7 BCHS asantam 8 DA pi adds  
 9 BV °cariyamhā B ti adds C °cāramhā DA °cārimhi  
 10 B purekatā pi 11 DA kva 12 B kismim  
 13 PlV va 14 B tath' eva 15 DA sve adds  
 16 KLRV gamissāmā 17 KLR vatthā° 18 B tassa ca  
 19 R sakalam° 20 PlV omit 21 Pl mutti° 22 B vappam  
 23 B °tass' eva 24 C anuppanna 25 B bhoge

ñatvā anārakkhe<sup>1</sup> gehe corā yaṃ icchanti, taṃ karonti.  
Ten' assa uppannā pi bhogā vinassanti.<sup>2</sup>

kuvam<sup>3</sup> gītan ti ādisu pi es' eva nayo."\*

[33] Tattha :

gītan ti padagataṃ saragataṃ<sup>4</sup> tālagataṃ  
avadhānagataṃ<sup>5</sup> ti, gandhabbasatthavihitam<sup>6</sup> aññam pi  
gītan ti veditabbaṃ.

vāḍitan ti vīṇāveṇumurajādivādanam.

akkhānan<sup>7</sup> ti Bhārata-Ramāyanādi akkhānam.

pāṇissaran ti kaṃsatālam<sup>8</sup> pāṇitālan ti  
vadanti.

kumbhathūnan ti caturassara-ammaṇakatālam<sup>9</sup>  
Rukkhasārādantādisu yena kenaci caturassara-ammaṇakaṃ<sup>10</sup>  
katvā taṃ<sup>11</sup> catusu passesu cammena onandhitvā katavā-  
ditaṃ. Kaṭabherisaddo<sup>12</sup> ti keci.

\*DA.III.946

- 1 B anārakkha 2 V vinassati 3 DA kva 4 B sāragataṃ  
C saragata 5 C adhāna° Pl avadhāgataṃ 6 B °sattavithaṃ  
K2 gandhasatta° 7 K2R akkhātaṃ 8 B °tāla  
9 B caturassa-ammaṇakatāla 10 B catussa-ampanakaṃ  
11 B omits 12 B kaṭbheriya°

22 B tava 23 V citraṃ 24 PlV Sabbhūgātaṃ  
25 V vinicchāne 26 V sakkī° 27 C nāppatitṭhāti  
28 B imassa 29 B mā adda 30 K1PlRSV bhavati



(iv) Jūtappamādatṭhānānuyogassa<sup>1</sup> ādīnava-  
niddese<sup>2</sup>:

[34] jayan ti jūtaṃ<sup>3</sup> jinanto.<sup>4</sup>

veran ti jitenā<sup>5</sup> kelikapurisenā<sup>6</sup> jayani-  
mittaṃ attano upari veraṃ virodhaṃ<sup>7</sup> pasavati.

" 'Jitaṃ mayā' ti hi parisamajjhe parassa  
sāṭakaṃ vā<sup>8</sup> veṭhanaṃ vā gaṇhāti. So parisamajjhe<sup>9</sup>  
'me avamānaṃ<sup>10</sup> karosi,<sup>11</sup> hotu,<sup>12</sup> sikkhāpessāmi nan' ti<sup>13</sup>  
tattha veraṃ bandhati.<sup>14</sup> Evaṃ jinanto veraṃ pasavati.

[35] jito ti aññaṇa jito samāno yaṃ<sup>15</sup> tena  
tassa veṭhanaṃ vā sāṭako vā aññaṃ<sup>16</sup> vā pana hiraññasu-  
vaṇṇādivittaṃ gahitaṃ,<sup>17</sup> taṃ anusocati<sup>18</sup>: Ahosi<sup>19</sup> vata<sup>20</sup>  
me, taṃ<sup>21</sup> vata<sup>22</sup> me natthi ti tappaccayā socati.  
Evaṃ jito vittaṃ<sup>23</sup> anusocati.

[36] Sabhāgatassa<sup>24</sup> vacanaṃ na rūhatī ti  
vinicchayaṭṭhāne<sup>25</sup> sakkhipuṭṭhassa<sup>26</sup> sato vacanaṃ na  
patiṭṭhāti<sup>27</sup>: Ayaṃ akkhasoṇḍo jūtakaro, māssa<sup>28</sup>  
vacanaṃ<sup>29</sup> gaṇhitthā ti, vattabbo bhavissati.<sup>30</sup>

1 CK1PlR Dūta<sup>o</sup> 2 PlV niddeso 3 CHK1K2PlRS dūtaṃ

4 B jayanto 5 B pītita PlV jinena 6 B dvikapurisenā

R<sup>o</sup>purise 7 B jito CHK1K2RS virodha 8 W omits

9 PlV purisa<sup>o</sup> 10 B avamāna 11 K1 karoti si 12 V hetu

13 B<sup>o</sup>pessāmaṃ ti 14 B ti adds 15 B santo adds

16 V añña 17 K2 gataṃ 18 K2<sup>o</sup>casi 19 K2 Atosi

20 B vatā si V vataṃ 21 BV me, taṃ omit

22 B tava 23 V cittaṃ 24 PlV Sabhāgatassa

25 V vinicchāne 26 V sakki<sup>o</sup> 27 C nāppatiṭṭhāti

28 B imassa 29 B mā adds 30 K1PlRSV bhavati

[37] Mittāmaccānaṃ paribhūto hotī<sup>1</sup> ti taṃ hi mittāmaccā<sup>2</sup> evaṃ<sup>3</sup> vadanti : 'Samma, tvam pi nāma kula-putto jūtakaro chinnabhinnako hutvā vicarasi<sup>4</sup>. Na te idaṃ jātigottānaṃ anurūpaṃ. Ito paṭṭhāya mā evaṃ kareyyāsī' ti. So evaṃ vutto<sup>5</sup> pi tesam vacanaṃ na karoti. Tato<sup>6</sup> tena<sup>7</sup> saddhiṃ<sup>8</sup> na ekato<sup>9</sup> tiṭṭhanti, na nisīdanti. Tassa<sup>10</sup> kāraṇā<sup>11</sup> sakkhipuṭṭhā pi na kathenti. Evaṃ mittāmaccānaṃ paribhūto hoti.

[38] āvāhavivāhakānaṃ<sup>12</sup> ti āvāhikā<sup>13</sup> nāma ye<sup>14</sup> tassa gharato dārakaṃ gaḥetukāmā. Vivāhikā<sup>15</sup> nāma ye<sup>16</sup> tassa gehe dārikaṃ dātukāmā.

[40] apatthito<sup>17</sup> hotī ti anicchito hoti.  
nālaṃ dārābharanāyā<sup>18</sup> ti dārābharan-atthāya na samattho. Etassa gehe dārikā dinnā pi, etassa gehato ānītā pi, amhehi eva positabbā bhavissatī"\* ti.

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\*DA.III.946-47

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- 1 Pl omits 2 K2 <sup>o</sup>maccānaṃ 3 B etaṃ 4 Pl vicaratisi  
 5 B puṭṭho 6 B Kate CHK1K2RSV Kato 7 CHK1K2RSV te te  
 8 B saddhi 9 C na adds 10 B Vassa S Tasa  
 11 B karaṇa 12 B āvāhakānaṃ 13 HS āvāhakā 14 V yena  
 15 HS vivāhakā 16 V yena 17 apattito  
 18 B dārāmbharanāya

13 PlV <sup>o</sup>sayana  
 14 B narati 15 PlV <sup>o</sup>sayana  
 16 B <sup>o</sup>sukaro & karoti sdds

[39] (v) Pāpamittānuyogassa ādīnavaniddese :

"Ye dhuttā ti akkhadhuttā.

Soṇḍā ti itthisoṇḍā, bhattasoṇḍā<sup>1</sup>,  
pūvasoṇḍā, mūlakasoṇḍā<sup>2</sup>.

pipāsā ti<sup>3</sup> pānasoṇḍā<sup>4</sup>.

nekatikā<sup>5</sup> ti<sup>6</sup> patirūpakena<sup>7</sup> vañcanakā<sup>8</sup>.

vañcanikā ti sammukhā vañcanakā<sup>9</sup>.

sāhasikā ti<sup>10</sup> ekāgārikādisāhasakamma-  
kārinō<sup>11</sup>.

[40] tyāssa mittā hontī ti te assa mittā  
honti. Aññehi<sup>12</sup> sappurisehi saddhiṃ<sup>13</sup> na ramati<sup>14</sup>.  
Gandhamālādīhi alaṅkaritvā, varasayanam<sup>15</sup> āropitasū-  
karo<sup>16</sup> gūthakūpam iva, te pāpamitte yeva upasaṅkamati.  
Tasmā diṭṭhe va dhamme sampārāyaṇi ca bahum anattam  
nigacchati."\*

(ii) Vacīparamo amitto mittapatirūpsako

veditsabbo.

(iii) Anuppiyabbhāṇi amitto mittapatirūpsako

veditabbo.

\* DA.III.947

1 GHK1K2PlRV ti add 2 V mūlasoṇḍā PlV ti add

3 B pipāsā ti omits 4 B pipānasoṇḍā 5 Pl nikatikā

6 B omits 7 K2R paripūra neka 8 K2 vacanakā

9 BGK1K2PlRV sammukhā vañcanakā omit 10 GK1K2R omit

11 B °sāhakammakārinō G ekāhārikātisahasā° 11 K1 amitta

12 Pl Aññe pi 13 B saddhi 14 B marati 15 PlV °sayana

16 B °sukaro & karoti adds

[41] (vi) Ālasiyānuyogassa<sup>1</sup> ādīnavaniddese :

"Atisītan ti kammaṃ na karotī ti  
manussehi kālass' eva vuṭṭhāya 'ehi ambho kammantaṃ  
gacchāmā' ti vutte<sup>2</sup> 'atisītaṃ, tāva aṭṭhīni<sup>3</sup> bhijjanti<sup>4</sup>,  
gacchatha tumhe, pacchā jānissāmī' ti aggim<sup>5</sup> tappento<sup>6</sup>  
nisīdati. Te<sup>7</sup> gantvā kammaṃ karonti. Itarassa kammaṃ  
parihāyati.

(15) Atiunhan ti ādisu<sup>8</sup> pi es' eva<sup>9</sup> nayo."\*

[42] Cattāro amittā ti aññadatthuharādayo  
cattāro.

(111) Vuttaṃ h' etam : 1 anuppiya<sup>10</sup> bhagati.

"Cattāro<sup>10</sup> me gahapatiputta, amittā<sup>11</sup>  
mittapatirūpakā veditabbā :

(i) Aññadatthuharo<sup>12</sup> amitto mittapatirūpako  
veditabbo.

(ii) Vacīparamo amitto mittapatirūpako  
veditabbo.

(iii) Anuppiyabhāṇī amitto mittapatirūpako  
veditabbo.

(1) "Aññadatthuharo hoi

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\* DA.III.947 karoti

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- 1 B Alasānuyogassa 2 BCK1PlR vutto 3 B aṭṭhi  
4 B bhijjati DA viya adds 5 B aggi 6 K2 tapento  
7 PlV To 8 C asu 9 C āseva 10 H Cattā 11 Kl amitta  
12 B °dattu° S Aññatthuharo

PlV adāyako 7 B paramā adds 8 B omitta 9 B kappati

10 B anuppiya 11 B jā 12 B āvū CCK1K2V cāgā & vāgā

Pl cagū 13 C eppe 14 K2 °kārāṇa



(iv) Apāyasahāyo<sup>1</sup> amitto mittapatirūpako  
veditabbo"\* ti<sup>2</sup>.

[43] "Tattha<sup>3</sup> :

(i) Aññadatthuharo ti sayam<sup>4</sup> tucchahattho  
āgantvā ekamsena yaṃ kiñci harati yeva.

(ii) Vacīparamo ti vacanamatten' eva<sup>5</sup>  
dāyako<sup>6</sup> viya hoti. Vācā eva<sup>7</sup> etassa paramā<sup>8</sup> na  
kamman<sup>9</sup> ti hi vacīparamo.

(iii) Anuppiyabhānī ti anuppiyaṃ<sup>10</sup> bhaṇati  
yaṃ<sup>11</sup> vaggū<sup>12</sup> ti vuccati."†

[47] (iv) 'Apāyasahāyo' ti bhogā yehi surāpā-  
nādīhi apāyanti vigacchanti, tesu bhogānaṃ apāyesu  
sahāyo hoti.†

[44] Ete pana cattāro paccekam catuhi  
kāraṇehi mittapatirūpakā ti veditabbā.

Vuttaṃ h' etaṃ :

(i) "Aññadatthuharo hoti  
appena<sup>13</sup> bahum icchati,  
bhayassa kiccaṃ karoti  
sevati atthakāraṇā<sup>14</sup>.

\*D.III.185

†DA.III.948

‡Cf.DA.III.948

1 B °sahāye 2 K2 omits 3 Pl Dattha 4 B ayaṃ  
5 B vacanamatto na va 6 CH dāyako repeated  
PlV adāyako 7 B paramā adds 8 B omits 9 B kappatī  
10 B anuppiya 11 B yā 12 B āvū CGHK1K2SV cāgū R vāgū  
Pl cagū 13 C appe 14 K2 °kāraṇaṃ

[43] Imehi kho gahapatiputta, catuhi ṭhānehi aññadatthuharo amitto<sup>1</sup> mittapatirūpako<sup>2</sup> veditabbo"\* ti.

[45] (ii)"Atītena paṭisantharati<sup>3</sup>, anāgatenā<sup>4</sup> paṭisantharati<sup>5</sup>, niratthakena saṃgaṇhāti, paccuppannesu kiccesu vyasanam dasseti. Imehi kho gahapatiputta catuhi ṭhānehi vacīparamo amitto mittapatirūpako<sup>6</sup> veditabbo."\*

[46] (iii)"Pāpakam pi 'ssa anujānāti, kalyāṇam pi 'ssa anujānāti, sammukhāssa<sup>7</sup> vaṇṇam bhāsati, parammukhāssa<sup>8</sup> avaṇṇam bhāsati. Imehi kho, gahapatiputta, catuhi ṭhānehi anuppiyabhāṇī<sup>9</sup> amitto mittapatirūpako veditabbo."\*

[47] (iv)"Surāmerayamajjapamādaṭṭhānānuyoge saḥāyo hoti, vikālavisikhācariyānuyoge saḥāyo hoti, samajjābhicarāṇe saḥāyo hoti,<sup>10</sup> jūtappamādaṭṭhānānuyoge saḥāyo hoti. imehi kho gahapatiputta catuhi ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo."\*

\* D.III.186

1 CHPLRSV mitto 2 KLPLR ti add 3 B paṭisandharati  
 Pl paṭisaṅgaṇhāti Pl 4 C annāgate 5 B paṭisandharati  
 Pl paṭisaṅgaṇhāti 6 Kl ti adds 7 B °khassa B Soya  
 8 B °khassa na 9 B °bhāṇi 10 Kl samajjābhicarāṇe  
 saḥāyo hoti omits 14 B °kādī 15 B anattāya perihā-  
 attāya 16 C sotī 17 B yuddhi B evaḍḍhi 18 B anattāya  
 19 B Ayaṃ 20 B ettha tesāṃ omits 21 B viśeṣaṇa

[48] "Tattha :

(i) Aññadatthuharo hotī ti ekamsena hārako hoti. Sahāyassa gehaṃ rittahattho<sup>1</sup> āgantvā nivatthasātakādīnaṃ vaṇṇaṃ bhāsati. So 'ativiya tvaṃ samma imassa vaṇṇaṃ bhāsati' ti aññaṃ nivāsetvā<sup>2</sup> taṃ deti.

appena bahum icchatī ti yaṃ kiñci appakaṃ katvā tassa santikā<sup>3</sup> bahum pattheti<sup>4</sup>.

[49] bhayassa kiccaṃ<sup>5</sup> karotī ti attano bhaye uppanne<sup>6</sup> tassa sayam<sup>7</sup> dāso viya hutvā taṃ taṃ kiccaṃ karoti. Sayam<sup>8</sup> sabbadā na karoti. Bhaye uppanne<sup>9</sup> karoti, na<sup>10</sup> pamenā ti<sup>11</sup> amitto<sup>12</sup> nāma jāto.

sevati atthakāraṇā ti mittasanthavavasena na sevati. Attano attham eva paccāsimanto<sup>13</sup> sevati."\*

[50] Bhayassa kiccakārī<sup>14</sup> anattaparihārattham<sup>15</sup> sevati<sup>16</sup>, ayam vaḍḍhī<sup>17</sup> atthan<sup>18</sup> ti. Ayam<sup>19</sup> ettha tesam<sup>20</sup> dvinnam viseso.<sup>21</sup>

\* DA.III.949

- 1 K1 °hatthe 2 P1 nivāsivā 3 B santikaṃ 4 B phattheti  
5 GHK1K2RS na add 6 S uppa 7 K1 omits 8 B Saya  
9 CHK1P1SV na add 10 P1V omit 11 B omits 12 S atto  
13 B paccasisanto 14 B °kādi 15 B anattam parihar-  
attham 16 C soti 17 B vuddhi R avaddhi 18 B anattam  
19 B Ayam 20 B ettha tesam omits 21 B visesena

22 K2 so DA. vata 23 B nivāsetvā sahāyassa bho me omits,  
24 stands a word - sassato for all; CHK1RS me omit  
25 B pena mayham omits 26 S omits 27 P1 vaṇṇaṃ  
28 B vutto 29 B vajati

[51] (ii) Vacīparamaniddese :

"Atītena<sup>1</sup> paṭisantharati<sup>2</sup> ti sahāye<sup>3</sup>  
 āgate<sup>4</sup> 'hiyyo<sup>5</sup> vā pare vā na āgato 'si. Amhākaṃ  
 imasmiṃ vāre<sup>6</sup> sassam<sup>7</sup> atīva<sup>8</sup> nipphannaṃ. Bahūni sāliya-  
 vabījādīni<sup>9</sup> ṭhapetvā maggaṃ olokontā<sup>10</sup> nisīdimha. Ajja  
 pana<sup>11</sup> sabbam<sup>12</sup> khīṇaṃ' ti<sup>13</sup> evaṃ atītena saṅgaṇhāti.<sup>14</sup>  
 Anāgatenā<sup>15</sup> ti<sup>16</sup> 'imasmiṃ vāre amhākaṃ  
 sassam<sup>17</sup> manāpaṃ bhavissati,<sup>18</sup> phalabhārabharitā sāliādayo.  
 Sassasaṅgahe kate<sup>19</sup> tumhākaṃ saṅgaṇaṃ<sup>20</sup> kātuṃ samatthā<sup>21</sup>  
 bhavissāmā' ti evaṃ<sup>22</sup> anāgatenā saṅgaṇhāti.

[52] niratthakenā<sup>23</sup> ti hatthikkhandhe<sup>24</sup> vā  
 assapiṭṭhe<sup>25</sup> vā<sup>26</sup> nisinno<sup>27</sup> 'Ehi bho, idha nisīdā' ti  
 vadati.<sup>28</sup> Manāpaṃ sāṭakaṃ<sup>29</sup> nivāsetvā 'sahāyassa  
 bho<sup>30</sup> me<sup>31</sup> anucchaviko, aññaṃ pana mayhaṃ<sup>32</sup> natthi'  
 ti vadati.<sup>33</sup> Evaṃ niratthakena saṅgaṇhāti nāma.

'Paccuppannesu kiccesu vyasanam<sup>34</sup>  
 dasseti' ti 'sakaṭena me attho' ti vutte<sup>35</sup> 'cakkam assa  
 bhinnaṃ, akkho bhinna' ti ādīni vadati.<sup>36</sup>\*

\* DA.III.949

- 1 BS Atīte 2 B sahāyo 3 W āgato 4 B hiyo 5 V imasmiṃ  
 vāre omits 6 Pl sahassam 7 B ati 8 BC °bījāni  
 S sāliyeva<sup>0</sup> 9 BKlK2 olokento 10 C na 11 B sassam  
 12 B khipati 13 V evaṃ atītena saṅgaṇhāti omits  
 14 B Anāgate 15 B omits 16 Kl vibhavissati 17 B omits  
 18 B saṅgahi 19 K2 omits 20 V Anāgatenā ti to  
 evaṃ omits 21 B °dhena 22 B °piṭṭhiyā 23 PlV omit  
 24 DA sahāyaṃ disvā adds 25 S omits 26 B sakaṭa  
 27 GK2 so DA. vata 28 B nivāsetvā sahāyassa bho me omits,  
but stands a word - sassato for all; CHKlRS me omit  
 29 S pana mayhaṃ omits 30 S omits 31 Pl vaṇṇam  
 32 B vutto 33 B vajati



[53] (iii) Anuppiyabhāniniddese :

"Pāpakam pi 'ssa anujānātī ti pāṇāti-pātādisu 'yaṃ kiñci karomā' ti vutte 'sādhū, samma, karomā' ti<sup>1</sup> anujānāti."\*

Kalyāṇam pi 'ssa anujānātī ti sahāyena desakālaṃ<sup>2</sup> asallakkhetvā 'kalyāṇam karomā' ti vutte, tassa tato<sup>3</sup> uppajjanavirodhādikaṃ asallakkhetvā, taṃ<sup>4</sup> jānanto eva<sup>5</sup> 'sādhū, samma karomā' ti anujānāti.<sup>6</sup>

[54] Sammukhāssa vaṇṇam bhāsati ti sahāyassa santike eva<sup>7</sup> assa ācāragocarabāhusaccādipaṭibaddham<sup>8</sup> vaṇṇam bhāsati.

Parammukhāssa<sup>9</sup> avaṇṇam bhāsati ti parammukhe tena kaṭaṃ kiñci gūhitabbaṃ aññaṃ vā tassa aḡuṇaṃ sampakāseṇto<sup>10</sup> avaṇṇam eva bhaṇāti.

[55] (iv) Apāyasahāyaniddese<sup>11</sup>:

"Majjapamādaṭṭhāne sahāyo hotī ti 'asukatṭhāne<sup>12</sup> suraṃ pivanti. 'Ehi, tattha<sup>13</sup> gacchāmā' ti vutte, 'sādhū' ti vuṭṭhahati.<sup>14</sup> Esa nayo sabbattha."\*  
Ete pana cattāro amittā attahitakāmena ārakā va<sup>15</sup> parivajjitabbā.

\*DA.III.949

1 Kl karoti 2 B desakālaṃ omits 3 B tasmiṃ vā kate  
for asallakkhetvā 'kalyāṇam karomā' ti vutte, tassa tato  
4 B karodhā ti vutte taṃ adds 5 B evaṃ 6 B °khassa  
7 BGK1K2P1RV evaṃ 8 BCGHK1K2P1SV ācāragocarō ti bāhu<sup>0</sup>  
9 B °khassa 10 B sam omits 11 B sahāya omits  
PlV Apāyasahāyā ti niddeso 12 S sahāyo hoti  
asukatṭhāne omits 13 R attha 14 Pl vuṭṭhahi  
15 Kl omits

Vuttaṃ h' etaṃ :

"Ete amitte cattāro

iti viññāya paṇḍito,

ārakā parivajjeyya

maggam paṭibhayaṃ yathā ti."\*

[58]

(ii)

Cattāro mittā<sup>1</sup> ti<sup>2</sup> upakāramittādayo.

[56]

Vuttaṃ h' etaṃ :

"Cattāro me<sup>3</sup> gahapatiputta, mittā

suhadā veditabbā :

[59]

(i) Upakāro<sup>4</sup> mitto suhado veditabbo.

(ii) Samānasukhadukkho mitto suhado veditabbo.

(iii) Atthakkhāyī mitto suhado veditabbo.

(iv) Anukampako mitto suhado veditabbo"<sup>+</sup> ti.

[60]

(iv)

[57]

"Tattha :

suhadā ti sundarahadaya<sup>†</sup>, pemasam-pattivasena<sup>5</sup> bhaddacittā. Ete pi paccekam catuhi kāraṇehi suhadā ti<sup>6</sup> veditabbā<sup>7</sup>.

Vuttaṃ h' etaṃ :

(i) "Catuhi kho, gahapatiputta, ṭhānehi<sup>8</sup> upakāro

\* D.III.186

<sup>+</sup> D.III.187

<sup>†</sup> DA.III.949

1 W mitte 2 K2 omits 3 S omits 4 CGHKLP1RSV Upakāra

5 PLV pemapatti<sup>o</sup> 6 B omits 7 GK1K2 <sup>o</sup>tabbo

8 K1 ṭhāne

mitto suhado veditabbo: Pamattaṃ rakkhati, pamattassa sāpateyyaṃ rakkhati, bhītassa saraṇaṃ hoti, uppannesu kiccakaraṇīyesu<sup>1</sup> tad diguṇaṃ bhogaṃ anuppādeti. Imehi kho gahapatiputta, catuhi ṭhānehi upakāro<sup>2</sup> mitto suhado veditabbo.

[58] (ii) Catuhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo : Guyhaṃ assa ācikkhati, guyhaṃ assa pariguyhati, āpadāsu na vijahati, jīvitam pi 'ssa atthāya pariccattaṃ hoti. Imehi kho, gahapatiputta, catuhi ṭhānehi samānasukhadukkho mitto suhado veditabbo.

[59] (iii) Catuhi kho, gahapatiputta, ṭhānehi atthakkhāyī mitto suhado veditabbo. Pāpā<sup>3</sup> nivāreti, kalyāṇe niveseti, assutaṃ sāveti, saggassa<sup>4</sup> maggaṃ ācikkhati. Imehi kho gahapatiputta catuhi<sup>5</sup> ṭhānehi atthakkhāyī<sup>6</sup> mitto suhado veditabbo.

[60] (iv) Catuhi kho, gahapatiputta, ṭhānehi anukampako mitto suhado veditabbo : Abhaven' assa<sup>7</sup> na nandati, bhaven' assa<sup>8</sup> nandati, avannaṃ<sup>9</sup> bhaṇamānaṃ<sup>10</sup> nivāreti, vannaṃ bhaṇamānaṃ pasamsati. Imehi kho, gahapatiputta, catuhi ṭhānehi anukampako mitto suhado veditabbo ti.<sup>11</sup>\*

\*D.III.187

1 S kiccaṃ<sup>0</sup> 2 CHK1PLRS upakāra 3 P1 Pāpa 4 G sagga  
BPl catuhi omit 6 K2 annakhāyī 7 BGHK1RSV Abhave tassa  
K2P1 Abhavena tassa 8 BCHK1PLV bhava tassa GR bhava  
tassa K2 bhavena assa P1SV na add 9 B avanna  
10 B bhaṇamānaṃ 11 K2 ti omits

17 B 'kahāpane 18 BK2 omit 19 C nippejji  
20 B omits 21 B sukha omits 22 C attano K1 eto  
K2 attano R stato 23 K2 cikkhati

[61] (i) Upakāramittassa niddese :

"Pamattam rakkhatī ti majjam pivitvā gāmamajjhe vā gāmadvāre vā magge vā nipannam disvā eva<sup>1</sup> nipannassa<sup>2</sup> kocid eva nivāsanapārūpanam<sup>3</sup> pi gaṇheyyā' ti samīpe nisīditvā pabuddhakāle gahetvā gacchati.

pamattassa sāpateyyan<sup>4</sup> ti sahāyo<sup>5</sup> bahi gato vā<sup>6</sup> hoti, suram pivitvā vā matto, geham<sup>7</sup> anārakkham. Kocid eva yaṃ kiñci vittaṃ hareyyā<sup>8</sup> ti geham pavisitvā tassa dhanam rakkhati.

[62] bhītassā ti kismiñcid<sup>9</sup> eva bhaye uppanne 'mā bhāyi, mādisse<sup>10</sup> sahāye<sup>11</sup> ṭhite<sup>12</sup> kiṃ bhāyasī<sup>13</sup>?' ti taṃ<sup>14</sup> bhayaṃ haranto paṭisaraṇam hoti. tad diguṇam bhogan ti kiccakaraṇīye uppanne sahāyaṃ attano santikaṃ āgataṃ disvā vadati 'kasmā āgato'sī?' ti. 'Rājakule kammaṃ atthī' ti. 'Kiṃ laddhum vaṭṭatī?' ti. 'Eko<sup>15</sup> kahāpaṇo<sup>16</sup> ti. 'Nagare kammaṃ nāma ekakahāpaṇena<sup>17</sup> na<sup>18</sup> nippahajjati,<sup>19</sup> dve gaṇhā' ti evaṃ yattakaṃ vadati, tato diguṇam deti.<sup>20</sup>"\*

[63] Samānasukhadukkhamittaniddese<sup>21</sup>:

"Guyham assa ācikkhatī ti attano<sup>22</sup> guyham nigūhituṃ yuttakatham aññassa akathetvā tass' eva ācikkhati.<sup>23</sup>

\* DA.III.949-50

- 1 PlV eva 2 B nibannassa 3 B °parupanam 4 K2 sāpaneyyam 5 C sāhāyo 6 GK2P2V omit 7 B geha 8 B hareyyan 9 K1 kismiñcad PlV kismicid 10 C mādisse 11 K1 sahāya 12 S ṭhito 13 BCPlV bhāyatī GK1K2 bhāyetī 14 B omits 15 K1 Ko 16 K2 °pane 17 B °kahāpane 18 BK2 omit 19 C nippajjiti 20 B omits 21 B sukha omits 22 C atano K1 ato K2 attāno R atato 23 K2 cikkkhati



[65] guyham assa pariguyhatī<sup>1</sup> ti tena  
kathitaṃ nigūhitaṃ yuttakathaṃ yathā aññe na jānanti,  
evaṃ rakkhati.

apadāsu na vijahatī ti uppanne<sup>2</sup> bhaye  
na pariccajati.

jīvitam pi 'ssa atthāyā ti attano  
jīvitam pi tassa sahāyassa atthāya pariccattam eva hoti.  
Jīvitam agañetvā pi tassa<sup>3</sup> kiccaṃ karoti yeva."\*

[64] Atthakkhāyīmittaniddese :  
"Pāpā nivāretī ti 'amhesu passantesu tvaṃ  
evaṃ<sup>4</sup> kātum na labhasi,<sup>5</sup> pañcaverāni dasa-akusalakammapathe  
mā karohī' ti nivāreti.

[66] kalyāṇe nivesetī ti<sup>6</sup> 'kalyāṇakamme tīsu  
saraṇesu pañcasu vā<sup>7</sup> sīlesu dasakusalakammapatthesu  
vattassu,<sup>8</sup> dānaṃ dehi, puññaṃ karohi, dhammaṃ suṇāhī'  
ti evaṃ kalyāṇe niyojati.

assutaṃ sāvetī ti assutapubbaṃ sukhumaṇi-  
punaṃ sāveti.

saggassa maggan ti 'imaṃ kammaṃ katvā  
sagge nibbattatī<sup>9</sup> ti evaṃ saggamaggaṃ ācikkhati."\*

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\* DA.III.950

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- 1 B pariguyhatī 2 K2 na adds 3 B pan' assa  
4 S ekaṃ 5 B labhi 6 Pl omits 7 Pl omits  
8 B omits PlV vattassa 9 BKlPlRV nibballantī

[65] Anukampamittaniddese<sup>1</sup>:

"Abhaven' assa<sup>2</sup> na<sup>3</sup> nandatī ti tassa abhavana  
avaḍḍhiyā<sup>4</sup> puttadārassa vā parijanassa vā tathārūpaṃ  
pārijuṇṇaṃ<sup>5</sup> disvā vā sutvā vā na<sup>6</sup> nandatī<sup>7</sup>, anattamano  
hoti.

bhavenā ti vaḍḍhiyā<sup>8</sup>. Tathārūpaṃ assa  
sassādisampattiṃ vā issariyapaṭilābhaṃ<sup>9</sup> vā<sup>10</sup> disvā  
vā sutvā vā<sup>11</sup> nandatī, attamano<sup>12</sup> hoti.

Avannaṃ bhaṇamānaṃ nivāreti ti 'asuko  
virūpo na pāsādiko<sup>13</sup> dujjāto dussīlo' ti vā vutte<sup>14</sup>,  
'mā<sup>15</sup> evaṃ bhaṇi, rūpavā ca so, pāsādiko<sup>16</sup> ca<sup>17</sup>  
sujāto ca sīlasampanno cā<sup>18</sup>, ti ādivacanehi paraṃ  
attano sahāyassa avannaṃ bhaṇamānaṃ nivāreti.

[66] Vannaṃ bhaṇamānaṃ pasamsatī ti 'asuko  
rūpavā<sup>19</sup> pāsādiko sujāto sīlasampanno' ti vutte 'aho  
suṭṭhu vadasi<sup>20</sup>. Subhāsitaṃ<sup>21</sup> tayā, evaṃ etaṃ, esa  
puriso rūpavā<sup>22</sup> pāsādiko, sujāto sīlasampanno' ti evaṃ

(iii) Puttadārā piṭṭhito anubandhasampanno

- 
- 1 Kl Anukamma<sup>0</sup> 2 BCHK1PlRSV Abhave tassa  
G Abhavana tassa 3 Pl omits 4 KlR vaḍḍhiyā  
5 GRSV <sup>0</sup>jaṇṇaṃ 6 R omits 7 PlV ti add  
8 B vuddhiyā 9 B <sup>0</sup>patilātaṃ 10 GK2PlRV vā omit  
11 Pl omits 12 S attano 13 C pasādiko  
14 B vutto 15 B mā comes after evaṃ 16 CK1 pasādiko  
17 B omits 18 B vā 19 B rūpo vā 20 W vadati  
21 B Su omits 22 C ruvā

para 2 Pl atto 3 R vutta 4 B sha palita  
paccupa<sup>0</sup> Kl <sup>0</sup>kāriyāyā 6 B dakkhiṇasādhāyā  
K2 dukkhaṃ 8 Kl <sup>0</sup>kārā 9 Desā ti kammaṇā

attano sahāyassa param<sup>1</sup> vaṇṇaṃ bhaṇamānaṃ pasaṃsati.\*\*

Chadisā<sup>+</sup> ti :

[69] Mātā pitā disā pubbā,  
ācariyā dakkhiṇā disā,  
puttadārā disā pacchā,  
mittāmaccā ca uttarā.

Dāsakammakarā heṭṭhā<sup>5</sup> uddhaṃ samaṇabrāhmaṇā,  
etā disā namasseyya<sup>6</sup> alam attho<sup>2</sup> kule gihī<sup>†</sup> ti.

[70] vuttā<sup>3</sup> chadisā<sup>4</sup> Ettha ca :

(i) Mātāpitāro pubbūpakāritāya<sup>5</sup> puratthimā  
disā ti veditabbā.

(ii) Ācariyā dakkhiṇeyyatāya<sup>6</sup> dakkhiṇā  
disā ti.

(iii) Puttadārā piṭṭhito anubandhanavasena  
pacchimā disā ti.

(iv) Mittāmaccā, yasmā so mittāmacce nissāya  
te te dukkhavisese<sup>7</sup> uttarati, tasmā uttarā disā ti.

(v) Dāsakammakarā<sup>8</sup> pādamūle tiṭṭhanavasena  
heṭṭhimā disā ti.

\*DA.III.950,951

<sup>+</sup>D.III.181 & 188 <sup>†</sup> D.III.191,192

1 S para 2 Pl atto 3 R vuttā 4 B cha omits

5 B paccupa<sup>o</sup> Kl <sup>o</sup>kāriyatāya 6 B dakkhiṇasadisatāya

7 K2 dukkhaṃ<sup>o</sup> 8 Kl <sup>o</sup>kārā R Dasā ti kammakarā

(vi) Samaṇabrāhmaṇā guṇehi upariṭṭhita-  
bhāvena<sup>1</sup> uparimā disā ti veditabbā"\* ti.

[69] Etā<sup>2</sup> pana chadisā paṭicchādentena  
kulaputtana<sup>3</sup> tāva mātāpitaro puratthimā disā pañcahi  
ṭhānehi paccupaṭṭhātābbā<sup>4+</sup>

Vuttaṃ h' etaṃ :

"Bhato ne<sup>5</sup> bharissāmi<sup>6</sup>, kiccaṃ tesam<sup>7</sup>  
karissāmi, kulavaṃsam paṭṭhapessāmi, dāyajjam  
paṭiccnāmi<sup>8</sup>, athavā pana petānaṃ kālakatānaṃ dakkhiṇaṃ  
anuppadassāmī ti."†

[70] Evaṃ paccupaṭṭhitā hi mātāpitaro  
pañcahi ṭhānehi puttaṃ anukampanti.

Yathāha :

"Pāpā nivārenti, kalyāṇe nivesenti,<sup>9</sup>  
sippaṃ sikkhāpenti, patirūpena dārena saṃyojenti,  
samaye<sup>10</sup> dāyajjam niyyādentī"† ti.

\* DA.III.952

+Cf.D.189

†D.III.189

1 G uparibhāvena PlV omit 2 B Evaṃ 3 W kula omits

4 Pl °paṭṭhaveditabbā 5 V nesam 6 C bharissā

7 V nesam 8 BK2SV paṭipajjāmi 9 B nivāsentī

10 B samayena

11 B Sammānānāya

12 B avimānānāya

13 B ya omits

14 V alankārappa

Cor. acc. D.



[71] Pañcahi ṭhānehi antevāsinā ācariyā dakkhiṇā disā paccupaṭṭhātabbā.

Vuttaṃ h' etaṃ :

"Uṭṭhānena<sup>1</sup>, upaṭṭhānena<sup>2</sup>, sussūsāya, pāricariyāya<sup>3</sup>, sakkaccasippapaṭiggahaṇenā<sup>4</sup>"\* ti.

Evam paccupaṭṭhitā<sup>5</sup> hi ācariyā antevāsikaṃ pañcahi ṭhānehi anukampanti.

[72] Yathāha :

"Suvinītaṃ vinenti, suggahītaṃ gāhāpenti<sup>6</sup>, sabbasippasutasamakkhāyino<sup>7</sup> ca bhavanti, mittāmaccesu<sup>8</sup> parivedenti<sup>9</sup>, disāsu parittānaṃ karonti"\* ti.

Pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā.

Vuttaṃ h' etaṃ<sup>10</sup>:

"Sammānanāya, anavamānanāya<sup>11</sup>,<sup>12</sup> anaticariyāya<sup>13</sup>, issariyavossaggena, alaṅkāranuppadānena<sup>14</sup>"\* ti.

\* D.III.190

\*D.III.189

+D.III.190

- 1 GPl vuṭṭhānena 2 K1R uṭṭhānena 3 B °cariyā K1S pari°  
 4 B sakkaccaṃ° C °pariggahaṇenā 5 S °taṃ 6 B gahāpenti  
 7 B sabbasibbasutaṃ° 8 V micchāmaccesu 9 B paridīpenti  
 CGK1RV paridenti 10 W vuttaṃ h' etaṃ omits  
 11 B Sammānanāya 12 B avimānanāya CGHK1P1RSV  
 avimāna° K2 avimāna° Cor. acc. D. 13 B ya omits  
 14 V alaṅkārapa°

[73] Evaṃ paccupaṭṭhitā hi bhariyā pañcahi  
ṭhānehi sāmikaṃ anukampati.<sup>1</sup>

Yathāha :

"Susamvhitakammantā ca hoti, susaṅghita-  
pariṇā<sup>2</sup> ca, anaticāriṇī ca, sambhataṃ anurakkhati,  
dakkhā ca hoti analasā sabbakiccesū"\* ti.

Pañcahi ṭhānehi kulaputtana uttarā disā  
mittāmaccā paccupaṭṭhātābbā.

[74] Vuttaṃ h' etaṃ :

[75] Yathāha :  
"Dānena, veyyāvaccena,<sup>3</sup> atthacariyāya,  
samānattatāya, avisamvādanatāyā"\* ti.

Evaṃ paccupaṭṭhitā hi mittāmaccā<sup>4</sup>  
pañcahi ṭhānehi kulaputtaṃ anukampenti :

"Pamattaṃ rakkhanti, pamattassa sāpateyyaṃ<sup>5</sup>  
rakkhanti, bhītassa saraṇaṃ honti, āpadāsu na vijahanti,  
aparapajāñ c' assa<sup>6</sup> paṭipūjenti"\* ti.

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\* D.III.190

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1 GK2 <sup>o</sup>panti 2 B saṅghitajanā GK2 su omit

3 CHR veyyāvācena K1 veyyāvajjena S veyyāvasena

4 B maccā omits K1 mittāpamaccā 5 K1 sāpaneyyaṃ

6 B aparapaṃ pajāmassa CHK1RS aparapajam assa

K2 aparapajam assa P1 aparāparassa V aparāparam assa

[75] Pañcahi tñānehi ayirakena<sup>1</sup> heṭṭhimā disā  
dāsakammakarā paccupaṭṭhātabbā<sup>2</sup>.

mettena mona Vuttaṃ h' etaṃ : dvāratōya<sup>1</sup> āmaṇānuppadā-  
nā<sup>2</sup>\* ti.

"Yathābalaṃ kammantasamvidhānena<sup>3</sup>, bhatta-  
vetanānuppadānena<sup>4</sup>, gilānūpaṭṭhānena<sup>5</sup>, acchariyānaṃ  
rasānaṃ<sup>6</sup> samvibhāgena, samaye<sup>7</sup> vossaggenā<sup>8</sup>"\* ti.

Evam paccupaṭṭhitā<sup>9</sup> hi dāsakammakarā  
pañcahi tñānehi ayirakānaṃ<sup>10</sup> anukampenti<sup>11</sup>.

[76] Yathāha :

"Pubbuṭṭhāyino<sup>12</sup> ca honti, pacchānipatino<sup>13</sup>  
ca, dinnadāyino ca, sukatakammakārakā<sup>14</sup> ca, kitti-  
vaṇṇaharā<sup>15</sup> cā"\* ti.

Pañcahi tñānehi kulaputtana uparimā disā  
samaṇabrāhmaṇā paccupaṭṭhātabbā.

\* D.III.191

- |                |                   |                    |
|----------------|-------------------|--------------------|
| 1 B ayyiyakena | 2 C °paṭṭha°      | 3 BC kammantaṃ     |
| 4 S °dānehi    | 5 C °paṭṭhānenena | 6 V rajamsānaṃ     |
| 7 B vā adds    | 8 B vāsaggenā     | 9 CPl °paṭṭhāpitā  |
| 10 B ayyiyakaṃ | 11 B °panti       | 12 V Pubbuṭṭhāhino |
| 13 B pacchī°   | 14 B °karakā      | 15 Pl vaṇṇabhana   |

[77] Vuttaṃ h' etaṃ :

"Mettena kāyakammena, mettena vacīkammena, mettena manokammena, anāvaṭadvāratāya<sup>1</sup>, āmisānuppādānenā<sup>2</sup>"\* ti.

Evam paccupaṭṭhitā hi samaṇabrāhmaṇā chahi ṭhānehi kulaputtaṃ anukampanti.

Yathāha :

"Pāpā nivārenti, kalyāṇe nivesenti, kalyāṇena manasā anukampanti, assutaṃ sāventi, sutam pariyoḍapenti<sup>3</sup>, saggassa maggaṃ ācikkhanti"\* ti<sup>4</sup>.

[78] Evam paṭipajjantena etā disā paṭicchāditā nāma honti.

Vuttaṃ h' etaṃ :

[81] Dāyajjāṃ paṭicchāmi<sup>13</sup> ti mātāpitaro attano ovāde avattamāne<sup>14</sup> "Evam assa esā<sup>5</sup> puratthimā disā paṭicchannā hoti khemā appaṭibhayā"\* ti ādi.

Ovāde vattamāne pana kulasantakassa sāmike karonti. Aham eva vattamāno<sup>15</sup> dāyajjāṃ paṭicchāmi<sup>16</sup> ti.

\* D.III.191

1 B. Purimācāḥ<sup>10</sup> 2 Plv omitt 3 Plv omitt

3 B mukhe 4 Plv omitt 5 V. bharissāmi omitt

1 CHK1RV anāvāra<sup>0</sup> 2 <sup>0</sup>nuppādanenā 3 CK1 <sup>0</sup>dāpentī

4 B omitts 5 Plv etā 12 W ṭhapessāmi

13 B paṭipajjāmi 14 O vattamāne Plv vattamāne

15 CHK1PLRV micchāpanne 16 Bā patvā 17 BK2 rahā omitt

18 GK2 <sup>0</sup>māne



[79] Tattha :

Puratthimādisāniddese<sup>1</sup>:

[82] "Bhato<sup>2</sup> ne bharissāmī ti ahaṃ mātāpitūhi  
thaññaṃ pāyetvā hatthapāde vadḍhetvā mukhena<sup>3</sup> singhā-  
nikaṃ apanetvā nahāpetvā maṇḍetvā<sup>4</sup> bhato bharito  
jaggito, svāhaṃ ajja te mahallake pādadhovananaḥāpa-  
nayāgubhattadānādīhi bharissāmi<sup>5</sup>.

Kiccaṃ nesaṃ<sup>6</sup> karissāmī ti ahaṃ attano  
kiccaṃ<sup>7</sup> ṭhapetvā mātāpitunnaṃ rājakulādisu uppannaṃ<sup>8</sup>  
kiccaṃ gantvā karissāmī<sup>9</sup>.

[80] Kulavaṃsaṃ paṭṭhapessāmī<sup>10</sup> ti mātāpitunnaṃ<sup>11</sup>  
santakaṃ khettavatthuhiraññasuvannaṇḍaṃ avināsetvā  
rakkhanto kulavaṃsaṃ paṭṭhapessāmi<sup>12</sup>.

[81] Dāyajjaṃ paṭicchāmī<sup>13</sup> ti 'mātāpitāro attano  
ovāde avattamāne<sup>14</sup> micchāpaṭipanne<sup>15</sup> dārake vinicchayaṃ  
vatvā<sup>16</sup> aputtake karonti. Te dāyajjārahā<sup>17</sup> na honti.  
Ovāde vattamāne pana kulasantakassa sāmike karonti.  
Ahaṃ evaṃ vattamāno<sup>18</sup> dāyajjaṃ paṭicchāmī' ti.

1 B Purimādisā<sup>0</sup> PlV <sup>0</sup>disā ti niddesato 2 PlV omit

3 B mukhe 4 PlV omit 5 V bharissāmi omits

6 BR tesam 7 DA kammantaṃ 8 BPlV uppanna 9 R ti adds

10 W ṭhapessāmī 11 B mātāpitūnaṃ 12 W ṭhapessāmi

13 B patipajjāmī 14 C vatvane PlV vattamāne

15 CHKlPlRSV micchāpanne 16 DA patvā 17 BK2 rahā omit

18 GK2 <sup>0</sup>māne

[81] Dakkhiṇaṃ anupadassāmī ti 'tesaṃ patti-  
dānaṃ katvā tatiyadivasādito paṭṭhāya<sup>1</sup> dānaṃ anupa-  
dassāmī' ti.

[82] Pāpā nivārentī ti pāṇātipātādīnaṃ diṭṭha-  
dhammikasaṃparāyikaṃ ādīnaṃ vatvā 'tātā, evarūpaṃ<sup>2</sup>  
mā karī' ti nivārenti, tam<sup>3</sup> pi garahanti.

Kalyāṇe nivesentī ti Anāthapiṇḍiko viya  
lañchaṃ datvā pi<sup>4</sup> sīlasamādānādisu<sup>5</sup> nivesenti.

[83] Sippaṃ sikkhāpentī ti attano ovāde ṭhita-  
bhāvaṃ ṇatvā vaṃsāgataṃ<sup>6</sup> muddagaṇaṇādisippaṃ<sup>7</sup> sikkhā-  
penti.

[84] Patirūpenā ti kulasīlarūpādīhi anurūpena.

Samaye dāyajjaṃ niyyādentī ti samaye  
dhanam<sup>8</sup> denti. Tattha niccasamayo kālasamayo ti<sup>9</sup> dve  
samayā. Niccasamaye denti nāma : uṭṭhāya samuṭṭhāya  
imaṃ gaṇha, ayaṃ te paribbaya<sup>10</sup> hotu, iminā kusalaṃ  
karohī ti denti. Kālasamaye denti nāma: sikkhāṭhapana-  
āvāhavivāhādisamaye<sup>11</sup> denti. Api ca pacchimakāle  
maraṇamañce nipannassa 'iminā kusalaṃ karohī',<sup>12</sup> ti  
dentā<sup>13</sup> pi samaye denti nāma.

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1 B paṭhāya 2 CHK1K2RS °rūpa 3 B kataṃ 4 B omits  
& tam adds 5 V sīlasamādādisu 6 B vaṃ omits  
7 CHK1K2PlRV °gaṇādi° 8 V samadhanam 9 CHK1K2PlRSV omit  
10 B parippaya 11 B disamaye omits K1K2S sikkhā°  
Pl sikkhāpaṭṭhāna° V sikkhāpaṭṭhāna° 12 B karotī  
13 B dento

[84] Dakkhiṇādisāniddese :

Uṭṭhānenā<sup>1</sup> ti āsanā uṭṭhānena<sup>2</sup> Antevāsikena hi<sup>3</sup> ācariyaṃ dūrato va āgacchantaṃ disvā āsanā uṭṭhāya<sup>4</sup> paccuggamaṇaṃ<sup>5</sup> katvā hatthato bhaṇḍaṃ<sup>6</sup> gahetvā āsanaṃ paññāpetvā nisīdāpetvā vijānapādadhovanapādamakkhaṇāni<sup>7</sup> kātābbāni<sup>8</sup>. Taṃ sandhāya vuttaṃ<sup>9</sup>

Upaṭṭhānenā ti divassa tikkhattuṃ upaṭṭhānagamaṇena. Sippuggaṇakāle<sup>10</sup> pana avassam<sup>11</sup> eva<sup>12</sup> gantabbaṃ<sup>13</sup> hoti.<sup>14</sup>

Sussūsāyā ti saddahitvā savaṇena.<sup>15</sup> Asaddahitvā<sup>16</sup> suṇanto hi viśesaṃ nādhigacchati.

[85] Pāricariyāyā ti avasesakhuddakapāricariyāyā.<sup>17</sup> Antevāsikena hi ācariyassa pāto va uṭṭhāya,<sup>18</sup> mukhodakaṃ dantakaṭṭhaṃ datvā,<sup>19</sup> bhatakāle pi pāṇiyaṃ gahetvā, paccupaṭṭhānādīni<sup>20</sup> katvā vanditvā gantabbaṃ.<sup>21</sup> Kiliṭṭhavatthādīni dhovitaḥḥāni.<sup>22</sup>

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1 CGHK1K2S vuṭṭhānenā 2 CGHK1RS vuṭṭhānena 3 BHK1RS omit 4 CGHK1K2RS vuṭṭhāya 5 CK2 patigamaṇaṃ GHK1PLRSV pacchāgamaṇaṃ 6 BGHK1K2RS °ḍakaṃ 7 V °dhovanamakkhaṇāni 8 K2 kātābbā 9 DA uṭṭhānenā ti adds 10 B sippapaṭiggahaṇakāle 11 B avassum 12 K2 ava 13 B gandhabbaṃ 14 R omits 15 S sayanena 16 B Saddahitvā 17 B avasesa omits 18 C uṭṭhāmayā PLRV vuṭṭhāya 19 B kaṭvā 20 C paṭṭhānādīni GHK1K2PLRS pacchu° 21 B gandhabbaṃ 22 PLV dhovitaḥḥā

Sāyaṃ nahānodakaṃ<sup>1</sup> paccupaṭṭhāpetabbaṃ. Aphāsukāle<sup>2</sup> upaṭṭhātabbaṃ<sup>3</sup>. Pabbajitenā pi<sup>4</sup> sayāṃ antevāsika-vattaṃ kātābbaṃ. Idam<sup>5</sup> sandhāya vuttaṃ pāricariyāyā ti.

[86] Sakkaccasippapaṭiggahaṇenā<sup>6</sup> ti sakkacca-paṭiggahaṇaṃ<sup>7</sup> nāma thokaṃ<sup>8</sup> gaheṭvā bahuvāre sajjhāyakaṇaṃ. Ekaṇāṇaṃ pi visuddhaṃ<sup>9</sup> eva gaheṭtabbaṃ.

Suvinītaṃ vinentī ti 'evaṃ te nisīditabbaṃ<sup>10</sup> evaṃ ṭhātabbaṃ, evaṃ khāditabbaṃ<sup>11</sup> evaṃ bhuñjitabbaṃ, pāpamittā<sup>12</sup> vajjetabbā, kalyāṇamittā<sup>13</sup> sevitabbā' ti evaṃ ācāraṃ<sup>14</sup> sikkhāpentī<sup>15</sup> vinentī.

Suggahītaṃ<sup>16</sup> gāhāpentī ti yathā suggahītaṃ gaṇhāti, evaṃ atthavyañjanaṃ ca<sup>17</sup> sodhetvā payogaṃ dassetvā gaṇhāpentī.

[87] Mittāmaccesu paṭiṭṭhāpentī ti 'ayaṃ amhākaṃ antevāsiko vyatto bahussuto mayā samasamo, evaṃ sallakkheyyāthā<sup>18</sup> ti evaṃ guṇaṃ kathetvā mittāmaccesu paṭiṭṭhāpentī.

[89] Tatīyadisāvāra<sup>24</sup> :

- 
- 1 B sāyanhānodakaṃ 2 B Phāsukāle 3 PlV Aphāsukāle  
 upaṭṭhātabbaṃ omit 4 K2 ti 5 PlV Imaṃ  
 6 B sakkaccaṃ<sup>o</sup> 7 B sakkaccaṃ<sup>o</sup> 8 V tokaṃ  
 9 K2 visuddhiṃ omit 10 CGHK2PlRV evaṃ te nisīditabbaṃ omit  
 11 B evaṃ khāditabbaṃ omits 12 B <sup>o</sup>mittatā  
 13 B <sup>o</sup>mittatā CGHK1K2 <sup>o</sup>mitte R <sup>o</sup>mitta 14 K2 ācariyaṃ  
 15 BCGHK1K2RS <sup>o</sup>pento 16 B vā adds 17 B omits  
 18 HK2PlR <sup>o</sup>yathā V <sup>o</sup>yatā 17 B Gaccha 18 B stam  
 19 B gaṇhātā 20 B tassa 21 K2 omits 22 B parittāṃ  
 23 CGHK1K2RS karoti 24 K2 <sup>o</sup>divasā 3 <sup>o</sup>disāya  
 25 K1 <sup>o</sup>kathente



Disāsu parittānaṃ karontī ti sippaṃ<sup>1</sup>  
 sikkhāpanen' ev'<sup>2</sup> assa<sup>3</sup> sabbadisāsu rakkaṃ<sup>4</sup> karonti.<sup>5</sup>  
 Uggāṇhitasippo hi yaṃ yaṃ disaṃ gantvā sippaṃ dasseti,  
 tattha tatth' assa lābhasakkāro uppajjati. So ācari-  
 yena kato nāma hoti. Guṇaṃ kathento pi 'ssa mahājano  
 'ācariyapāde<sup>6</sup> dhovitvā vaḍḍhita-antevāsiko vatāyan' ti  
 paṭhamāṃ ācariyass' eva guṇaṃ kathenti. Brahmalo-kappa-  
 māṇo<sup>7</sup> pi 'ssa lābho uppajjamāno ācariyasantako<sup>8</sup> va<sup>9</sup>  
 hoti. [88] Api ca, yaṃ vijjaṃ parijāpittvā<sup>10</sup>  
 gacchantāṃ aṭaviyaṃ corā na passanti, amanussā vā  
 dīghajāti-ādayo vā na viheṭṭhenti,<sup>11</sup> taṃ sikkhāpento  
 pi disāsu parittānaṃ karontī. Yadi so disaṃ gato  
 hoti, tato kaṅkhaṃ uppādetvā attano santikaṃ  
 āgatamanusse<sup>12</sup> 'etissaṃ disāyaṃ amhākaṃ antevāsiko  
 vasati, tassa ca<sup>13</sup> mayhañ<sup>14</sup> ca imasmiṃ sippe<sup>15</sup>  
 nānākaraṇaṃ<sup>16</sup> natthi. Gacchatha<sup>17</sup> taṃ<sup>18</sup> eva  
 pucchathā' ti evaṃ antevāsikaṃ gaṇhantā<sup>19</sup> pi 'ssa<sup>20</sup>  
 tattha<sup>21</sup> lābhasakkārūpapattiyaṃ parittānaṃ<sup>22</sup> karonti<sup>23</sup>  
 nāma. Paṭiṭṭhaṃ karontī ti attho. Sesam ettha  
 purimanāyena' eva yojetabbaṃ.

[89] Tatiyaḍḍisāvāre<sup>24</sup> :

Sammānanāyā ti devamāte tissaṃāte ti  
 evaṃ sambhāvitakathākathanena.<sup>25</sup>

1 B sippa K2 omits 2 V ava 3 K1 assaṃ 4 V rakkhānaṃ  
 5 W ti adds 6 C °pāda 7 K2PlV °pamāṇe 8 C ācaya°  
 9 B omits 10 CHK1K2PlRSV paridāpittvā 11 B vihedhenti  
 12 V āgataṃ° 13 K2 tassa' eva 14 B mayhaññ  
 15 R sippa 16 R °kāraṇaṃ 17 B Gaccha 18 B etamma  
 19 S gaṇhantā 20 B tassa 21 K2 omits 22 B parittaṃ  
 23 CGHK1K2RS karoti 24 K2 °divasā S °disāya  
 25 K1 °kathente

Anavamānanāyā<sup>1</sup> ti yathā dāsakammakārādayo<sup>2</sup> heṭhetvā<sup>3</sup> viheṭhetvā<sup>4</sup> kathenti, evaṃ hīletvā viheṭhetvā<sup>5</sup> akathanena.

Anaticariyāyā<sup>6</sup> ti atikkamitvā<sup>7</sup> bahi aññāya itthiyā saddhiṃ paricaranto taṃ<sup>8</sup> aticarati nāma, tathā akaraneṇa.

[90] Issariyavossaggenā ti itthiyo mahālatā-sadisam<sup>9</sup> pi ābharanaṃ labhitvā bhattaṃ vicāretuṃ ala-bhamānā anissarā<sup>10</sup> honti. Kaṭacchuṃ<sup>11</sup> hatthe ṭhapetvā, 'tava ruciyā karohī<sup>12</sup>, ti bhattagehe vissatṭhe sabbaṃ issariyaṃ vissatṭhaṃ<sup>13</sup> nāma hoti.<sup>14</sup> Evaṃ karaṇenā<sup>15</sup> ti attho.

[91] Alaṅkāranuppadānenā ti attano vibhavā-nurūpena alaṅkāradānenā.

Susaṃvihitakammantā ti yāgubhattapaca-nakālādīni anatikkamitvā tassa tassa sādhu-karaṇenā<sup>16</sup> suṭṭhusaṃvihitakammantā.<sup>17</sup>

Susaṅgahītaparijanā<sup>18</sup> ti sammānanādīhi ca saṅgahītaparijanā. Idha pari-jano nāma sāmikassa c' eva attano ca ñāti-jano.

1 BCGHK1K2RS Avimā<sup>o</sup> P1 Avimā<sup>o</sup> V Na avamā<sup>o</sup> Cor. acc. D & DA.

2 B vā adds 3 B poṭhetvā P1V viheṭhetvā 4 B vihesetvā

5 B viheletvā GK2 piheṭhetvā 6 B Anaticariyā<sup>o</sup>

7 V akatamitvā 8 V <sup>o</sup>carantānaṃ 9 P1V mahālatāyā<sup>o</sup>

10 B arirā V anissaro 11 P1V Kaṭacchu 12 C kerehī

13 B vissaggaṃ 14 B honti 15 K2 kārane nā

16 K2 ti attho adds 17 B suṭṭhuṃ 18 MSS. Su omit

Cor. acc. D.

Anaticārinī ti sāmikaṃ muñcitvā<sup>1</sup> aññaṃ  
manasā pi<sup>2</sup> na pattheti.

Sambhatan ti kasivañijjādīni katvā  
ābhatadhanam.

[92] Dakkhā<sup>3</sup> ca<sup>4</sup> hotī ti yāgubhattapacanādisu  
chekā nipuṇā hoti.<sup>5</sup>

Analasā ti nikkosajjā. Yathā añña<sup>6</sup>  
kusītā nisinnatṭhāne<sup>7</sup> nisinnā<sup>8</sup> va honti, tṭhitatṭhāne  
tṭhitā va.<sup>9</sup> Evaṃ ahutvā vipphārikena<sup>10</sup> cittaena sabbaṃ  
kiccaṃ nipphādeti.<sup>11</sup>

Sesaṃ idhāpi purimanayen<sup>12</sup> eva yoje-  
tabbam.<sup>13</sup>

[93] Catutthadisāvāre :

Avisaṃvādanatāyā ti yassa yassa nāmaṃ  
gaṇhāti, taṃ taṃ<sup>14</sup> avisaṃvādetvā 'idam pi amhākaṃ  
gehe atthi,<sup>15</sup> idam pi amhākaṃ gahe<sup>16</sup> atthi, gahetvā  
gacchāhī' ti evaṃ avisaṃvādetvā dānena.

1 B pucchitvā C luñcitvā 2 B pana sāmikaṃ for  
manasā pi 3 C Dakvā 4 B vā 5 B honti

6 BCGK1P1RSV añño K2 aññe 7 B nissinnatṭhāne

8 V nisinno 9 K1 ca 10 B vipphārikena

11 B nibbādeti 12 P1V °nayena 13 K2 veditabbam

14 W omits 15 CGHK2P1RV Idam pi amhākaṃ gehe atthi

2 omit 16 B amhākaṃ gehe omits 4 B aññi CGP1SV aññi

5 B nattapanattakā 6 B va 7 B °pūjā K2 parapaṇā

8 B nesa V maṅgalakālādisu tesam omits 9 K2 maṅgalakālādīni

10 B °nanen 11 B Pacchima° 12 K2V omit 13 V omits

14 GK2 omit 15 B °rūpe 16 B omits 17 B Bhattavattanānu-

rūpapadānena P1V Bhattap° 18 B khuddakam bhatto

19 BCGHK1K2RS omit 20 K1 °paṭṭhananena 21 B sappāya°

22 K2 paṭiggahanena 23 B rasānaṃ saṃ omits 24 GK2 sesaṃ

[95] Aparapajā c' assa<sup>1</sup> paṭipūjenti<sup>2</sup> ti  
 sahāyassa<sup>3</sup> puttadhītarō pajā nāma<sup>4</sup>. Tesam pana putta-  
 dhītarō nattupanattukā<sup>5</sup> ca<sup>6</sup> aparapajā<sup>7</sup> nāma. Te  
 paṭipūjenti kelāyanti mamāyanti, maṅgalakālādisu tesam<sup>8</sup>  
 maṅgalādīni<sup>9</sup> karonti.

Sesam idhāpi purimanayen<sup>10</sup> eva  
 yojetabbaṃ.\*

[94] Pañcamadisāvāre:<sup>11</sup>

"Yathābalaṃ kammantasaṃvidhānenā<sup>12</sup> ti daharehi  
 kātabbaṃ mahallakehi, mahallakehi<sup>12</sup> kātabbaṃ daharehi,  
 itthīhi kātabbaṃ purisehi, purisehi<sup>13</sup> vā<sup>14</sup> kātabbaṃ  
 itthīhi akāretvā tassa tassa balānurūpen<sup>15</sup> eva<sup>16</sup>  
 kammanatasāṃvidhānena.

Bhattavetanānuppādānenā<sup>17</sup> ti 'ayaṃ khudda-  
 kaputto,<sup>18</sup> ayaṃ ekavīhārī<sup>19</sup> ti<sup>19</sup> tassa tassa anurūpaṃ  
 sallakkhetvā bhattadānena c' eva paribbayadānena ca.

Gilānupatthānenā<sup>20</sup> ti aphāsukakāle kammaṃ  
 akāretvā sappāyabhesajjādīni<sup>21</sup> datvā paṭijagganena.<sup>22</sup>

Acchariyānaṃ rasānaṃ saṃvibhāgenā<sup>23</sup> ti  
 acchariyamadhurarase labhitvā sabbam eva akhādītva  
 tesam<sup>24</sup> pi tato saṃvibhāgakarāṇena.<sup>25</sup>

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\* DA.III.952-956

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- 1 B massa CGHR °pajam assa K1 °pajañ c' assa  
 K2 °parañ c'ssa S °parajam assa V Appajam assa  
 2 CGK1K2S °pūjayanti 3 S sāhayassa 4 B nābi CHPLSV nāmi  
 5 B nattapanattakā 6 B va 7 B °pūjā K2 parapajā  
 8 B nesa V maṅgalakālādisu tesam omits 9 K2 maṅgakālādīni  
 10 S °nanen 11 S Pacchima° 12 K2V omit 13 V omits  
 14 GK2 omit 15 B °rūpe 16 B omits 17 B Bhattavettanānu-  
 rūpapadānena PlV Bhattam° 18 B khuddakaṃ bhutto  
 19 BCGHK1K2RS omit 20 K1 °paṭṭhananena 21 B sappāya°  
 22 K2 paṭiggahanena 23 B rasānaṃ saṃ omits 24 GK2 sesam  
 25 V °vibhāgena



[95] Samaye vossaggenā<sup>1</sup> ti kiccasamayena<sup>2</sup> ca  
 kālasamayena<sup>3</sup> ca<sup>4</sup> vossajjanena<sup>5</sup> Kiccasamaye<sup>6</sup> vossajjanam  
 nāma sakaladivasam kammaṃ karontā kilamanti. Tasmā  
 yathā na<sup>7</sup> kilamanti,<sup>8</sup> evaṃ velaṃ ātvā vissajjanam<sup>9</sup>.  
 Kālasamaye vossagganam<sup>10</sup> nāma chaṇanakkhattakīlādisu  
 alaṅkārabhaṇḍakhādaniyabhojanīyādīni datvā vissajja-  
 nam.<sup>11</sup> \*

[96] Pubbutthāyino ti sāmike apaṭibujjhante  
 yeva kammantagamanatthāya vuṭṭhahanasīlā honti.<sup>12</sup>  
Pacchānipātino<sup>13</sup> ti tasmiṃ bhuñjitvā  
 sukhaniṇṇa<sup>14</sup> sayam pacchānipajjanasīlā<sup>15</sup> honti.<sup>16</sup>  
 Na tato puretaram tattha tattha nipatitvā niddāyanti.

"Dinnādāyino<sup>17</sup> ti yaṃ kiñci corikāya  
 agahetvā sāmikehi dinne yeva<sup>18</sup> ādāyino.

Sukatakammakārino<sup>19</sup> ti 'kim<sup>20</sup> etassa  
 katena<sup>21</sup> kammena? Na mayaṃ kiñci labhāmā' ti anujjhā-  
 yitvā<sup>22</sup> tuṭṭhahadayā yathā taṃ kammaṃ sukataṃ hoti  
 evaṃ kārakā.

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\* DA.III.956

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- 1 Kl ossaggenā 2 B nicca° CPLV °samaye 3 CPLV °samaye  
 4 B kālasamayena ca omits 5 PlV vossajjena V ca adds  
 6 B Nicca° PlV °samayo 7 V omits 8 Pl Tasmā yathā na  
 kilamanti omits 9 V vissajjana 10 B vossaggaṃ  
 V vossaggenam 11 W vissajjanam 12 W hoti  
 13 B °nipāto 14 B °nibbanne 15 B sīlo 16 B hoti  
 17 W Dinnadāyino 18 B dinnesveva 19 B °karakā  
 W sukkakamma° 20 B omits 21 W katena comes after kammena  
 22 B abhiijjhāyitvā

[97] Kittivannaharā ti parisamajjhe kathāya sampattāya 'ko amhākaṃ sāmikehi sadiso atthi, mayaṃ attano dāsabhāvaṃ pi tesāṃ sāmibhāvaṃ<sup>1</sup> pi na jānāma, evaṃ no anukampantī<sup>2</sup> ti guṇakathāhārakā.

[100] Sesam idhāpi purimanayen' eva yojetabbaṃ<sup>3</sup>."

[98] Chatṭhadisāvāre<sup>4</sup>:

"Mettena kāyakammenā ti ādisu mettacittaṃ<sup>5</sup> paccupaṭṭhāpetvā<sup>6</sup> katāni kāyakammādīni mettāni nāma ti vuccanti. Tattha bhikkhū nimantessāmī ti vihārāga-maṇaṃ, dhammakarakaṃ<sup>7</sup> gahetvā udakaparissāvanaṃ, piṭṭhi-parikammaṃ pādaparikammādīni<sup>8</sup> karaṇaṃ ca<sup>9</sup> mettaṃ<sup>10</sup> kāyakammaṃ nāma. Bhikkhū piṇḍāya pavitṭhe disvā 'sakkaccaṃ yāguṃ detha, bhattaṃ dethā' ti ādivacanaṃ<sup>11</sup> ca,<sup>12</sup> sādhu-kāraṃ datvā dhammasavaṇasakkaccapaṭṭisāntā-rakaraṇādīni<sup>13</sup> ca mettaṃ vacīkammaṃ nāma. 'Amhākaṃ kulūpagatherā<sup>14</sup> averā hontu abyāpajjhā' ti evaṃ cintanaṃ mettaṃ manokammaṃ nāma.

[99] Anāvaṭadvāratāyā<sup>15</sup> ti apihitadvāratāyā<sup>16</sup> Tattha sabbadvārāni<sup>17</sup> vivaritvā<sup>18</sup> pi sīlavantānaṃ adāyako

\* DA.III.956-957

1 V sambhāvaṃ 2 K2 °pentī 3 CHRS jotetabbaṃ

4 K2 °divasavāre 5 V mettaṃ° 6 B °paṭhā° 7 Pl

°kāraṃ 8 B paṭhipari° 9 B karaṇeñ c' eva

10 B mettacittaṃ 11 B °vacaneñ 12 CGHK1K2RS c' eva

13 S °paṭṭisāntākara° 14 Pl °gattheraṃ V °gatthero

15 B Anāvaṭadvārāyā 16 B avihita° 17 Pl sadvārāni

V sadvāratāni 18 B vivareitvā

akārako pihitadvāro yeva. Sabbadvārāṇi pana pidahitvā  
pi tesam dāyako kārako<sup>1</sup> vivaṭadvāro yeva nāma. Iti  
sīlavantesu gehadvāraṃ āgatesu santam<sup>2</sup> yeva 'natthi'  
ti avatvā dātabbam. Evam anāvaṭadvāratā nāma hoti.

[100] Āmisānuppādānenā<sup>3</sup> ti purebhattam  
bhujjitatabbam āmisam<sup>4</sup> nāma. Tasmā silavantānam  
yāgubhattasampādanenā ti attho.

[102] Kalyāṇena manasā anukampanti<sup>5</sup> ti<sup>6</sup>  
'sabbe sattā sukhī'<sup>7</sup> hontu arogā abyāpajjhā' ti evam  
hitapharaṇena<sup>8</sup>. Api ca upaṭṭhakānam<sup>9</sup> geham aññe  
sīlavante sabrahmacārī gahetvā pavisantā pi<sup>10</sup> kalyāṇena  
cetasā<sup>11</sup> anukampanti nāma.

Sutam pariyodapenti<sup>12</sup> ti yam<sup>12</sup> tesam  
pakatiyā sutam atthi, tassa attham kathetvā kaṅkham  
vinodenti,<sup>13</sup> tad atthāya<sup>14</sup> vā paṭipajjāpenti.

Sesam idhāpi<sup>15</sup> purimanayen<sup>16</sup> eva  
yojetabbam. "\*\*

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\* DA.III.957

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1 B korako 2 PlV yam tam 3 B °nuppādanenā 4 K2 omits  
5 B anu omits 6 K2 omits 7 B sukhino 8 C hata<sup>o</sup>  
9 B upaṭha<sup>o</sup> GK2PlSV upaṭṭhakānam CHR upakaṭṭhakānam  
10 B pi omits & sīla adds 11 B cetassā 12 B ye  
13 K2 vinodayanti 14 CGHK1K2RS tathatthāya Pl  
tathāya V kaṭatthāya 15 S pi omits 16 K1 puma<sup>o</sup>

[101] Evam etā<sup>1</sup> chadisā paticchādetvā gharam āvasantena yathā hi bhamaro<sup>2</sup> pupphānaṃ<sup>3</sup> vaṇṇagandhaṃ<sup>4</sup> aheṭṭhayaṃ<sup>5</sup> tuṇḍehi pakkhehi pi rajaṃ<sup>6</sup> āharitvā anupubbena cakkappamāṇaṃ madhupaṭaḷaṃ karoti. Evam attānaṃ pi param pi apīletvā anupubbena te<sup>7</sup> dhammena samena<sup>8</sup> bhogā saṃharitabbā<sup>9</sup>.\*

[102] Evam saṃhaṭṭe<sup>10</sup> ca bhoge yasmā āyo<sup>11</sup> nāma heṭṭhimantena<sup>12</sup> vayato catugguṇo<sup>13</sup> iccinitabbo<sup>14</sup>. Affiathā hi vayo avicchedavasena na santāneyya, nivesanabhāvo<sup>15</sup> ca<sup>16</sup> na sambhaveyya<sup>17</sup>. Tasmā catu-koṭṭhāsaṃ<sup>18</sup> saṃvibhajetvā ekena koṭṭhāseṇa bhogā bhūñjitabbā. Dvīhi koṭṭhāsehi kasivaṇijjādikammaṃ<sup>19</sup> payojetabbam. Catuttho pana koṭṭhāso āpadatthāya nidahitvā ṭhapetabbo. Evam hi rāja-aggi-udakacoradu-bbhikkhādīnaṃ<sup>20</sup> vasena bhoge nāsīte<sup>21</sup> taṃ<sup>22</sup> bhūmito uddharitvā punad eva gharāvāsaṃ<sup>23</sup> saṇṭhapetum<sup>24</sup> sakkoti.

[105] Aggimajjaṃ vā pavasiṭvā sakalaṃ pi attā-

bhāvaṃ tesāṃ yeva paricchedaṃ kkesi. Idāni Sabbabuddho  
paricchinhati.<sup>22</sup> dayya<sup>23</sup> mahānisāssa

\*Cf. DA.III.951

1 K1 etaṃ 2 K2 vā adds 3 B pupphāni 4 B °gandhānaṃ

5 B gahetvā 6 P1 jaraṃ 7 K2 tena 8 B samayena

9 V evaṃ saṃharitabbā adds 10 P1 saṭṭe 11 K2 ayo

12 B nāmantena for nāma heṭṭhimantena 13 B catutthaguno

GK2V °guṇe 14 K2 tabbo omits 15 B nivessabhāvo

P1V vesanabhāvo 16 B va V ma 17 B samaṃ bhaveyya

18 V ca omits 19 B °kammānaṃ 20 BCHK1RS °coradukkhā-

dīnaṃ 21 K2 nātite 22 C saṃ 23 C °vāso

24 K2 gharāvāsanatṭhapasutaṃ 21 B Sabbabuddho

22 K2 paricchedanti 23 BCK1P1RV va



[103] Vuttaṃ h' etaṃ :

"Catudhā vibhaje bhogaṃ<sup>1</sup>  
sace<sup>2</sup> mittāni ganthati<sup>3</sup>,  
ekena bhoge<sup>4</sup> bhuñjeyya  
dvīhi kammaṃ payojaye,  
catutthañ ca nidhāpeyya,  
[106] āpadāsu bhavissatī"\* ti.

[104] Ettha ca kusalakaraṇassa viṣuṃ koṭṭhāso  
Bhagavatā na vutto. Evaṃ hi vutte<sup>5</sup> 'ettaken' eva  
kusalaṃ kātābbaṃ<sup>6</sup> ti Bhagavatā paricchedo kato nāma  
siyā. Tattha<sup>6</sup> ca<sup>7</sup> puññakammakaraṇe<sup>8</sup> saḥassāhāpitattā<sup>9</sup>  
pi<sup>10</sup> ten' eva kātum<sup>11</sup> maññeyyūṃ. Pageva mandā<sup>12</sup>?  
Kiñci akkhātāro pi<sup>13</sup> bhaveyyūṃ : Bhagavā sayāṃ bodhi-  
sattakāle deyyadhammassa mattaṃ nāma<sup>14</sup> na aññāsi.<sup>15</sup>  
Attano asesetvā<sup>16</sup> yācakānaṃ yeva adāsi. Ekaṃ<sup>17</sup> cakkhum<sup>18</sup>  
yācito dve pi cakkhūni uppāṭetvā adāsi, ucchukalāpo  
viya yantake<sup>19</sup> nippīliyamāno<sup>20</sup> lohitaṃ pi.

[105] Aggimajjaṃ vā pavisitvā sakalam pi attā-  
bhāvaṃ tesāṃ yeva pariccāgaṃ akāsi. Idāni Sabbaññu-  
tabuddho<sup>21</sup> samāno ettakena puññaṃ kātābbaṃ ti  
paricchindati,<sup>22</sup> deyyadhammapariccāgo ca<sup>23</sup> mahānisamso

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\*D.III.188

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- 1 GV bhoge 2 GV sa ve 3 B gandhati 4 BPl bhogena  
5 C vutto 6 R Yathā 7 B omits 8 R puññaṃ kammaṃ  
karaṇena 9 B saḥassāhitattā 10 B omits 11 B kattābbaṃ  
W kata Cor. acc. DA 12 B māno 13 B vi 14 C nama  
15 V aññosi 16 PlV āse<sup>o</sup> 17 V Evaṃ 18 B cakkhu  
19 R santake 20 B na pīliya<sup>o</sup> 21 B Sabbaññubuddho  
22 K2 paricchedanti 23 BGKlPlRV va

aññesaṃ vā attano vā pariccāgamahantattaṃ<sup>1</sup> sabbaññu-  
taññādhigamaṃ<sup>2</sup> vā nābhinandatī ti. Tasmā yathā  
vibhavaṃ<sup>3</sup> saddhānurūpaṃ catūhi ekena vā koṭṭhāsena  
puññakaraṇaṃ icchanto Bhagavā tad' atthāya viṣuṃ<sup>4</sup>  
koṭṭhāsaṃ anuddharitvā catudhā bhogaṃ<sup>5</sup> vibhajī ti<sup>6</sup>  
veditabbaṃ.<sup>7</sup>

[106] Aṭṭhakathācariyā pana bhuñjitabba-  
koṭṭhāsato<sup>8</sup> bhikkhūnaṃ pi kapaṇaddhikavaṇibbakādīnaṃ<sup>9</sup>  
pi dānaṃ dātabban\* ti vadanti.<sup>10</sup> Taṃ ādikammikassa<sup>11</sup>  
dānapaṭipattiyā<sup>12</sup> otaraṇatthāyā ti<sup>13</sup> veditabbaṃ.  
Otiṇṇo hi kamena so viya Bhagavā attano maṃsalohitaṃ  
pi dātuṃ<sup>14</sup> samattho bhaveyyā<sup>15</sup> ti.

[107] So evañ ca veditabbo<sup>16</sup> Yā itthi sāmike  
anukampāya sayanaṭṭhānato<sup>17</sup> paṭhamāṃ uṭṭhahitvā parijane  
kammante yojeti, gehaṅgaṇaṃ sammajjāpeti, khīradoha-  
nādiṃ<sup>18</sup> karoti, yathā sāmikassa maṇaṃ vaḍḍhati tathā  
paṭipajjati, hadayaṅgaṃena vacanena sāmike pucchitvā  
nahānodakādiṃ sampādeti, sāyaṇhe ca gehe bhuñjana-  
tānaṃ<sup>19</sup> sabbesaṃ bhojanaṃ dāpetvā<sup>20</sup> ye<sup>21</sup> aladdha-  
bhojanā tesam pi bhojanaṃ sampādetvā, vajagatānaṃ<sup>22</sup>

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\* Cf.DA.III.952

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- 1 K2 °mahantataṃ 2 K2 °gamaṇaṃ 3 B yathānubhavaṃ  
4 C viṣuṃ repeats 5 W bhoge 6 Pl vibhajeti V vibhajati  
7 B ti adds 8 Kl °tabbaṃ° GHKlK2S °koṭṭhāsako  
9 V kapaṇibbaka° 10 B omits 11 B °kampikassa  
12 G °pattiyā 13 G otaraṇatthāyā ti omits 14 B omits  
15 B sāveyyā 16 G °tabbā 16 B saya-uṭṭhānato  
18 S khīrabhojanādāhanādiṃ K2 °duhanādiṃ 19 S bhojantā  
20 B bhojetvā 21 PlV omit 22 B vajatānaṃ

gunnam pi āgatānāgate pucchitvā, dvārakoṭṭhakādisu  
 rakkhāvidhānaṃ kāretvā kuṇḍikāmuddike āharāpetvā,  
 aguttaṭṭhāne ṭhapitāni bhaṇḍāni<sup>1</sup> guttaṭṭhāne ṭhapā-  
 petvā<sup>2</sup>, punadivase pāto va idaṃ c' idaṃ ca kātābbaṃ ti  
 vicāretvā, pacchā sayati. [108] Sāmikassa ca tassa  
 mātāpitunnaṃ ca samaṇabrāhamaṇānaṃ<sup>3</sup> ca sakkāragarukāraṃ<sup>4</sup>  
 karoti.<sup>5</sup> Āgatānaṃ<sup>6</sup> āsanaṃ paññāpetvā pādadhovanādiṃ  
 kāretvā bhojanaṃ dāpeti.<sup>7</sup> Sāmikassa suttakantanādisu<sup>8</sup>  
 dakkhā gahitagahitaṃ<sup>9</sup> analasā va<sup>10</sup> sayāṃ ca karoti,  
 pariJanehi kātābbaṃ<sup>11</sup> tehi kārāpeti. Sāmīno dāsādāsīsu<sup>12</sup>  
 ete sakaladivasabhāgaṃ kammāni karonti, ete pubbaṇhe,  
 ete sāyaṇhe ti jānitvā, gilānānaṃ ca tesāṃ balābalaṃ  
 jānitvā, bhesajjayojanādīhi<sup>13</sup> saṅgaṇhāti.<sup>14</sup> Sāmīkena  
 saṅcitāni dhanadhaṇṇāni surakkhitaṃ katvā ṭhapeti.  
 Dhuttī<sup>15</sup> corī<sup>16</sup> surālolā na hoti.<sup>17</sup> Saraṇasīle<sup>18</sup>  
 patiṭṭhitā hoti. Amaccharī hutvā dānaśaṃvibhāgaratā  
 hoti. Imehi dhammehi samannāgatā sā itthī Manāpakāyi-  
 kānaṃ devānaṃ santike uppajjati.<sup>19</sup>

[109] Tena vuttaṃ Bhagavatā Anuruddhattherassa :

"Imehi<sup>20</sup> kho, Anuruddha,<sup>21</sup> aṭṭhahi dhammehi  
 samannāgato mātugāmo kāyassa bhedā parammaraṇā Manāpa-  
 kāyikānaṃ devānaṃ saṃvayataṃ uppajjati"\* ti ādi.

Manāpakāyikā devā nāma<sup>22</sup> Nimmānaratīdevaloke  
 icchit' icchitāni vaṇṇarasasukhāni paṭilabhantā devā.

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PlV yadā 2 K2 ni \* A.IV.266

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1 K1 piṇḍāni 2 B ṭhapetvā 3 V °maṇā B °guru°

5 B karonti 6 Pl Āgataṃ 7 B dāpesi 8 B puttakandanādisu  
 C puttakantanādisu R suttanādisu 9 K2 gahitaṃ

PlV gahitā° 10 BCHK1K2RS ca 11 B kātābba

12 R dāsādāsīnosu 13 B °dīni 14 B saṅ 15 B Vuttī

16 B rorī 17 K2 honti 18 V Sarane sīle 19 PlV uppajjanti

20 B Ime 21 B Anuruddhe 22 B devānaṃ

[110] Api ca :

Yā pana akkodhanā hoti, sā abhirūpā hoti.  
yā<sup>1</sup> dānaṃ deti, sā mahābhogā hoti. Yā issāvamānaṃ na  
karoti, sā mahābhogā hoti. Yā issāvamānaṃ na karoti,  
sā ānubhāvasampannā hoti, parivārasampannā ca :

Taṃ kathan ti ce :

Ekasmiṃ samaye Mallikā devī Jetavanam  
gantvā Sammāsambuddhaṃ vanditvā ekamantaṃ nisinnā<sup>2</sup>  
cattāro pañhe pucchi :

'Bhante, imasmiṃ loke ekaccā<sup>3</sup> itthiyo  
dubbhaṇṇā honti, daḷiddā honti, appesakkhā honti.

Ekaccā virūpā honti, bhogasampannā<sup>4</sup>  
honti, aḍḍhā honti<sup>5</sup>, mahesakkhā honti.

Ekaccā abhirūpā honti, daḷiddā honti,  
appesakkhā honti.

Ekaccā abhirūpā honti, aḍḍhā<sup>6</sup> honti<sup>7</sup>,  
mahesakkhā honti.

Tāsaṃ<sup>8</sup> tathābhāvāya kāraṇaṃ kin<sup>9</sup> ti?

1 PlV yadā 2 K2 nisinnaṃ V nisinno 3 K2 ekacce

4 V °panno 5 B aḍḍhā honti omits 6 B saddhā

7 C aḍḍhā honti omits 8 B Tesam 9 B omits



[111] Tam sutvā Bhagavā :

'Mallike, imasmim loke<sup>1</sup> yā itthī<sup>2</sup> kodhana-  
bahulā samaṇabrāhmaṇānaṃ annapānādānādīhi<sup>3</sup> upaṭṭhānaṃ  
na<sup>4</sup> karoti, paralābhasakkāre<sup>5</sup> issāvamānaṃ na karoti,  
sā ito<sup>6</sup> cutā manussattabhāvaṃ paṭilabhitvā virūpā<sup>7</sup>  
hoti, daḷiddā hoti, appesakkhā hoti.

Yā kodhanabahulā hoti, dānaṃ deti,  
issāvamānaṃ na karoti, sā uppannuppannaṭṭhāne virūpā  
hoti, dhanavatī hoti<sup>8</sup>, mahesakkhā hoti.

[112] Yā kodhaṃ na karoti, dānaṃ na deti,  
issāvamānaṃ<sup>9</sup> karoti, sā uppannuppannaṭṭhāne abhirūpā  
hoti, daḷiddā hoti, appesakkhā hoti.

Yā kodhaṃ na karoti, samaṇabrāhmaṇānaṃ  
annapānādīhi<sup>10</sup> upaṭṭhāti, paralābhasakkāre issāvamānaṃ  
na karoti, sā uppannuppaṭṭhāne abhirūpā hoti, aḍḍhā  
hoti mahesakkhā hotī' ti āha.

[113] Tam sutvā Mallikā devī :

'Bhante, ahaṃ atītajātiyaṃ kodhabahulā  
ahosiṃ<sup>11</sup> nu kho idāni dubbaṇṇā ahosiṃ<sup>12</sup>

Samaṇabrāhmaṇānaṃ annapānādīhi upaṭṭhānaṃ<sup>13</sup>  
akāsiṃ<sup>14</sup> nu kho tasmā mahābhogā ahosiṃ<sup>15</sup>

1 G loko 2 B loke yā itthī omits 3 B °dīni  
Pl °pānādīhi 4 C omits 5 K2 °sakkāra 6 B tato  
7 PlV viropo 8 V omits 9 MSS. na add but undoubtedly  
this is an error. Omitted acc. Dh. 10 CGHRS °nādiṃ  
K1 nādi K2 °nādīnaṃ 11 B na adds 12 B ahosi  
13 B upaṭṭhānaṃ 14 B akāsi 15 B ahosi

Paralābhasakkāresu issāvamānaṃ na akāsiṃ<sup>1</sup>  
 nu kho idāni mahesakkhā<sup>2</sup> ahosin ti imasmiṃ<sup>3</sup> rājakule  
 khattiyabrāhamaṇagahapatikaññānaṃ sabbesaṃ hi<sup>4</sup> issariyā-  
 dhipaccaṃ kāreṃi.

Bhante, ajjapaṭṭhāya kodhaṃ na karomi,  
 samaṇabrāhmaṇānaṃ annapānādīhi upaṭṭhānaṃ karomi,  
 paralābhasakkāre issāvamānaṃ pi<sup>5</sup> na karomī' ti vatvā  
 vanditvā<sup>6</sup> saraṇaṃ<sup>7</sup> gatā.\*

[114] Tasmā akkodhanā abhirūpā honti, dinnadānā  
 aḍḍhā mahaddhanā honti, issāvamānaṃ akarontiyo<sup>8</sup>  
 ānubhāvasampannā parivārasampannā<sup>9</sup> ca honti.<sup>10</sup>

[116] Evam iminā ubholokavijayāya<sup>11</sup> paṭipattikka-  
 mena aññaṇa vā<sup>12</sup> Buddhāppatikuṭṭhena<sup>13</sup> sammājīvassa  
 sampādanaṃ<sup>14</sup> veditabbaṃ.

Phalato kāmasugatiyaṃ paṭisandhikāle  
 pavatte ca yathārahaṃ aṭṭhakāmāvacaramahāvīpākāni  
 aṭṭha-ahetukavīpākāni<sup>15</sup> ti soḷasavidhaṃ sammājīvassa<sup>16</sup>  
 phalaṃ veditabbaṃ.

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\* Cf.A.II.202-205. Here a plain and paraphrastic  
 statement of Mallikā-Sutta is given.

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- 1 B na adds 2 B va adds 3 Kl °min ti 4 B omits  
 5 B omits 6 B omits 7 B samaṇaṃ 8 B na karonti yeva  
 9 G °pannā omits 10 GHK1K2RS hoti 11 B ubholoke  
 vijaññaṇāya 12 B omits 13 B °kujjhena R Buddhāpti°  
 14 GHK1K2RS sampādanaṃ 15 GK1K2P1 aṭṭhaahetuka°  
 16 B sima° or simmā°

[115] Anisaṃsato parūpavāḍavāḍhabandhanādīnaṃ<sup>1</sup>  
 diṭṭhadhammikānaṃ<sup>2</sup> samparāyikānaṃ<sup>3</sup> ca duggatidukkhānaṃ<sup>4</sup>  
 abhāvo<sup>5</sup> iṭṭhasammatānaṃ<sup>6</sup> rūpādīnaṃ paṭilābho ti evaṃ  
 ādiko tassānisaṃso veditabbo.

Samkilesato mahicchatā asallekhavihāritā<sup>7</sup>  
 ahirikatā<sup>8</sup> anottappatā<sup>9</sup> ti<sup>10</sup> evaṃ ādayo tassa samkilesā  
 veditabbā.

Vodānato appicchatā santuṭṭhitā sallekhatā  
 pavivekatā ti<sup>11</sup> evaṃ ādayo tassa vodānā<sup>12</sup> veditabbā.<sup>13</sup>

[116] Iti<sup>14</sup> evaṃ ādīhi sammāpaṭipattīhi ājīvaṃ  
 parisodhenteḥi upāsakopāsikajaneḥi<sup>15</sup>

"Pañcahi<sup>16</sup> bhikkhave dhammeḥi<sup>17</sup> samannāgato  
 upāsako upāsakacandālo<sup>18</sup> ca<sup>19</sup> hoti, upāsakamalaṃ ca  
 upāsakapatikiṭṭho<sup>20</sup> ca.  
 Katameḥi pañcahi?

Assaddho hoti, dussīlo hoti, kotūhalamaṅgaliko

- 1 B °dīni CGHK1K2P1RS °vādaṃ° V °vad° 2 K2 °kāḍīnaṃ  
 3 B °kāḍīnaṃ 4 B °dukkhānāma K1V °dukkhāna 5 B tivo  
 6 B idhasammatānaṃ or ivasammatānaṃ 7 B °ratā  
 8 B ahirikkatā C ahiritā 9 B anottabbam or anottabpaṃ  
 10 B omits 11 K2 omits 12 CHK1S ti add  
 13 B hoti adds HK1RS ti add 14 B omits  
 15 V upāsakajaneḥi 16 GK1K2R pañc 'ime HS pañc' imeḥi  
 17 S madhammeḥi 18 V upāsakopāsaka° 19 B1V omit  
 20 B °patikiliṭṭho

hoti, maṅgalaṃ<sup>1</sup> pacceti no kammaṃ<sup>2</sup>, ito ca<sup>3</sup> bahiddhā dakkhiṇeyyaṃ pariyesati<sup>4</sup>, tattha<sup>5</sup> ca pubbakāraṃ<sup>6</sup> karoti<sup>7</sup>"\* ti evaṃ āgataṃ ājīvavipattiṃ pahāya<sup>8</sup>, "Pañcahi<sup>9</sup> bhikkhave dhammehi samannāgato upāsako upāsakaratanāñ ca hoti, upāsakapadumañ ca hoti, upāsakapuṇḍarīkañ<sup>10</sup> ca hoti.

[117] Katamehi<sup>11</sup> pañcahi?

Saddho hoti, sīlavā hoti, na kutūhala-maṅgaliko<sup>12</sup> hoti, kammaṃ pacceti no maṅgalaṃ, na ito ca bahiddhā dakkhiṇeyyaṃ gavesati, idha ca<sup>13</sup> pubbakāraṃ karotī"\* ti evaṃ āgato upāsakaratanādibhāvo pāpuṇi-tabbo ti.

Ettāvatā yam pana vuttaṃ :

"pañcavaṇijjā pahāya dhammena samena jīvikam<sup>14</sup> kappentehi upāsakaratanādibhāvaṃ patvā<sup>+</sup> ti taṃ sabbathā pakāsitaṃ hoti.<sup>15</sup>

\* A.III.206

+ Ch.II. §.I

- 1 HKlS kammaṃ 2 HKlS maṅgalaṃ 3 BCGHKlK2RS omit  
 4 S gavesati 5 KLS idha 6 CHKlK2RS pubbākāraṃ  
 7 V kāroti 8 B sampahāya 9 GHKlK2RS pañc' ime  
 10 CHK2P2RSV °puṇḍarīko Kl °paṇḍarīko 11 V Kāmehi  
 12 Pl kotūhala° 13 B idha ca omits CHKlRS ca omit  
 14 C jīvitaṃ 15 B ti adds



sattānam ubhayatthasādhakam idaṃ

Upāsakajanālaṅkāre

"Annas pēdām" — 12 gājām —

1 B sasāsi CHKLRS saṃsaṃsi V saṃsanti Pl saṅghanti  
2 B sampā 3 B pivam 4 S añcasañ 5 B °van  
R pibhavaṃ 6 B °bhavā 7 B rammade tu mati tareyya  
satimā for the whole line 8 B vam pudho for taṃ budho  
Kl buddho 9 BGK2PlV ti add 5 BS °dhammā ti  
4 B puññaphalaṃ nippattanato R °nattanato 5 PlV punato  
6 Pl kattabbo yaṃ V kattabbēya 7 PlV omit  
8 B dāsa omits 9 Pl cā ti dāsapuññakiriyavattūnī ti  
omits 10 CGHKLK2RS °cetanāya PlV deyyadhammaṃ  
11 B °dhammannōma 12 B vatthum 13 C °vasadhadīpeyyaṃ  
Kl °padīpeyya 14 BCGHKLK2RS dāsa ime

## [ V. DASAPUNNAKIRIYAVATTHUNIDDESO ]

(ii) Silasati ti silap. Kāyavacikkamāni sammā  
dāhātī<sup>1</sup> vi attho. Suddhāvāsana<sup>2</sup> hi kāyakaṃṇādiṇi  
avippaṇṇānaṃ.

[1] Idāni "dasapuñṇakiriyavatthūni<sup>1</sup> pūrentehī"\*  
ti ettha dasapuñṇakiriyavatthūni nāma dānasīlabhāvanā-  
pacāyanaveyyāvaccapattidānānumodanadhammasavaṇadhamma-  
desanādiṭṭhujjukammasaṅkhātāni<sup>2</sup> dasadhammāni<sup>3</sup>. Tāni hi  
puñṇaphalanibbattanato<sup>4</sup> attasantānaṃ punanato<sup>5</sup> ca  
puñṇāni, kattabbatāya<sup>6</sup> kiriyā<sup>7</sup>, tesam tesam ānisaṃsānaṃ  
vatthutāya vatthūni cā ti puñṇakiriyavatthūni. Gaṇanato  
dasaparimāṇattā<sup>8</sup> dasa ca tāni puñṇakiriyavatthūni cā ti  
dasapuñṇakiriyavatthūni ti<sup>9</sup> vuccanti.

[2](i) Tattha dīyate etenā ti dānaṃ, deyyadhamma-  
pariccāgacetanā<sup>10</sup>. Evaṃ sesesu pi.

(vi) Ettha deyyadhammaṃ nāma<sup>11</sup> :  
ti pattidānaṃ.

"Annaṃ pānaṃ vatthaṃ<sup>12</sup> yānaṃ

(vii) Patti anumodati mālāgandhavilepanaṃ,<sup>10</sup>  
Pubbapadalope seyyāvasathapadīpeyyaṃ<sup>13</sup>.

dānavatthu ime dasā<sup>14</sup> "+" ti.

(viii) Dhammaṃ suṇanti etenā ti<sup>12</sup> dhammasavaṇaṃ<sup>13</sup>.

\* See Ch.II.Par.1

+ SsA.31; Abvi.48

1 B °vatthu 2 K2 °modanā° 3 RS °dhammā ti

4 B puñṇaphalaṃ nippattanato R °nittanato 5 PlV punato

6 Pl kattabbo yaṃ V kattabbāya 7 PlV omit

8 B dasa omits 9 Pl cā ti dasapuñṇakiriyavatthūni ti

omits 10 CGHK1K2RS °cetanāya PlV deyyadhammaṃ

11 B °dhammannāma 12 B vatthum 13 C °vasadhadīpeyyaṃ

K1 °padīpeyya 14 BCGHK1K2RS dasa ime

Evam vutte annādidasavidham vatthu.

(ii) Sīlayatī ti sīlaṃ. Kāyavacīkammāni sammā dahatī<sup>1</sup> ti attho. Susīlyavasena<sup>2</sup> hi kāyakammādīni avippakiṇṇāni sampati<sup>3</sup> āyatiñ ca hitasukhāvahāni<sup>4</sup> sammā ṭhapitāni samāhitāni honti. Sīlayati upadhāreti<sup>5</sup> ti vā sīlaṃ. Upadhāraṇaṃ<sup>6</sup> pan' ettha kusalānaṃ adhiṭṭhānabhāvo<sup>7</sup>.

(iii) Bhāveti<sup>8</sup> kusaladhamme āsevati vaḍḍheti etāyā ti bhāvanā.

(iv) Apacāyati pūjāvasena sāmiciṃ karoti etāyā ti apacāyanaṃ<sup>9</sup>.

(v) Taṃ taṃ kiccakarāṇe vyāvaṭassa bhāvo veyyāvaccam.

(vi) Attano santāne nibbattā patti dīyati etenā ti pattidānaṃ.

(vii) Patti anumodati etenā ti pattānumodo<sup>10</sup>. Pubbapadalopena pana anumodo<sup>11</sup> ti vuttaṃ.

(viii) Dhammaṃ suṇanti etenā ti<sup>12</sup> dhammasavaṇaṃ<sup>13</sup>.

(ix) Dhammaṃ desenti etāyā ti dhammadesanā.

1 C dahahati 2 PlV susūlyam<sup>o</sup> 3 B sampatiñ ca

4 K2 ti adds Pl hita omits 5 K2 upadhārayati

6 B Upadhāraṇakam 7 R aṭṭhāna<sup>o</sup> 8 C Sevati

9 C apacāyana 10 B <sup>o</sup>modanaṃ PlV <sup>o</sup>modo 11 CHK1K2RS

anumode 12 K2 etenā ti omits 13 K2 <sup>o</sup>desanaṃ

CHK2PlV subuddhi<sup>o</sup> for so buddhi<sup>o</sup> K1R vaddhi<sup>o</sup>

9 BCGHK1K2RS yo 10 G dīpenti repeats 11 W omits

12 G <sup>o</sup>pariyena<sup>o</sup> 13 K2 pubbabhāgacetanāpacchā<sup>o</sup> 14 B omits

15 K1 Vuttaṃ etam 16 B paṭṭhaṃ 17 B dīpaye

(x) Diṭṭhiyā ujukaraṇaṃ<sup>1</sup> diṭṭhijjukammaṃ ti  
ayam ettha padavicāro<sup>2</sup>.\*

Etesaṃ puññakiriya-

vatthūnaṃ kamato 'dhunā

vinicchayanisaṃse tu

pavakkhāmi yathārahaṃ.

[3] (i) Tattha sānusayasantānavato<sup>3</sup> paresaṃ  
pūjānuggahakāmatāya<sup>4</sup> attano vijjamānavatthupariccajana-  
vasappavattā<sup>5</sup> cetanā dānaṃ nāma.

Yathaha<sup>6</sup>:

"Annādidānavatthūnaṃ<sup>7</sup>

cāgo so buddhipubbako<sup>8</sup>

ye<sup>9</sup> taṃ dānaṃ ti dīpenti<sup>10</sup>

Buddhā dānaggadāyino<sup>11</sup> ti.

Dānavatthupariyesanavasena<sup>12</sup> dinnassa  
cittena anussaraṇavasena ca pavattā pubbabhāgapacchā-  
bhāgacetanā pi<sup>13</sup> etth' eva saṅgahaṃ<sup>14</sup> samodhānaṃ gacchati.

Vuttañ c' etaṃ<sup>15</sup> :

"Purimā muñcanā c' eva 'parā tisso pi cetanā  
hoti dānamayaṃ puññaṃ<sup>16</sup> evaṃ sesesu dīpaye<sup>17</sup> ti.

\*Cf. Abhs. 149; Abv. 99 + Sdhp. v. 214.48 †BM. Abv. v. 25.3

1 K1R ujukaraṇā 2 B vicā yeva 3 K2P1V sānusayantānavato

4 B °neggaha°(?) 5 K2 °vatthūni° 6 W omits

7 B Adinnadidāna° 8 B °pubbato C suvaddhi°

GHK2P1SV subuddhi° for so buddhi° K1R vaddhi°

9 BCGHKLK2RS yo 10 G dīpenti repeats 11 W omits

12 G °pariyena° 13 K2 pubbabhāgacetanāpacchā° 14 B omits

15 K1 Vuttaṃ etaṃ 16 B paññaṃ 17 B dipaye



[4] "Ettha<sup>1</sup> purimā ti<sup>2</sup> dānatthāya deyyadhammaṃ dhammena samena<sup>3</sup> uppādentassa, uppannaṃ pariccajissāmi<sup>4</sup> ti cintentassa, dakkhiṇeyye pariyesantassa<sup>5</sup> ca, yāva vatthuno paṭiggāhakassa hatthe vissajjanaṃ pariṇamaṇaṃ vā, tāva pavattā pubbabhāgacetanā. Paṭiggāhakassa pana hatthe vissajjanacetanā pi,<sup>6</sup> pariṇamanacetanā<sup>7</sup> vā muñcanā<sup>8</sup> cetanā<sup>9</sup>, nāma."\* " 'Parā ti<sup>10</sup> attano vissatṭha-vatthumhi ālayaṃ akatvā 'sādhū, suṭṭhu aggaḍānaṃ me dinnan' ti somanassacittena paccavekkhantassa<sup>11</sup> uppannā aparabhāgacetanā.<sup>12</sup> [5] Tisso pi cetanā ti ayañ ca purimā cetanā, ayañ ca muñcanā cetanā, ayañ ca aparā<sup>13</sup> cetanā<sup>14</sup> ti tisso pi cetanā ekato hutvā dānamayaṃ<sup>15</sup> puññaṃ hoti, dānamayapuññakiriyavatthu<sup>16</sup> nāma hotī ti attho. Puññaṃ ti padaṃ apekkhitvā hotī ti ekavacanāniddeśo.<sup>17</sup> Idāni yathā vuttam atthaṃ sesesu pi atidisanto<sup>18</sup> āha : evam sesesu<sup>19</sup> dīpaye<sup>20</sup> ti.<sup>21</sup>

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\* Abvi.47

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- 1 B Tattha 2 BCGK1K2R purimāni 3 V pi eth' eva  
 saṅgahaṃ to samena omits 4 B °sāmi 5 K1R °sentassa  
 6 B omits 7 CHK1R parināmana° 8 K2 muñcanā omits  
 9 B muñcaparacetanā 10 K1 parāni 11 V °cittena  
 paccavekkhantassa repeats 12 SK2 nāma add  
 13 CGRV parā K2 paramā 14 B nāma. Parā ti to  
 cetanā omits 15 B °mayamm 16 GK1K2R dānamayaṃ°  
 17 C ekavana° 18 K2 atisanto 19 GK2 pi add  
 20 C dīpayo GK2 dīpeti 21 B sesesu dīpaye ti omits

[6] (ii) Sesesu pi sīlādisu puññakiriyavatthusu evaṃ yathāvuttanayena sīlaṃ rakkhissāmī ti cintentassa, pabbajissāmī ti vihāraṃ gacchantassa pavattā purimā-cetanā. Sīlaṃ samādiyantassa pabbajjantassa sīlaṃ paripūrentassa uppannā majjhimā cetanā. Pūritaṃ me ti paccavekkhantassa uppannā aparacetanā ti evaṃ tisso cetanā ekato hutvā sīlamayaṃ<sup>1</sup> puññakiriyavatthu nāmā ti ādinā dīpaye pakāseyyā<sup>2</sup> ti attho.

[7] Nanu ca attanā katapuññānussaraṇacetanā<sup>3</sup> diṭṭhijjukamme<sup>4</sup> saṅgahītā, ayaṃ ca aparabhāgacetanā sā yevā ti katham assā tattha<sup>5</sup> saṅgaho ti?

[8] (iii) Nāyaṃ doso, visayabhedenā ubhinnaṃ<sup>6</sup> pi visesasambhavato? Puññānussaraṇaṃ<sup>8</sup> hi attanā<sup>9</sup> katapuññāvisayaṃ eva, ayaṃ pana tabbatthuvisayā ti, pākaṭo<sup>10</sup> yeva dvinnaṃ<sup>11</sup> viseso ti."\*

"Niccāsīlādivasena pañca aṭṭha dasa vā

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\*Abvi.47

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- 1 B °maya 2 K2 kāseyyā 3 B °saraṇā°  
 4 S °kammena 5 R nattha 6 B ubhinna  
 7 B °sabbhāvato CGK1K2R °sambhāvato 8 B pi adds  
 9 B attano 10 V pākaṭe

sīlāni samādiyantassa paripūrentassa, asamādiyitvā pi<sup>1</sup>  
sampattakāyavacīduccaritato viramantassa pabbajantassa<sup>2</sup>  
upasampadāmālake saṃvaram<sup>3</sup> samādiyantassa, catupāri-  
suddhisīlam paripūrentassa ca pavattā cetanā sīlam<sup>4</sup>  
nāma. "\*(iv) Vayyaḍḍi

Ten' āha :

"Kāyakammā<sup>5</sup> vacīkammā<sup>5</sup> sāvajjā viratī<sup>6</sup> hi yā  
micchājīvā ca taṃ sīlaṃ iti vuttaṃ mahesinā"<sup>+</sup> ti.

[9] (iii) Cattālīsāya<sup>7</sup> kammaṭṭhānesu khandhādisu  
catusu bhūmisu<sup>8</sup> parikammasammasanavasappavattā appaṇaṃ  
appattā gotrabhūpariyosānā cetanā bhāvanā nāma.  
Niravajjavijjāpariyāpuṇanacetanā<sup>9</sup> pi etth' eva saṅgay-  
hati.† Yā c' ettha<sup>10</sup> deyyadhamma<sup>11</sup> khayato vayato  
sammasitvā dadato pavattā ca sā pi<sup>12</sup> pubbe viya  
ubhayabhāgacetanā tathā pavattattā<sup>13</sup> bhāvanāmaya-  
puṇṇakiriyavatthu<sup>14</sup> yevā ti veditabbaṃ.

\*AbhsS.149;Abv.99      <sup>+</sup>Sdhp.v.215.48      ‡ AbhsS.150;Abv.99.

1 CHKlK2S omits 2 CKlPlRV pabbajantassa 3 K2 saṃvara  
4 B sīlan 5 W<sup>o</sup>kamma 6 V viharati 7 B Cattarī<sup>o</sup>  
8 B bhummisu 9 C parikammasammasandhādisu catusu bhūmisu  
adds 9 K2<sup>o</sup> punacetanā 10 KlR ya vettha  
11 V yeyya dhamma 12 B pavattassā pi for pavattā ca  
sā pi C sāri for sā pi 13 K2 pavattattāya  
14 R bhāvanāyapuñña<sup>o</sup>

[10] Tathā cāha<sup>1</sup> :

"Cittass' ūpakkilesānaṃ<sup>2</sup> yā cintā<sup>3</sup> paṭipakkhikā  
tassā yā<sup>4</sup> bhāvanā sā hi bhāvanā ti pakittitā"\* ti.

(iv) Vayasā<sup>5</sup> guṇehi ca pūjārahe garuṭṭhāniyye<sup>6</sup>  
mahallake disvā āsanā uṭṭhahantassa<sup>7</sup> pattacīvarapaṭigga-  
haṇaṃ maggasampādāna-abhivādānañjalīkaraṇa-āsanapuppha-  
gandhābhīhāraṃ<sup>8</sup> karontassa ca<sup>9</sup> pavattā bahumānakaṇa-  
cetanā apacāyanaṃ nāma<sup>10</sup> +

[11] Vuttañ ca :

"Guṇayuttesu sakkāraṅkiriyā vandanādikā  
pūjārahena muninā pūjāti parikittitā"† ti.

(v) Cīvarādisu paccāsārahitassa asaṅki-  
liṭṭhena ajjhāsayena samaṇabrāhmaṇavuddhānaṃ<sup>11</sup> vatta-  
paṭivattakaraṇavasena gilānūpaṭṭhānavasena<sup>12</sup>  
ca<sup>13</sup> pavattā<sup>14</sup> cetanā veyyāvaccam<sup>15</sup> nāma<sup>16</sup> §

\*Sdhp.v.216.48

+AbhsS.150;Abv.99

† Sdhp.v.221.48

§. AbhsS.150;Abv.99

1 K2 Tatthā ha cāha 2 B cittassopak° 3 GK2 cittā

4 B yaṃ 5 P1 Buddha adds 6 GK1K2P1RV garuṭṭhāniye

R ruṭṭhāniyye 7 K1 nuvaṭṭhahantassa 8 B °sampadāna°

V maggasampādānaṃ° 9 K2 omits 10 °nannāma

11 K2 °brahmanā° 12 B gilānānu° 13 B omits

14 K2 pavatta 15 B °vacca 16 B °vaccannāma



Veyyāvaccāpacāyanānaṃ<sup>1</sup> hi ayaṃ viśeso : Vayasā guṇena  
ca jettḥānaṃ gilānānaṃ ca taṃ taṃ kiccakaraṇaṃ veyyā-  
vaccam, sāmīcikiriya<sup>2</sup> apacāyanan ti.

[12] Tena vuttaṃ :

"Gilānaguṇavantānaṃ dānādikiriya<sup>3</sup> vā<sup>4</sup>  
āsanodakadānādi veyyāvaccan ti saññitan"\* ti.

(vi) Dānādikam<sup>5</sup> yaṃ kiñci sucaritaṃ<sup>6</sup> kammaṃ  
katvā asukassa nāma patti hotu, sabbasattānaṃ vā hotū  
ti<sup>7</sup> evaṃ attanā katassa parehi sādharmaṇabhāvaṃ paccā-  
siṃsanavasena<sup>8</sup> pavattā cetanā pattidānaṃ nāma.<sup>+</sup> Kim  
pan' evaṃ pattiṃ dadato puññakkhaya hotī ti? Na hoti.  
Yathā ekadīpaṃ<sup>9</sup> jāletvā tato dīpasahassaṃ jālentassa  
paṭhamadīpo khīno<sup>10</sup> ti<sup>11</sup> na vattabbo. Purimālokena<sup>12</sup>  
pana saddhiṃ pacchimālokassa ekābhāvena atimahā<sup>13</sup>  
va hoti. Evam eva pattiṃ dadato parihāni<sup>14</sup> nāma na  
hoti, vaḍḍhi yeva pana hotī ti daṭṭhabbo.

\* Sdhp.v.222.48

<sup>+</sup>Cf.AbhsS.150;Abv.99

1 B °vaccappacā° 2 C sāmīthi° 3 B °kiriyaḍisu  
4 B va 5 C kam omits 6 PlV sucarita 7 Kl vā adds  
8 B paccāsīsana° 9 B ekaṃ° 10 B cino 11 Kl titti  
12 V °loke 13 R °maha 14 C puri°

[13] Kathaṃ pan' esā<sup>1</sup> dinnā<sup>2</sup> nāma hotī ti? Idaṃ me puññakammaṃ sabbasattānaṃ asukassa vā pariṇamatū<sup>3</sup> ti evaṃ pubbabhāge pacchā pi<sup>4</sup> vacībhedaṃ karontena manasā yeva vā cintentena<sup>5</sup> dinnā<sup>6</sup> nāma hoti. Keci pana yaṃ<sup>7</sup> mayā katasucaritaṃ, tassa phalaṃ dammī ti vutte pi patti dinnā va hotī ti<sup>8</sup> vadanti. Kusalakammādhikārattā<sup>9</sup> pana parehi ca kammass' eva anumoditabbattā kammam eva dātabbaṃ, anumodantenā pi kammam eva anumoditabban ti. Idaṃ ettha ācariyānaṃ sanniṭṭhānaṃ.

[14] Tenāhu<sup>10</sup> :

"Param uddissa yaṃ dānaṃ annavatthādi dīyate, pattidānan ti taṃ āhu yuttasaddhammaḍḍakā"\* ti.

(vii) Parehi kataṃ yaṃ kiñci sucaritaṃ<sup>11</sup> kammaṃ dinnam adinnam pi vā issāmaccheramalam<sup>12</sup> pahāya 'sādhū suṭṭhū'<sup>13</sup> ti anumodantassa<sup>14</sup> pavattā cetanā pattānumodanaṃ nāma<sup>15+</sup>

\* Sdhp.v.217.48 + Cf.AbhsS.150;Abv.99

1 B etā 2 C nā omits 3 R parinatu 4 B vā adds

5 K1 cintena 6 K1 dinnādā 7 B omits K2 mayam

8 Pl sabbasattānaṃ to hotī ti omits 9 C °kārattā

GHK1K2S Kusalahammā<sup>0</sup> 10 PlV Tenāha 11 B sucarita

C yaṃ kiñci sucaritaṃ omits 12 CK1PlRV icchā<sup>0</sup>

13 B sādhū 14 B °dentassa 15 B °danannāma

16 K1B °ajjhāsaye 17 B °ajjhāsayena 18 V hitupadesa

19 B °savanannāma 20 K2 niravivajjādi<sup>0</sup> 21 K2 vibhāgaya

22 B °cikkhādinira<sup>0</sup> GHK1K2S °kiñcakkha<sup>0</sup> K2 °nirupekkha<sup>0</sup>

23 PlV pagunā 24 BC ṭhapetvā 25 B °desannāma

Tenāha<sup>1</sup> :

"Maddī va puttadānamhi<sup>2</sup> dinnass' abbhanumodanā  
pattānumodanā<sup>3</sup> tīha vuttā uttamavādinā<sup>4</sup>"\* ti.

[15] (viii) "Evaṃ imaṃ dhammaṃ sutvā tattha<sup>5</sup>  
vuttanayena paṭipajjanto lokiya lokuttara guṇavisesassa bhāgi  
bhavi ssāmi, bahussuto vā<sup>6</sup> hutvā<sup>7</sup> paresaṃ dhamma desanādīhi  
anuggaṇhissāmi ti evaṃ attano vā paresaṃ vā hitapharaṇava-  
sappattena asaṃkiliṭṭha-ajjhāsayena<sup>8</sup> hitūpadesasavaṇa-  
cetanā<sup>9</sup> dhammasavaṇaṃ nāma<sup>10</sup> Niravajjavijjādisavaṇa-  
cetanā<sup>11</sup> pi etth' eva saṅgayhati."†

[16] Vuttañ ca :

"Vihāya<sup>12</sup> vikkhepamalaṃ aṭṭhikatvāna sādhu kaṃ  
saddhammasavaṇaṃ ettha savaṇaṃ ti pakāsitaṃ"‡ ti.

(ix) Āmisakiñcikkhanirapekkhacittassa<sup>13</sup> attano  
paṇaṇaṃ dhammaṃ vimuttāyatana sīse ṭhatvā<sup>15</sup> desentassa,  
tath' eva niravajjavijjāyatanādikaṃ upadisaṇtassa ca  
pavattā cetanā dhamma desanā nāma.<sup>16</sup> §.

\* Sdhp.v.218.48. + Abv.99; Cf. AbhsS.150 ‡ Sdhp.v.220.48.

§ AbhsS.150; Abv.99

1 Kl Tenāhu 2 B °dānam pi 3 V pattānumodanā omits  
4 PlV vuttāma° 5 HK2 omit 6 PlV va 7 S pahutvā  
8 KlR °ajjhāsaye S °ajjhāsanayena 9 V hitūpapadesa°  
10 B °savanannāma 11 K2 niravivajjādi° 12 K2 vibhāgaya  
13 B °cikkhādinira° CHKLRs °kiñcakkha° K2 °nirupekkha°  
14 PlV paṇaṇa 15 BC ṭhapetvā 16 B °desannāma

Tathā cāha<sup>1</sup> :

"Hitajjhāsaya<sup>1</sup>to yā hi parassa hitadesanā<sup>2</sup>  
desanāmayapuññan<sup>2</sup> ti desayī taṃ sudesako"\* ti.

[17] (x) "Atthi dinnan"<sup>+</sup> ti ādinayappavattā<sup>3</sup>  
sammā<sup>4</sup>dassanavasena diṭṭhiyā ujukaraṇaṃ diṭṭhijjukammaṃ  
nāma<sup>4</sup>. Yadi evaṃ ñāṇavippayuttacittuppadassa diṭṭhi<sup>5</sup>jju-  
kamma<sup>5</sup>puññakiriyabhāvo<sup>5</sup> na labbhatī ti? No na<sup>6</sup> labbhati?  
Purimapacchimacetanānam pi taṃ taṃ puññakiriyass' eva<sup>8</sup>  
saṅgaṇhanato.

[18] Tena vuttaṃ :

"Purimā muñcanā c' evā<sup>9</sup>"† ti ādi.

Tasmā kiñcā pi ujukaraṇavelāyaṃ<sup>10</sup> ñāṇasampayuttam eva  
cittaṃ hoti. Purimapacchimabhāge pana<sup>11</sup> ñāṇavippa-  
yuttam pi hotī ti tassā pi diṭṭhi<sup>12</sup>jjukamma<sup>12</sup>puññakiriyā-  
bhāvo<sup>12</sup> uppajjatī ti.

\* MS.SAT; Cf Alam atipapañcena. 45; Abv. 100; Abhs. 151

\* Sdhp.v.219.48

+ D.I.27; A.III.245

† BM.Abv.v.25.3

1 K1 Yathā c' āha 2 C desanādesanāmaya<sup>o</sup> V desanā omits

3 CHK1RS <sup>o</sup>pavatta 4 B <sup>o</sup>kammannāma 5 K2 <sup>o</sup>kammaṃ<sup>o</sup>

6 B omits PlV na omit 7 B ti adds

8 CGHK2RS <sup>o</sup>kiriyasveva 9 B muñcacetanā 10 K2 <sup>o</sup>velāya

11 B pi 12 K2 <sup>o</sup>kammaṃ<sup>o</sup>



[19] Imesu pana dasasu<sup>1</sup> pattidānānumodanā<sup>2</sup> dāne<sup>3</sup> saṅgahaṃ<sup>4</sup> gacchanti, taṃ sabhāvattā. Dānam pi hi issāmaccherānaṃ paṭipakkhaṃ<sup>5</sup>, ete pi<sup>6</sup> tasmā samānapaṭi-pakkhatāya<sup>7</sup> ekalakkaṇattā. Te dānamayapuññakiriya-vatthumhi saṅgayhanti. Apacāyanaveyyāvaccā sīlamaye puññe saṅgayhanti<sup>8</sup>, cārittasīlabhāvato. Desanāsavaṇā-diṭṭhijjukatā<sup>9</sup> pana kusaladhammāsevanato<sup>10</sup> bhāvanā-maye saṅgahaṃ gacchantī ti ācariya-Dhammapalattherena\* vuttaṃ. [20] Apare<sup>11</sup> pana "desento<sup>12</sup> suṇanto ca desanānusārena ñānaṃ pesetvā lakkaṇāni pativijjha<sup>13</sup> pativijjha deseti suṇāti ca, tāni ca desanāsavaṇāni pativedham eva<sup>14</sup> āvahanti<sup>15</sup> ti desanāsavaṇā bhāvanāmaye saṅgahaṃ gacchantī<sup>16</sup> ti vadanti. Dhammadānasabhāvato<sup>17</sup> desanā dānamaye<sup>18</sup> saṅgahaṃ gacchatī ti pi sakkā vuttum."+

Tathā<sup>18</sup> hi vuttaṃ :

"Sabbadānaṃ dhammadānaṃ jināti"† ti.

\* MS.SAT; Cf. Abv. 99 + Abvi. 45; Abv. 100; AbhsS. 151

B.I. 27, A.III. 245

DA.III. 1000

Abvi. 451.

Abv. 100; Cf. 151 † Dhv. v. 354. 51

v. 22. 233

Abvi. 46

- 1 K1 dasāsu 2 K1 °modana 3 PlV dānena 4 K2 saṅghanti  
 5 B paṭikkhaṃ PlV °pakkho 6 B hoti for ete pi  
 7 S °pakkhatāya 8 K1 saṅghanti 9 K2 savaṇā omits  
 10 PlV °dhamma° 11 B Aparena 12 K1 desesento  
 13 BK2PlV omit 14 B va omits 15 K1R āvahanti  
 16 B gacchanti(?) 17 K1 °dānabhāvato PlV °dānaṃ°  
 18 V dāna omits 18 BK2 Yathā

[21] "Tathā diṭṭhijjukammaṃ sabbattha<sup>1</sup> pi sabbesaṃ niyamanalakkhaṇattā<sup>2</sup>. Dānādisu hi yaṃ kiñci 'atthi dinnan'\* ti ādinayappavattāya sammādiṭṭhiyā visodhitam yeva mahapphalaṃ hoti, mahānisaṃsaṃ<sup>3</sup>. Evañ<sup>4</sup> ca katvā Dīghanikāyatthakathāyaṃ 'diṭṭhijjukammaṃ sabbesaṃ pi niyamanalakkhaṇaṃ<sup>5</sup> ti<sup>6</sup> vuttam."<sup>†</sup> Evaṃ dānasīlabhāvanāvasena ṭhitesu<sup>7</sup> tīsu itare saṅgaṇhanato saṅkhepato tividham eva puññakiriyavatthum<sup>8</sup> hotī ti daṭṭhabbam."<sup>§</sup>

[22] Tathā c' eva Buddhadattācariyena<sup>9</sup> vuttam :

"Gacchanti saṅghaṃ dāne pattidānānumodanā<sup>10</sup> tathā<sup>11</sup> sīlamaye puññe veyyāvaccāpacāyanā<sup>12</sup>

Desanā savaṇaṃ diṭṭhi-ujutā bhāvanāmaye puna<sup>13</sup> tīṇ' eva sambhonti dasapuññakiriyā pi cā<sup>14</sup>|| ti.

Ettha pana Mahāsaṅghiyā Abhayagirivāsino<sup>15</sup> ca<sup>16</sup> diṭṭhijjukammaṃ viṣuṃ puññakiriyabhāvena<sup>17</sup> na<sup>18</sup> gaṇhanti.\*\*

\* D.I.27, A.III.245

+ DA.III.1000

† Abvi.45f.

§ Abv.100; Cf.151

|| BM.Abv.vv.22.23.3

\*\* Cf.Abv.46

1 B °thā 2 PlV neyanīyamana° 3 K2 °saṃso 4 S Evakañ

5 V nīmanalakkhaṇa 6 V omits 7 C °vasenaṭṭhitesu

8 B °vatthu 9 C HPlRV Buddhattā° 10 CGHK2S °modanaṃ

11 MSS. yathā cor. acc. BM.Abv. 12 C °pacāyana

13 K2 omits 14 R vā 15 B °nivāsino 16 B omits

17 K2PlV °kiriyā° 18 V omits

19 V kattaṃ 20 B anuggahetvā 21 B °diṭṭhijjukassa

22 B saṅgaṇhanti K2 sañ omits V saṅgaṇhanti 23 V omits

24 C viṣaṃ 25 °tabbo 26 B adhibbāyo 27 B ratanattayaṃ

28 C senti

"Tathā hi te :

"Dānaṃ sīlaṃ<sup>1</sup> bhāvanā  
manasā<sup>2</sup> suti desanānussati<sup>3</sup>  
modanā<sup>4</sup> veyyāvaccam  
pūjā saraṇaṃ<sup>5</sup> patti pasamsā cā"\* ti.

[23] Attanā katapuññānussaraṇa - Buddhādisaraṇā-  
gamana-paraguṇappasamsā<sup>6</sup> ti imāni tīni pakkipitvā  
diṭṭhijjukammaṃ agahetvā<sup>7</sup> dvādasapuññakiriyavatthūni  
paññāpenti."† Tāni idha diṭṭhijjukamme yeva saṅghaṃ  
gacchanti, diṭṭhijjukammavasen' eva tesam ijjhanato.  
Na hi viparītadiṭṭhikassa<sup>8</sup> imāni tīni sambhavanti. Tasmā  
te ekantena diṭṭhijjukammapuññakiriyavatthusmiṃ  
saṅgaṇhanti.<sup>9</sup> Na<sup>10</sup> visum<sup>11</sup> puññakiriyabhāvena gaheṭabbā<sup>12</sup>  
ti adhippāyo.<sup>13</sup>†

[24] Tena vuttaṃ :

"Sabbānussati puññaṃ ca pasamsā saraṇattayaṃ<sup>14</sup>  
yanti<sup>15</sup> diṭṭhijjukammasmim saṅghaṃ natthi saṃsayo" §  
ti.

\* Abvi.46; Cf. Sdhp.v.213.40; BM.Abv.v.21.3

† Abvi.46

‡ Cf. Abvi.46

§ BM.Abv.24.3

1 B sīla K2 ca adds 2 K1R managhā 3 B desanā pana

4 B first written yati modo and later ti is cancelled

ya modo for modanā 5 V paraṇaṃ 6 B °saraṇagamana°

V kataṃ° 7 B anuggahetvā 8 B °diṭṭhijjukassa

9 B sangayhanti K2 saṅ omits V saṅgaṇhanti 10 V omits

11 C visam 12 °tabbo 13 B adhibbāyo 14 B ratanattayaṃ

15 C santi

Ettha sabbass' eva attanā katasucaritassa<sup>1</sup>  
 saraṇaṃ sabbānussati puññaṃ nāma<sup>2</sup>. Parehi katāya  
 puñña-kiriyāya sammāpaṭipattiya ca vippasannacittena  
 pasamsanaṃ<sup>3</sup> pasamsā<sup>4</sup> nāma, santussanti<sup>5</sup> ti<sup>6</sup> attho. Idha  
 pana saraṇattayagahaṇena<sup>7</sup> upacārato uttarapadalopato  
 vā<sup>8</sup> saraṇāgamaṇaṃ adhippetam. Na hi saraṇattayaṃ puñña-  
 kiriyavatthu nāmā ti.\*

Ayaṃ ettha dasapuñña-kiriyavatthūnaṃ<sup>9</sup>  
vinicchayo.

[25] (i) Ānisaṃsesu pana, dāne<sup>10</sup> saṃvibhāgā-  
 nisaṃso<sup>11</sup> evaṃ veditabbo :

Dānaṃ nāma<sup>12</sup> etaṃ dasapāramitāsu paṭhama-  
 pāramī, catusu saṅgahavatthusu paṭhamasaṅgahavatthu<sup>13</sup>  
 dānasīlabhāvanāsaṅkhātesu<sup>14</sup> paṭhamo puñña-kiriyavatthu,  
 sabbabodhisattānaṃ<sup>15</sup> saṅcaraṇamaḃgo<sup>16</sup> sabbabuddhānaṃ  
 vaṃso. Tam pana dento dānadāso dānasahāyo dānapatī ti  
 tividho hoti.

[26] Tathā hi, "yo attanā madhuraṃ bhuñjati,  
 paresaṃ amadhuraṃ deti, so dānasaṅkhātassa deyyadhammassa  
 dāso hutvā deti. Yo yaṃ<sup>17</sup> attanā bhuñjati<sup>18</sup> taṃ tad  
 eva<sup>19</sup> deti, so sahāyo hutvā deti. Yo pana attanā yena  
 kena ci yāpeti, paresaṃ madhuraṃ deti, so<sup>20</sup> pati  
 jeṭṭhako sāmi hutvā deti."+

\* Cf. Abvi. 46

+ AA. III. 249; Cf. DA. I. 298

1 B kama<sup>o</sup> 2 B puññannāma 3 C omits V <sup>o</sup>sānaṃ 4 V omits  
 5 B santusanaṃ 6 CGHK1K2RSV omit 7 BK2 ratanattaya<sup>o</sup>  
 PlV saraṇattagaha<sup>o</sup> 8 C omits 9 W dasa omits  
 K2 naṃ omits 10 G dāne PlRV dāna 11 GK1 savibhāgā<sup>o</sup>  
 K2 suvibhāgā<sup>o</sup> 12 B Danandāma 13 CHK1RS paṭhamo<sup>o</sup>  
 14 PlV su omits 15 CGHK1K2RS <sup>o</sup>buddhānaṃ 16 C pañcaraṇa<sup>o</sup>  
 17 K1 omits 18 B bhuñjitaṃ 19 K1V taṃ deva 20 W omits



[27] Evam pi tividho hoti avassī, padēsavassī,<sup>1</sup>  
 sabbatthavassī ti. Tathā hi yattha kattha ci avassanto  
 megho viya yesaṃ kesaṃ ci adento avassī nāma hoti.  
 Kattha ci yeva<sup>2</sup> vassanto megho viya kesaṃ ci yeva dento  
padēsavassī<sup>3</sup> nāma hoti. Sabbatthavassī cātuddīpikama-  
 hāmegho<sup>4</sup> viya avibhāgena sabbesaṃ dento sabbatthavassī  
 nāma.\* Tasmā<sup>5</sup> dānapatī hutvā sabbesaṃ dentehi  
 upāsakajanehi dānato pubbabhāge santuṭṭhehi<sup>6</sup> bhavitabbaṃ,  
 dentehi cittaṃ pasādetabbaṃ, dinne ca<sup>7</sup> attamanehi<sup>8</sup>  
 bhavitabbaṃ.<sup>9</sup>

śāradīyasu pattharītvā ābrahmalokā<sup>8</sup> abbhuggacchati.  
 Gihīdhamā<sup>9</sup> "Vuttaṃ h' etaṃ : yassa bhedaṃ parammarāgā  
 saṃgāṃ lokā uppejati.

[30] Pubb' eva dānā sumano  
 dadam cittaṃ pasādaye,<sup>10</sup>  
 datvā attamano<sup>11</sup> hoti :  
 esā yaññassa sampadā."<sup>+</sup> ti.

[28] Api ca<sup>12</sup> :

Yo sayam dānaṃ deti, pare na samādapeti,  
 so uppannuppannaṭṭhāne<sup>13</sup> bhogasampattim paṭilabhati, no<sup>14</sup>

\* Cf. It. 64f. <sup>+</sup> A. III. 337

- 1 V pativassī 2 GHK1K2RS eva V ye 3 B °vassi  
 4 C °dīpaka° 5 B Tassa 6 V santuṭṭho 7 B va  
 8 V attha° 9 V bhavi omits 10 K1P1V °dayaṃ  
 11 B citta° 12 B Api ca omits 13 C uppannaṭṭhāne  
 14 C ne

parivārasampadaṃ. Yo sayam dānaṃ na<sup>1</sup> deti, pare samādapeti, so uppannuppannaṭṭhāne parivārasampadaṃ labhati,<sup>2</sup> no bhogasampadaṃ. Yo sayañ ca<sup>3</sup> dānaṃ deti, pare ca samādapeti, so uppannuppannaṭṭhāne bhoga-sampadañ ca labhati, parivārasampadañ ca. Yo pana sayam pi dānaṃ na deti, pare pi na samādapeti, so uppannuppannaṭṭhāne no ca bhogasampadaṃ labhati, no<sup>4</sup> parivārasampadaṃ<sup>5</sup>.\*

[29] Evaṃ dānaṃ dento bahunnaṃ janānaṃ piyo hoti, sajjanānaṃ<sup>6</sup> saṅgamaṃ<sup>7</sup> labhati. Tassa yaso dasadisasu pattharivā ābrahmalokā<sup>8</sup> abbhuggacchati<sup>9</sup> Gihīdhammā anapeto hoti. Kāyassabhedā parammaraṇā saggam lokam uppajjati.

[30] Vuttaṃ h' etaṃ :

"Pañc' ime bhikkhave, dāne ānisaṃsā.

Katame pañca?

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\* Cf. Dhpa.I.78

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- 1 V omits 2 B omits 3 GKIK2R omit 4 B no ca  
bhogasampadaṃ labhati, no omits K2 ca adds  
5 B na labhati bhogasampadam pi na labhati adds  
K2 labhati no bhogasampadaṃ adds 6 Kl sajjanaya  
7 S saṅgama 8 BK2PlV brahmalokā 9 B abbhugacchati

Bahuno<sup>1</sup> janassa piyo hoti manāpo<sup>2</sup>, santo sappurisā bhajanti, kalyāṇo kittisaddo abbhuggacchati<sup>3</sup>, gihīdhammā anapeto hoti, kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ uppajjati.

Ime kho bhikkhave pañca<sup>4</sup> dāne ānisaṃsā ti."\*

[31] Taṃ pan' etaṃ kālavasena pañcavidhaṃ hoti.

Vuttaṃ h<sup>5</sup> etaṃ :

"Pañc' imāni bhikkhave, kālādānāni. Katamāni pañca?

Agantukassa dānaṃ deti, gamikassa dānaṃ deti, gilānassa dānaṃ deti, dubbhikkhe<sup>6</sup> dānaṃ deti, yāni tāni navasassāni<sup>7</sup> navaphalāni, tāni<sup>8</sup> paṭhamam<sup>9</sup> sīlavantesu patiṭṭhāpeti.

Imāni kho bhikkhave pañca kālādānāni ti."+

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\* A.III.41

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+ A.III.41

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1 B no omits 2 S mānāpo V hoti adds 3 B abbhugacchati  
S abbhuggajjati 4 GKLR omit 5 B c' 6 S dukbhikkhe  
7 V navasassāni comes after navaphalāni 8 W omits  
9 C paṭhamam 10 B omits 11 B omits  
12 S eittetvā 13 B phaladā ti

viya kañ<sup>1</sup> Yo pana asakkaccaṃ<sup>1</sup> dānaṃ deti, deyyadhamme<sup>2</sup> ca puggale ca agāraṃ katvā deti, parehi dāpeti, chaḍḍanīyadhammaṃ viya kañ ci kālaṃ deti,<sup>3</sup> anugāmika-phale ādaraṃ akatvā deti, so asappurisaḍānāni<sup>4</sup> deti nāma.

[32] Vuttaṃ h' etaṃ<sup>5</sup> :

"Pañc' imāni bhikkhave, asappurisaḍānāni. Katamāni pañca?

Asakkaccaṃ deti, acittīkatvā<sup>6</sup> deti, asahatthā deti, apaviddhaṃ deti, anāgamanadiṭṭhiko deti.

Imāni kho bhikkhave pañca asppurisaḍānāni"\* ti.]

Yo<sup>7</sup> hi evaṃ<sup>8</sup> adatvā sakkaccaṃ deti, deyyadhammaṃ sojaṃ<sup>9</sup> katvā deti, dakkhiṇeyye<sup>10</sup> gave-setvā deti, anamatagge saṃsāre hatthapāḍavikalena me uppannajātisu pamāṇaṃ<sup>11</sup> natthi ti cintetvā<sup>12</sup> sahatthā deti, saṃvaccharena phaladāyī<sup>13</sup> vallijāti

\* A.III.171

1 CGHK1PlRSV sakkaccaṃ 2 K1R deya<sup>0</sup> 3 GK2 omit  
4 B anapavittṭhaṃ adds PlV ti add 5 B Vuttaṃ h' etaṃ omits 6 B acittam<sup>0</sup> 7 CGHK1PlRSV so 8 B evam  
9 K1PlR yojam K2 ojam 10 B <sup>0</sup>neyyam 11 B pamānan  
12 S cittetvā 13 B phaladā ti



viya kañ<sup>1</sup> ci kālaṃ adatvā nirantaraṃ deti, 'anāgata-  
bhave mama idaṃ bhavissatī' ti kammaphalaṃ saddahitvā  
deti, ayaṃ sappurisaḍānaṃ deti nāma.

[33] Vuttam h' etaṃ :

"Pañc' imāni bhikkhave, sappurisaḍānāni.  
Katamāni pañca?

Sakkaccaṃ deti, cittīkatvā deti,  
sahatthā<sup>2</sup> deti, anapaviddhaṃ deti, āgamanadiṭṭhiko<sup>3</sup>  
deti.

Imāni kho bhikkhave pañca sappurisaḍā-  
nāni ti."\*

[34] Aparam pi vuttam :

"Pañc' imāni bhikkhave, sappurisaḍānāni.  
Katamāni pañca?

Saddhāya<sup>4</sup> dānaṃ deti, sakkaccaṃ<sup>5</sup> dānaṃ  
deti, kālena dānaṃ deti, anaggahitacitto<sup>6</sup> dānaṃ deti,  
attānañ ca parañ ca anupahacca dānaṃ deti.

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ho (?) 2 SK1R repeat 3 SK1 repeat 4 B ca add  
10 B peṣā \* A.III.172  
to sussesanti omit 13 K2 add

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1 B kiñ pati 2 B dānaṃ adds 3 K1 āgamane niṭṭhiko  
4 S saddhaya 5 R sakkacca 6 B anuggahita<sup>0</sup>

14 B opāṭṭhanti 15 B opāṭṭhanti  
16 K1K2RS cittaṇa 17 Agahatcittāna 18 B opāṭṭhanti  
19 B opāṭṭhanti 20 B kālagatāna 21 B kālagatāna  
22 B kālagatāna 23 B kālagatāna 24 B kālagatāna  
25 B ca adds 26 B ca adds

Saddhāya kho<sup>1</sup> pana bhikkhave, dānaṃ datvā  
yattha yattha tassa<sup>2</sup> dānassa vipāko nibbattati, aḍḍho  
ca hoti mahaddhano mahābhogo, abhirūpo ca hoti dassaniyyo  
pāsādiko paramāya vaṇṇapokkharatāya samannāgato.

[35] Sakkaccaṃ kho pana bhikkhave, dānaṃ  
datvā yattha yattha tassa<sup>3</sup> dānassa vipāko nibbattati,  
aḍḍho ca hoti mahaddhano<sup>4</sup> mahābhogo<sup>5</sup>, ye<sup>6</sup> pi 'ssa  
te honti<sup>7</sup> puttā<sup>8</sup> ti vā dārā ti vā dāsā ti vā<sup>9</sup> pessā<sup>10</sup>  
ti vā kammakārā<sup>11</sup> ti vā, te pi sussūsanti,<sup>12</sup> sotam  
odahanti, aññācittam<sup>13</sup> upaṭṭhapenti.<sup>14</sup>

Kālena kho pana bhikkhave, dānaṃ datvā  
yattha yattha tassa<sup>15</sup> dānassa vipāko nibbattati,<sup>16</sup>  
aḍḍho ca hoti mahaddhano<sup>17</sup> mahābhogo<sup>18</sup>, kālagatā<sup>19</sup>  
c' assa<sup>20</sup> attā<sup>21</sup> pacurā honti.

[36] Anaggahitacitto<sup>22</sup> kho pana bhikkhave,  
dānaṃ datvā yattha yattha tassa<sup>23</sup> dānassa vipāko  
nibbattati,<sup>24</sup> aḍḍho ca hoti mahaddhano<sup>25</sup> mahābhogo<sup>26</sup>,  
ulāresu ca pañcasu kāmāgūṇesu bhogāya cittaṃ namati.

- 
- 1 B dho (?) 2 BK1R repeat 3 BK1 repeat 4 B ca adds  
5 B ca adds K2 °bhoge 6 K2 omits 7 V hoti 8 C pattā  
9 C omits 10 B pesā 11 C kimma° 12 K2PlV puttā  
ti vā to sussūsanti omit 13 K2 aññācittē  
PlV aññācitto 14 B opāṭṭhahanti 15 B repeats  
16 B nippattati 17 B ca adds 18 B ca adds  
K1RS ye pi 'ssa te honti to mahābhogo omit  
19 CGK1R kālābhatā 20 B kālagatassa 21 PlV attā  
22 BGHK1K2RS °cittena C Agahatacittena 23 B repeats  
24 B nippattati 25 B ca adds 26 B ca adds

Attānañ ca parañ ca anupahacca kho pana bhikkhave, dānaṃ datvā yattha yattha tassa<sup>1</sup> dānassa vipāko nibbattati,<sup>2</sup> aḍḍho ca hoti mahaddhano mahābhogo, na c' assa<sup>3</sup> kuto ci bhogānaṃ upaghāto āgacchati, aggito vā udakato vā rājato vā<sup>4</sup> corato vā appiyato vā dāyādato<sup>5</sup> vā.

[38] Imāni kho bhikkhave, pañca sappurisadānāni ti."\*

[37] Tattha anaggahitacitto<sup>6</sup> ti macchariyena apariyonaddhacitto?

Yo pana evaṃ dānaṃ dento manāpaṃ deti, so<sup>8</sup> uppannuppannaṭṭhāne manāpaṭṭhānaṃ paṭilabhati. Yo aggaṃ deti, so aggaṭṭhānaṃ paṭilabhati. Yo varabhaṇḍaṃ deti, so bhājanīyaṭṭhānādisu<sup>9</sup> varabhaṇḍaṃ eva labhati. Yo pana seṭṭhaṃ deti, so seṭṭhapadaṃ<sup>10</sup> eva pāpuṇāti, uppannuppannaṭṭhāne dīghāyuko yasavā ca hoti.

Tena vuttaṃ Bhagavatā Uggadevaputtassa<sup>11</sup> :

"Manāpadāyī<sup>12</sup> labhate manāpaṃ  
aggassa dātā labhate pun' aggaṃ,  
varassa dātā varalābhi hoti,  
seṭṭhaṃ<sup>13</sup> dado seṭṭhaṃ<sup>14</sup> upeti ṭhānaṃ"<sup>+</sup>  
ti.

\* A.III.172f.

+ A.III.51

1 B repeats 2 B nippattati 3 CGK1K2R tassa for c' assa  
4 C rājato vā omits 5 K2 dāyajjato 6 B anuggahita<sup>o</sup>  
7 Pl <sup>o</sup>naddhati citto 8 Kl yo 9 R bhājana<sup>o</sup> 10 B seṭṭham  
11 B Uggameva<sup>o</sup> 12 B <sup>o</sup>dāyi 13 B seṭhan 14 B seṭham

Tiṭṭhatu tāva attano dhanapariccāgena  
katadānānisamso. Hattha<sup>1</sup> ukkhipitvā<sup>2</sup> dānaṭṭhānaṃ<sup>3</sup>  
dassentena laddhasampatti evaṃ veditabbā.

[38] Jambudīpe kira Vāsudevo<sup>4</sup> Baladevo Ajjuno  
Pajjuno Candadevo Suriyadevo<sup>5</sup> Yaññadevo Aggidevo Ghato  
Aṅkuro ti dasabhātikarājāno nāma ahesuṃ. Te disāvi-  
jayaṃ katvā tesatṭhinagarasahassāni<sup>6</sup> gahetvā Dvāravatī  
nāma<sup>7</sup> nagare nisīditvā Jambudīpaṃ<sup>8</sup> bhājentā attano  
bhaginiṃ<sup>9</sup> Añjanadeviṃ<sup>10</sup> asaritvā dasakoṭṭhāse katvā  
bhājesuṃ<sup>11</sup>. Tada tesam<sup>12</sup> sabbakaṇiṭṭho Aṅkuro rājā  
'mayhaṃ bhāgaṃ mama<sup>13</sup> bhaginiyā datvā ahaṃ vaṇijjāya  
jīvikam<sup>14</sup> kappemi. Api ca kho tumhākaṃ rajjaṃ gata-  
kāle amhākaṃ bhaṇḍato suṅkaṃ<sup>15</sup> na gaṇhathā' ti āha.  
Taṃ sutvā te sabbe pi rājāno<sup>16</sup> sādhū ti sampañcchimsu.

[39] So tato paṭṭhāya<sup>17</sup> vaṇijjāya jīvikam<sup>18</sup>  
kappeti. Tada<sup>19</sup> Aṅkuro rājā attano dāsaṃ bhaṇḍāgā-  
rikaṭṭhāne ṭhapetvā<sup>20</sup> tassa kulitthiṃ ānetvā adāsi.<sup>21</sup>  
Kattha ci Vāsudevamahārājā<sup>22</sup> ti āgataṃ. Sā tassa  
gabbhaṃ gaṇhitvā puttam vijāyi. Tasmim uppanne  
bhaṇḍāgāriko kālam akāsi. Tato Vāsudevamahārājā pituno  
dinnaṃ sabbaṃ puttass' eva adāsi. Tasmim vatthābharanehi

1 KlR hattha 2 V ukkhitvā 3 B dānaṭṭhānaṃ

4 Kl Vasidevo 5 C °deve 6 B tesathi° 7 B omits

8 R dīpaṃ omits 9 B bhagini 10 B Añcana°

11 B bho° 12 B tesu 13 B mama 14 B jīvitam

15 B sukaṃ 16 V pi adds 17 B paṭṭhāya 18 B jīvitam

19 B Tathā 20 S ṭhatvā 21 Kl ādāsi 22 S Vāsudeva°



attānaṃ alaṅkaritvā rājagehe vijambhitvā vicaraṇakāle,  
'eso dāso, udāhu no<sup>1</sup> ti evarūpā kathā udapādi. Tadā<sup>2</sup>  
taṃ<sup>3</sup> sutvā Añjanadevī<sup>4</sup> dhenūpamaññāyena<sup>5</sup> taṃ adāsam  
akāsi. So lajjāya Dvāravatīnagarato<sup>6</sup> nikkhamma  
Roruvam<sup>7</sup> nāma nagaram gantvā tattha tunnakammaṃ katvā  
jīvati.

[40] Tasmiṃ nagare Asayho nāma seṭṭhi<sup>8</sup> yācakānaṃ  
dānaṃ deti. So tunnakārako<sup>9</sup> dānaṭṭhānaṃ<sup>10</sup> pucchitvā  
āgatāgatānaṃ pasannacitto hatthaṃ ukkhipitvā dasseti.  
So tena puññakammena tato cuto ekasmiṃ marukantāre  
mahānigrodhe dibbaputto hutvā nibbatti. Tassa hattha-  
tale pañcaṅgulīhi<sup>11</sup> icchiticchitaṃ paggharati. Tasmā  
tassa hatthaṃ kapparukkhalatā<sup>12</sup> viya cintāmaṇi viya ca  
ahosi.

[41] Tadā Aṅkuro ca eko brāhmaṇo cā ti dve janā  
sakaṭasahasseehi bhaṇḍāni gāhāpetvā Kambojam<sup>13</sup> gacchantā  
saṭṭhiyojanaṃ<sup>14</sup> marukantāraṃ pāpuṇiṃsu<sup>15</sup>. Te divābhāge  
gantum asakkuṇeyyatāya heṭṭhāsakaṭe nisīditvā rattim<sup>16</sup>  
rattim hi<sup>17</sup> gacchantā kantāramajjham<sup>18</sup> pāpuṇiṃsu. Tadā  
tesaṃ upakaraṇāni khīṇāni<sup>19</sup> ahesum. Tadā Aṅkuro 'yattha

- 
- 1 S to 2 Kl dā omits 3 CHK2RS ahaṃ add 4 B Añjana<sup>o</sup>  
& sā adds C Añjanā<sup>o</sup> 5 B <sup>o</sup>pamaññāyena 6 B <sup>o</sup>nagarā  
7 B Roruvan 8 B seṭhi 9 S <sup>o</sup>kārake 10 B dānaṭhā<sup>o</sup>  
11 Pl omits 12 R kapparulatā 13 B kambojam  
CGHK1K2RV Kāmbōjam 14 B saṭhi<sup>o</sup> S <sup>o</sup>yojayaṃ 15 B <sup>o</sup>nisu  
16 PlRV omit 17 B rattim hi omits K2PlR hi omit  
18 S kantāra 19 PlV khīṇā

pokkharāṇī<sup>1</sup> vā nadī vā rukkho<sup>2</sup> vā atthi, taṃ oloketvā  
 āgacchathā' ti catuddisaṃ cattāro dūte pesesi. Tesu  
 tayo janā gantvā<sup>3</sup> adisvā āgatā. Eko dibbaputtassa<sup>4</sup>  
 nigrodhaṃ disvā āgantvā rājānaṃ āha. Rājā parijane  
 gahetvā gantvā nigrodhaṃ pavisitvā<sup>5</sup>, 'evarūpe<sup>6</sup>  
 sākhaṇiṭṭhapaṃsaṃpane sandacchāye<sup>7</sup> nigrodhe mahesakko<sup>8</sup>  
 devarājā hoti. So<sup>9</sup> amhākaṃ pāṇiyaṃ dadāti<sup>10</sup> ce<sup>11</sup>  
 sundaran' ti āha. [42] Dibbaputto rājānaṃ sañjānitvā  
 nigrodhaviṭṭhapaṃsaṃpane hatthāṃ pasāresi. Pasāritahatthe  
 pañcaṅgulīhi ākāsaṅgaṅgadhārā viya phaṭṭikamaṇivaṇṇapañ-  
 ca-udakadhārā<sup>12</sup> nikkhamiṃsu. Rājā saparivāro nahātvā<sup>13</sup>  
 ca pivitvā va ṭhito 'amhākaṃ bhojanam pi dadāti ce  
 sundaran' ti āha. Ten' eva hatthena dibbabbhojanāni  
 nikkhamiṃsu. Tath' eva dibbavatthadibbābharaṇadibba-  
 mālāgandhavilepanāni ca vahiṃsu, tath' eva<sup>14</sup> dibbasaya-  
 nāni<sup>15</sup> ca.<sup>16</sup> Rājā parijanehi saddhiṃ dibbabbhojanāni

Evam pana brāhmaṇaṃ<sup>11</sup> vutto<sup>12</sup> ākuro  
 suppurisadhamme ṇatvā, 'evaṃ hi sati amhehi mittadabbhī-  
 kammaṃ<sup>13</sup> ketaṃ bhavissatī' ti cintetvā;

- 1 B °raṇiṃ 2 C rukkhē 3 B omits 4 R dibbassa°  
 5 B °setvā 6 Kl °rūpo 7 B santacchāye  
 8 B °sakkho 9 B omits 10 Kl dadāci 11 Kl te  
 12 B phalīkapāṇi (?) maṇivaṇṇā° GHK1K2P1RS sphaṭṭika°  
 V paṭṭika° 13 B nhātvā 14 CHK1P1RSV tath' eva omit  
 15 GK1K2R dibbāni° 16 B tath' eva dibbasayanāni omits  
 CHK1P1RSV vahiṃsu add

8 B Kampojanam (?) 9 V nānase 10 K2 Dvārataṃ  
 11 PIV brahmaṇe 12 OPLV vutto 13 GK1K2R °dabbhī°

bhuñjītvā dibbavatthāni nivāsetvā pārūpitvā<sup>1</sup> dibbā-  
 bharāṇavibhūsito dibbāni mālāgandhavilepanāni dhāra-  
 yitvā dibbasayane nipajjītvā niddaṃ okkamitvā sukhaṃ  
 sayi. Tato<sup>2</sup> brāhmaṇo 'dhanalābhāya ito Kambojaṃ<sup>3</sup>  
 gantvā mayaṃ kiṃ karissāma, ima eva pana yakkhaṃ yena  
 kena ci upāyena gahetvā yānaṃ<sup>4</sup> āropetvā amhākaṃ  
 nagaram eva gamissāmi<sup>5</sup>, ti evaṃ<sup>6</sup> pana cintetvā tam  
 atthaṃ Aṅkurassa<sup>7</sup> kathento:

[43] "Yassa atthāya gacchāma Kambojaṃ<sup>8</sup> dhanakārakā,  
 ayaṃ kāmadaḍḍo yakkho, imaṃ yakkhaṃ nayāmaṣe<sup>9</sup>.

Imaṃ yakkhaṃ gahetvāna sādhukena pasayha vā  
 yānaṃ āropayitvāna khippaṃ gacchāma Dvārakaṃ"\*  
 ti āha.

Evam pana brāhmaṇena<sup>11</sup> vutto<sup>12</sup> Aṅkuro  
 sappurisaḍḍhamme ṭhatvā, 'evaṃ hi sati amhehi mittadubhī-  
 kammaṃ<sup>13</sup> kataṃ bhavissatī' ti cintetvā:

\* Pv.3.23

\* Pv.1,2.23

\* Pv.7,8,9.23

- 1 B pārūpitvā 2 S Ta omits 3 B Kambojaṃ  
 4 C yāyānaṃ 5 B °sāmā 6 C omits 7 B Aṅkurassa  
 8 B Kambojanaṃ (?) 9 V nāmase 10 K2 Dvārataṃ  
 11 PlV brahmaṇe 12 CPlV vutte 13 CGK1K2R °dubhi°  
 K1R °dubhiṃ 14 GK2 pāpenti 15 B ellapāghato  
 PlV °paṇibhato 16 S omits 17 B ādi

[44] "Yassa rukkhassa chāyāya

nisīdeyya sayeyya vā

na tassa sākhaṃ bhañjeyya

mittadubbho<sup>1</sup> hi<sup>2</sup> pāpako<sup>3</sup>."\*

"Yass' ekarattim<sup>4</sup> pi ghare vaseyya

yatth' annapānaṃ<sup>5</sup> puriso labhetha,

na tassa pāpaṃ manasā pi cetaye<sup>6</sup>,

kataññutā sappurisehi<sup>7</sup> vaṇṇitā.

[46] Yass' ekarattim<sup>8</sup> pi<sup>9</sup> gharam āvaseyya

annena pānena upaṭṭhito<sup>10</sup> siyā,

na tassa pāpaṃ manasā pi cetaye<sup>11</sup>,

adubbhapāṇiṃ<sup>12</sup> dahate mittadūbhi<sup>13</sup>.

Yo pubbe katakalyāṇo

pacchā pāpena<sup>14</sup> himsati,

addapāṇihato<sup>15</sup> poso<sup>16</sup>

na so bhadraṇi passatī<sup>+</sup> ti

ādiṃ<sup>17</sup> vatvā taṃ paṭikkhipi.

\* Pv.3.23

+ Pv.7,8,9.23

- 1 CGK1K2R °dūbho PlV °dubhī 2 CGK1K2R pi 3 C ti adds  
 4 B °ratti 5 CHS °pānañ ca 6 HS cintaye  
 7 K1 °risohi 8 B °ratti 9 BCHK1RS omit 10 B upaṭhito  
 11 K2 cetaso 12 B °pāṇi 13 CHK2PlSV °dubhiṃ  
 K1R °dūbhiṃ 14 GK2 pāpenti 15 B allapāṇihato  
 PlV °paṇibhato 16 S omits 17 B ādi

12 B paghaggharanti 13 B Furindatdam 14 K1 Kenaci



[45] Dibbaputto brāhmaṇassa kathaṃ sutvā tassa pañcasakaṭṭhasatāni<sup>1</sup> antaradhāpesi.<sup>2</sup> Brāhmaṇo<sup>3</sup> tāni adisvā kampito<sup>4</sup> ahosi. Rañño ārādhanaena devaputto tāni pañcasakaṭṭhasatāni pacchā dassesi. Tasmim̐ khane rājā devaputtam̐ evaṃ āha : 'Sāmi devarāja, tava hatthe pañcaṅgulīhi cintāmaṇi<sup>5</sup> viya icchiticchitam̐ pasavati. Tam̐ Sakkaṃ devarājānaṃ ti<sup>6</sup> maññāmi. Gandhabbadeva-rājānaṃ ti ca<sup>7</sup> maññāmi. Tvaṃ kataro 'si? Kīdisaṃ<sup>8</sup> puñṇakammam akāsī' ti pucchi.

[46] Tena vuttam :

"Pāṇi te sabbasovaṇṇo<sup>9</sup>  
 pañcadhāro<sup>10</sup> madhussavo,<sup>11</sup>  
 nānārasā paggharanti<sup>12</sup>  
 maññe 'haṃ tam̐ Purindadaṃ.<sup>13</sup>"\*  
 "Kena<sup>14</sup> pāṇi kāmadaḍḍo  
 kena pāṇi madhussavo  
 kena te brahmacariyena  
 puñṇam̐ pāṇimhi ijjhatī<sup>+</sup> ti.

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\* Pv.12.24

+ Not seen in the Pv.Āṅkurapetavatthu.  
But it has been quoted in MA.II.42

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1 BK1 °sakaṭṭhāni R °ṭasantāni 2 B °ratāpesi (?)  
 3 C °maṇe 4 B kappito 5 S cittā° 6 V Sakkadevarājā-  
 natthi 7 BCHS pi 8 B Kiṃdisaṃ 9 K2 °vaṇṇā  
 10 CGHK2RS °dhārā PlV °dhāraṃ 11 K2 madhussavā  
 12 S pagghaggharanti 13 H Purindatdaṃ 14 K1 Kenaci

Taṃ sutvā devaputto, 'nāhaṃ Sakko devarājā,  
neva<sup>1</sup> gandhabbarājā. Roruvanagare Asayho nāma mahā-  
seṭṭhī yācakānaṃ dānaṃ deti. Ahaṃ tasmiṃ nagare daḷiddo  
tunnakammaṃ katvā jīvanto 'kataragehe dānaṃ dassantī<sup>2</sup>,  
ti pucchitvā āgatāgatānaṃ<sup>3</sup> pasannacitto<sup>4</sup> hatthaṃ  
ukkipitvā dassesiṃ<sup>5</sup>. Tena puññakammena imasmiṃ rukkhe  
devatā hutvā nibbattiṃ<sup>6</sup>. Tena puññakammena mama hattho<sup>7</sup>  
kapparukkhalatā viya sabbakāmadado ahoṣī' ti āha.

[47] Tena vuttaṃ :

"Tena pāṇi kāmado  
tena pāṇi madhussavo

[49] tena me brahmacariyena  
puññaṃ pāṇimhi<sup>8</sup> ijjhatī"\* ti<sup>9</sup>

Taṃ sutvā pasannacitto Āṅkuro rājā attano  
nagaraṃ gantvā dvādasayojanaṭṭhāne<sup>10</sup> uddhanāni<sup>11</sup> āropetvā  
dasavassasahassāni sakala-jambudīpavāsīnaṃ<sup>12</sup> mahādānaṃ<sup>13</sup>  
adāsi ti.

Dānaṃ durāsadaṭṭhena<sup>14</sup> uttasāsi viṣo<sup>15</sup> ti ca<sup>16</sup>  
dānaṃ lobhamaḍḍhiṃ padumaṃ anupalittato.

\* Pv.21.24

1 B no ca 2 B dentī 3 Kl āgatānaṃ 4 B °cittena  
5 S dassesi 6 B nibbatti 7 CHKLPIRSV hatthaṃ  
8 Kl pāṇim pi 9 C omits 10 B °naṭṭhāne 11 B  
uddharāni 12 B °vāsinaṃ 13 B °dānaṃ

10 Kl dukkhādidhi<sup>10</sup> 11 B Dukkhaṇiḍḍhena<sup>11</sup> 12 CHKLPIRSV aḍḍhi  
13 V dī omits 14 B durāsadaṭṭhena<sup>14</sup> 15 B uttasāsi  
KLR āsiṃviso 16 viya for ti ca 17 B aḍḍhiṃ  
anupalittato, later cor. to nupalittato

[48] Evaṃ dānaṭṭhānaṃ<sup>1</sup> hatthaṃ ukkhipitvā  
dassentassa evarūpā sampatti siyā<sup>2</sup>, dāyakānaṃ pana  
sampattiṃ ko nāma vaṇṇayissati<sup>3</sup>?

Ten' eva<sup>4</sup> vuttaṃ Bhagavatā :

"Evañ ca<sup>5</sup> kho bhikkhave sattā jāneyyūṃ  
dānaṣaṃvibhāgassa vipākaṃ yathāhaṃ jānāmi, na adatvā  
bhuñjeyyūṃ, na ca tesāṃ<sup>6</sup> maccheramalaṃ cittaṃ pariyādāya<sup>7</sup>  
tiṭṭheyya. Yo<sup>8</sup> pi nesāṃ assa carimo ālopo<sup>9</sup> carimaṃ  
kabalaṃ, tato pi saṃvibhajitvā bhuñjeyyūṃ, sace nesāṃ  
paṭiggāhakā assū"\* ti.

[49] Tasmā :

"Dānaṃ tānaṃ manussānaṃ dānaṃ bandhuparāyaṇaṃ  
dānaṃ dukkhādhīpannānaṃ<sup>10</sup> sattānaṃ paramā gati.

Dukkhanittharaṇaṭṭhena<sup>11</sup> dānaṃ nāvā<sup>12</sup> ti dīpitaṃ<sup>13</sup>  
bhayarakkhaṇato dānaṃ nagaraṇaṃ ti ca vaṇṇitaṃ.

Dānaṃ durāsadaṭṭhena<sup>14</sup> uttamāsiviso<sup>15</sup> ti ca<sup>16</sup>  
dānaṃ lobhamalādīhi padumaṃ anupalittato<sup>17</sup>

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\* It.18

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- 1 B dānaṭṭhā<sup>0</sup> 2 V si omits 3 K1 vaṇṇamayissati  
4 RK2V omit 5 P1V ce 6 BK1RP1V nesāṃ  
7 GHK2S <sup>0</sup>yodāya 8 BCGHK1K2RS so 9 K1S ālope  
10 K1 dukkhādhī<sup>0</sup> 11 B Dukkhaniddhara<sup>0</sup> 12 CHK1P1RS nāmā  
13 V dī omits 14 B dunurāsanaṭṭhena 15 B vuttaṃ<sup>0</sup>  
K1R āsiṃviso 16 viya for ti ca 17 B first written  
anupalittato, later cor. to nupalittato

Natthi dānasamo loke purisassa<sup>1</sup> avassayo  
paṭipajjhatha tasmā taṃ kiriyāyajjhāsayena<sup>2</sup> ca.

Saggalokanidānāni dānāni<sup>3</sup> matimā idha  
ko hi nāma<sup>4</sup> naro loke na dadeyya hite<sup>5</sup> rato.

Sutvā devesu sampattiṃ<sup>6</sup> ko naro dānasambhavaṃ  
na dajjā<sup>7</sup> sukhasaṃdānaṃ<sup>8</sup> dānaṃ cittappamodanaṃ.

Dānena paṭipannena accharā parivārito  
ramate<sup>9</sup> suciraṃ<sup>10</sup> kālaṃ Nandane<sup>11</sup> suranandane.

[50] Pītim<sup>12</sup> udāraṃ vindati dātā  
gāravam asmim<sup>13</sup> gacchati loke  
khyātiṃ<sup>14</sup> anantaṃ<sup>15</sup> yāti ca<sup>16</sup> dātā  
vissasaniyo<sup>17</sup> hoti ca dātā<sup>18</sup>.

Datvā<sup>19</sup> dānaṃ<sup>20</sup> yāti<sup>21</sup> naro<sup>22</sup> bhogasamiddhiṃ<sup>23</sup>  
dīghañ c' āyūṃ<sup>24</sup> sussaratañ ca vindati rūpaṃ,  
sagge<sup>25</sup> saddhiṃ<sup>26</sup> kīḷati devīhi vimānesu<sup>27</sup>  
ṭhatvā nānāmattamayūrābhiratesu.<sup>28</sup>

Sīlaṃ kir' esse kalyāṇaṃ

sīlaṃ loke anuttaraṃ

1 Kl ca adds 2 B kariyāsajjhā<sup>0</sup> 3 BV omit

4 B yāni yam eva for nāma 5 CKLR hito 6 B sampatti

7 B dajjaṃ 8 B <sup>0</sup>santānaṃ 9 B mate R omits

10 B susuciraṃ 11 Kl nandati 12 Pitim 13 B asmi

14 B jātīm K2Pl khayāti 15 B fāti adds

K2Pl mahantaṃ 16 CHKlPlRV yācita 17 B viassaṃsaniyo

KlR <sup>0</sup>niyyo PlV visvasaniyo 18 R datā 19 K2 datvāna

20 K2 yāna 21 CHKlPlRSV yāci K2 omits 22 K2 ciro

23 B <sup>0</sup>samiddhi PlV bhobhoga<sup>0</sup> 24 B dīgham āyūṃ

CHKlRS dīghapimāyūṃ K2 dīghapicāyūṃ 25 Kl omits

26 B saddhi 27 B vanesu KlR vi omit

28 B nānāmadhurābhiratesu PlV ratañ ca to <sup>0</sup>ratesu omits



Corārirājūdakaṇṇāpāvakāṇaṃ<sup>1</sup>  
 dhaṇaṃ asādhāraṇaṃ eva dānaṃ  
 dadāti taṃ sāvakañāṇabhūmiṃ<sup>2</sup>  
 paccekabhūmiṃ puna<sup>3</sup> buddhabhūmiṃ<sup>4</sup>\* ti.

Ayam ettha dānaṣaṃvibhāgāṇisaṃso<sup>5</sup>

[51] (ii) Sīlāṇisaṃso pana heṭṭhāvuttanayena  
 veditabbo.

Api ca:

"Sīlaṃ sukhāṇaṃ paramaṃ nidānaṃ  
 sīlena sīlī<sup>6</sup> tidivaṃ<sup>7</sup> payāti,  
 sīlaṃ hi saṃsāraṃ upāgatassa  
 tāṇaṃ ca lenaṃ ca parāyaṇaṃ ca.

Avassayo sīlasamo janānaṃ  
 kuto pan' añño idha vā<sup>8</sup> parattha  
 sīlaṃ guṇānaṃ paramā patiṭṭhā  
 yathā dharā<sup>9</sup> thāvara jaṅgamānaṃ<sup>10</sup>

Sīlaṃ kir' esa kalyāṇaṃ  
 sīlaṃ loke anuttaraṃ  
 ariyavuttisamācāro<sup>11</sup>  
 yena vuccati sīlavā<sup>12</sup>\* ti.

\* Buva.119f.

+ Buva.120

1 CHKLRS °rājodaka° Kl °pāvakonaṃ 2 B °bhūmi  
 3 GHKLPLRS pana 4 B °bhūmi 5 BKLR °saṃvibhāgadānā°  
 K2 °saṃvibhāgavibhāgadānā° 6 B sīlati 7 B evaṃ  
 V nidiṃ 8 Kl vara 9 B dharaṇīr iva 10 B thavara omits  
 11 PLV °coro 12 B omits

[52] Api ca, sīlālaṅkārasamo alaṅkāro natthi. Sīlagandhasamo gandho natthi. Sīlasamaṃ kilesamala-vidhopaṇaṃ<sup>1</sup> natthi. Sīlasamaṃ pariḷāhūpasamaṇaṃ<sup>2</sup> natthi. Sīlasamaṃ kittijanaṇaṃ<sup>3</sup> natthi. Saggārohaṇanibbānanagarappavesane<sup>4</sup> ca<sup>5</sup> sīlasamaṃ dvāraṃ natthi.

Samayantīdha<sup>6</sup> sattānaṃ<sup>7</sup> pariḷāhaṃ<sup>8</sup> saraṇaṃ<sup>9</sup> bitaṃ<sup>10</sup>  
Yam<sup>11</sup> Yathāha :

"Sobhant' evaṃ<sup>6</sup> na<sup>7</sup> rājāno muttāmaṇivibhūsitā yathā sobhanti yatino sīlabhūsaṇabhūsitā.

Sīlagandhasamo gandho kuto nāma bhavissati yo<sup>8</sup> samaṃ anuvāte ca<sup>9</sup> paṭivāte ca vāyati."\*

"Na pupphagandho paṭivātaṃ eti,  
na candanaṃ tagaramallikā<sup>10</sup> vā,  
sataṇ ca gandho paṭivātaṃ eti,  
sabbā disā sappuriso pavāti.<sup>11</sup>"+

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\* Vism.10;BuvA.121

+ Dhp.54<sup>8</sup>;BuvA.121

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1 B °vidhovanaṃ K1 °malaṃ° 2 BCGHK1K2RS pariḷāha  
vūpa° 3 °janānaṃ 4 C °nibbana° 5 K1R va 6 B evan  
7 S vanta for evaṃ na 8 GHK1K2S so 9 K1 omits & datvā  
te dva adds 10 B tagaraṃ° 11 B pavāyati

3 B ariyaccanta° P1 °allatva 7 B satta  
4 GHK1P1RSV bhāvaṃ K2 satta 5 GHK1K2RS satta  
6 K1 °bhūssa 11 B °phala

[53] -

"Na taṃ sajaladā<sup>1</sup> vātā na cāpi haricandanam  
n' eva hārā na maṇayo<sup>2</sup> na candakiraṇaṅkurā<sup>3</sup>

Samayantīdha<sup>4</sup> sattānaṃ<sup>5</sup> parilāhaṃ surakkhitaṃ  
Yaṃ sameti idaṃ sīlaṃ ariyaṃ accantasītalaṃ<sup>6</sup>

Attānuvādādibhayaṃ viddhaṃsayati sabbaḍā,  
janeti kittiṃ<sup>7</sup> hāsaṃ<sup>8</sup> ca sīlaṃ sīlavato sadā.

Saggārohaṇasopānaṃ aññaṃ sīlasamaṃ kuto<sup>9</sup>  
dvāraṃ vā pana nibbānanagarassa<sup>9</sup> pavesane.

Guṇānaṃ mūlabhūtassa<sup>10</sup> dosānaṃ balaghātino<sup>11</sup>  
iti sīlassa jānātha ānisaṃsam anuttaraṃ<sup>12</sup> ti.

[55] -

Imāpi<sup>13</sup> bhāvi<sup>14</sup> Ayam ettha sīlānisaṃso.  
tapa viśeṣā honti ti bhāvitabbā hi bhāvanā.

Suṇetto<sup>15</sup> sattavassāni<sup>16</sup> bhāvetvā mettā<sup>17</sup> uttamaṃ  
sattasamvattakappesu<sup>18</sup> na imaṃ lokaṃ punagami<sup>19</sup>.

\* Vism.10;BuvA.121

- 1 S saladā V sajalanā 2 Kl manaso 3 KlV °kirananturā  
4 R sayamantīdha 5 Kl Sayamannīdhattānaṃ  
6 B ariyaccanta° Pl °sīlataṃ 7 B kitti  
8 CHKLP1RSV bhāvañ K2 sāhañ 9 HK1RS nibbānaṃ°  
10 Kl °bhūnassa 11 B phala°

- 12 S dibbañ°  
13 B imāni 14 O citta° PLV °vattikā 15 B Suṇetto  
KLP1RV Suṇento 16 V tassavassāni 17 V mettā  
18 KLR su omi 19 B °gami

[54] (iii) -

"Dāne sīle ca ye vuttā ānisaṃsā<sup>1</sup> asesakā  
te mandabhāvanāyā<sup>2</sup> pi saṃsijjhanti asaṃsayam.

Bhāvanābalayogena<sup>3</sup> buddhabhāvo pi sādhiyo  
taḍ aññā kā hi<sup>4</sup> sampatti<sup>5</sup> bhāvanāya asādhīyā."\*

Tathā hi :

"Bhāvanābalayuttassa<sup>6</sup> abhiññā pi samijjhare<sup>7</sup>  
sādhū sodhitavijjassa<sup>8</sup> viśesā iva<sup>9</sup> mantajā<sup>10</sup>.

Iddhī paracittañānañ ca purimā<sup>11</sup> jāti-anussati  
dibbacakkhuñ<sup>12</sup> ca sotañ ca pañcābhiññā imā matā.

[55] -

Imāpi<sup>13</sup> bhāvitattassa sacittavasavattakā<sup>14</sup>  
tapo viśesā hontī ti bhāvitabbā hi bhāvanā.

Suñetto<sup>15</sup> sattavassāni<sup>16</sup> bhāvetvā mettā<sup>17</sup> uttamam  
sattasaṃvaṭṭakappesu<sup>18</sup> na imaṃ lokam punāgamī.<sup>19</sup>

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\* Sdhp.vv.451,454,61

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- 1 Kl °saṃsa 2 BPlV manda omit 3 B °balasotena  
4 KlR bhi 5 PlV °pattiṃ 6 B Bhāvanāphala°  
7 B samicchare S °jhāre 8 B sodhitam° S °visajjassa  
9 B idha 10 B antajā 11 B parimā 12 S dibbañ°  
13 B imāni 14 C citta° PlV °vattikā 15 B Sunatto  
KlPlRV Sunento 16 V tassavassāni 17 V mettā  
18 KlR su omit 19 B °gamī



[57] -

Samvaṭṭe ca vivaṭṭe ca brahmaloke va<sup>1</sup> saṃsari  
chattimsakkhattum devindo āsi ten' eva kammunā.

Anekasatakkhattum so<sup>2</sup> cakkavatti mahāyaso  
asīti<sup>3</sup> sutvā kim<sup>4</sup> aññaṃ bhāvanāvannaṇaṃ vade"\* ti.

Ayam ettha bhāvanānisamso.

[56] (iv) -

"Mānaṃ pariccajitvāna uppādetvāna gāravaṃ  
guṇaṃ upaparikkhitvā upakāraṇi ca tādisaṃ.

Buddhādiguṇasetṭhesu upakārīsu<sup>5</sup> vā pi ca,  
saddhākataññutāpaññāgāravādīhi maṇḍito<sup>6</sup>,  
yato karoti pūjaṃ so bhāvato<sup>7</sup> vandanādihi<sup>8</sup>.

Tato so jāyate<sup>9</sup> aḍḍhe kulamhi uditodite<sup>10</sup>  
asaṅkitechhi sattehi bhāvato vandanārahe.<sup>11</sup>

Parattha pūjako<sup>12</sup> santo yattha yatthūpapajjati  
tattha tattha viṣiṭṭhaṃ so ṭhānaṃ labhati pūjīyaṃ<sup>13</sup> "+  
ti.

Ayam ettha apacāyanānisamso.<sup>14</sup>

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\* Sdhp.vv.481-486.63

+ Sdhp.vv.539-542.67

1 B ca 2 B °khattaṇi ca CHS omits 3 BkLR āsīti

4 B kim 5 B °risu 6 B paṇḍitā V maṇḍidito

7 B bhāvito 8 CHkLS candanā° 9 B jāyati 10 V °dise

11 B °rato CGHK2P1SV °nāraho 12 V pūjake

13 B pūjayan 14 C apacaya°

[57] -

"Āpadāsu sahāyānaṃ lābhā<sup>1</sup> naṭṭhatthasiddhiyā<sup>2</sup>  
parivārasampadā ceti veyyāvaccaphalaṃ matā.

Gilānaguṇavantānaṃ dānādikiriyāsu<sup>3</sup> vā  
veyyāvaccābhisambhūtaṃ<sup>4</sup> ko phalaṃ vaṇṇayissati.

Yo gilānaṃ upaṭṭhāti<sup>5</sup> so upaṭṭhāti<sup>6</sup> maṃ' iti  
mahākāruṇikenā pi so bhusaṃ parivaṇṇito.

Buddhādīnaṃ guṇaḍḍhānaṃ<sup>7</sup> veyyāvaccassa ko guṇaṃ  
vaṇṇitum cintitum vā pi samattho<sup>8</sup> avināyako.

Pabhaṅgurena kāyena sukaraṃ<sup>9</sup> puññaṃ uttamaṃ  
na kareyya kathaṃ viññū anummatto sacetano"\* ti.

Ayam ettha veyyāvaccānisamso.

[58] (vi) -

"Attattham anapekkhitvā parattham<sup>10</sup> dīyate yato<sup>11</sup>  
karuṇākataññutāyogā pattidānaṃ visesitaṃ.

Ye<sup>12</sup> ānisaṃsā niddiṭṭhā dāne mānappahāyinā  
savisesā ca<sup>13</sup> te sabbe pattidāne pi vediyā"<sup>+</sup> ti.

Ayam ettha pattidānānisamso.<sup>14</sup>

\* Sdhp.vv.555,556,557,561,562.68      + Sdhp.vv.497,500.64

1 C labhā    2 B °siddhicā    3 V dānāni    4 B °vaccāhi°  
5 BCGHKLK2S upaṭṭhetti    6 BCGHKL5 upaṭṭhetti K2R omit  
7 V guṇaṭṭhānaṃ    8 B samatto    9 V sukare    10 B parattha  
11 PlV repeat    12 Kl Yo    13 PlV va    14 B Ayam ettha  
patti° omits

[59] (vii) - *ettha anumodanānisamso.*

"Issāvyāpādamaccheram vihiṃsā<sup>1</sup> cā pi<sup>2</sup> nāsiya<sup>3</sup>  
guṇārādhita<sup>4</sup> yaṃ anumodati modako.

Yato yato<sup>5</sup> mahesakko surūpo bhaggavā<sup>6</sup> pi ca  
dīghāyuko sadā haṭṭho hoti puññānumodako.

Visajjetvāna nissaṅgaṃ<sup>7</sup> catupaññāsakoṭṭiya<sup>8</sup>  
katvā Jetavane ramme vihāre cārudassane.

Soṇṇabhinkārahatthassa<sup>9</sup> Sudattassa<sup>10</sup> sirīmato  
disvā sabbaññubuddhassa saṅghassa dadato sirim<sup>11</sup>.

Aho dāna<sup>12</sup> ti bahuso udānaṃ abbhudīrayaṃ<sup>13</sup>  
mānavo anumodanto<sup>14</sup> adento kākaṇaṃ pi ca  
dāyakato<sup>15</sup> pi adhikaṃ alattha kusalodayaṃ.

Akatvā kāyavācāhi<sup>16</sup> adatvā kiñci hatthato  
cittappasādamatto<sup>17</sup> pi yadi evaṃ phalāvaho.

Anumodana<sup>18</sup> yaṃ puññaṃ cittāyattaṃ<sup>19</sup> mahapphalaṃ  
akaronto caranto<sup>20</sup> hi socanīyyo asajjano<sup>21</sup>\* ti.

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\*Sdhp.vv.510-516.65

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*Ayam ettha savanānisamso.*

- 1 B vihiṃsā 2 B cāri 3 V nāsiyā 4 B °cittā 5 BGK2 tato  
6 BGK2V bhogavā 7 B nissaṅgaṃ 8 V °paññāsa°  
9 PlV Sovanna° 10 B Sudatthassa 11 B siri  
12 B dādanan 13 B °riyaṃ 14 CGK2 °dento Kl anudento  
15 V °kate 16 V cāyavācāhi 17 V °matte 18 Kl °nadaṃ  
19 B °yatthaṃ 20 PlV akaro ca karonto 21 B ayaṃ jano

Kl paṭiyatti 8 pariyaṭṭi 8 B paṭi 9 B °sahussāha°  
V °sattussāha° 10 B pi adda 11 B pa paṭi  
12 Kl yako 13 BGHK1K2R8 tassā pi 14 GHK1K2R ussaha°

[61] - Ayam ettha anumodanānisamso.

[60] (vii) -

"Paññavā<sup>1</sup> suṇamāno hi saddhammaṃ Buddhadesitaṃ  
sugambhīraṃ avitathaṃ madhuraṃ amataṃ viya,

Labhate paramaṃ pītiṃ<sup>2</sup> devindenā pi dullabhaṃ  
tad evālaṃ phalaṃ<sup>3</sup> tassa mā hotu paralokikaṃ.

Saddhammassīdha gahaṇaṃ na hoti savaṇaṃ vinā  
gahaṇena vinā atthaparikkhā no 'pajāyati.<sup>4</sup>

Atthan tu<sup>5</sup> aparikkhanto attano vā parassa vā  
asamattho va so hoti hitatthapaṭipattiyā.<sup>6</sup>

Paṭipattiṃ<sup>7</sup> vinā dhammo na tiṭṭhati kudācanaṃ  
savaṇaṃ vinā na<sup>8</sup> pariyatti tasmā pi savaṇaṃ varaṃ.

Nekakappasatussāhasamānīto<sup>9</sup> pi satthunā  
saddhammo<sup>10</sup> na patiṭṭhāti<sup>11</sup> savaṇena vinā yato.<sup>12</sup>

Tato tassāpi<sup>13</sup> ussāhavisesaṃ<sup>14</sup> samavekkhiya  
Sotabbo eva saddhammo api nibbānadassinā"\* ti.

Ayam ettha savaṇānisamso.

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\* Sdhp.vv.530-536,66,67

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- 1 Kl puññaṃ vā    2 B piti    3 B phanan    4 B padāyati  
5 HKLRS nu PlV nā    6 B hitatthaṃ<sup>o</sup>    7 BPl paṭipatti  
Kl paṭiyatti S pariyattiṃ    8 B omits    9 B °sahussāha<sup>o</sup>  
V °sattussāha<sup>o</sup>    10 B pi adds    11 B pa omits  
12 Kl yako    13 BCGHK1K2RS tasmā pi    14 GHK1K2R ussaha<sup>o</sup>



[61] -

" 'Sabbadānaṃ dhammadānaṃ jinātī' ti jino 'bravī<sup>1</sup>  
desayī desakavaro desetā<sup>2</sup> dullabho<sup>3</sup> ti<sup>4</sup> ca.

Attho padīyamāno hi<sup>5</sup> tato khippaṃ vigacchati<sup>6</sup>  
dhammo padīyamāno hi ubhayatthābhivaḍḍhati<sup>7</sup>.

Yoniso manasikāro atho saddhammadesanā  
maggāñāssa hetū ti vuttā maggaññunā sadā.

Sabhāvañāṇaṃ<sup>8</sup> dhammānaṃ saṃsārādīnavaññutā<sup>9</sup>  
saccānaṃ<sup>9</sup> cābhisamayo<sup>10</sup> sabbe te<sup>11</sup> desanā bhavā.

Yato 'yaṃ<sup>12</sup> desako dhammaṃ sabbasampattikāraṇaṃ<sup>13</sup>  
deseti tasmā tassīdha<sup>14</sup> sabbasampattiyo<sup>15</sup> phalaṃ<sup>16</sup> ti.

[63]

Ayam ettha desanānisamso.

[62] (x) Paṣaṃsāsaṇāgamanānussatīnaṃ<sup>16</sup> diṭṭhiḥ  
kamantogadhattā<sup>17</sup> tesāṃ vasena tattha ānisamso veditabbo.

Ye<sup>18</sup> cānumodanā<sup>19</sup> vuttā<sup>20</sup>

\* Sdhp.vv.575.69 guṇā<sup>21</sup> ye cāpi desane

te pi yojjā yathāyogam<sup>22</sup>

asesā<sup>23</sup> sampahaṃsane<sup>24</sup>

\*Sdhp.vv.522-526.66

1 CGK1K2R bruvī 2 GK1K2P1V desanā 3 GK1 dullabhā 4 B pi  
5 B ti 6 B khippaṭigacchati 7 K2 °pi° for °bhi°  
8 V sabbava° 9 B sāsaṇaṃ 10 CHS cābhisamayo  
11 B saccānaṃ for sabbe te 12 B saṃ 13 B sabbam°  
14 B tasmī ca 15 CGHK1K2S sabbā° 16 B °tinaṃ  
17 B °gadhathā 18 CK2P1V Yo 19 B °dane 20 K1 uttā  
21 K1 guṇa 22 CHK1K2RS °yogā P1 °yoga V gāma for  
yogaṃ 23 G asesam K1R massa 24 CHK1K2RS saṃhaṃsane

"Yo ca Buddhañ ca<sup>1</sup> dhammañ ca  
saṅghañ ca saraṇaṃ gato  
maraṇassāpi nāsajja  
karaṇaṃ<sup>2</sup> tamhi vijjati."\*

Tesu 'nussaraṇīyesu<sup>3</sup>  
Buddhādisu sagāravo<sup>4</sup>

[64] -

anussareyya satataṃ  
saṃsārūpasamatthiko<sup>5</sup>

Apica, dānādisu<sup>6</sup> yaṃ kiñci "atthi dinnan"<sup>+</sup> ti  
ādinayappavattāya sammādiṭṭhiyā visodhitaṃ mahapphalaṃ  
hoti mahānisaṃsan ti.

Ayam ettha diṭṭhijjukamme ānisaṃso ti.

[63]

Dasannam evaṃ pana puññavatthunam<sup>7</sup>  
visuṃ visuṃ samparivaṇṇito<sup>8</sup> phalaṃ,  
samaggabhūtānam<sup>9</sup> asesato kathaṃ  
kathesi tesam muni nam<sup>10</sup> phalodayaṃ.

\* Sdhp.vv.575.69

+ D.I.27,A.III.245

1 H saraṇañ ca adds 2 B saraṇaṃ V tāranaṃ

3 B dussaraṇīyesu 4 C sa omits 5 B <sup>o</sup>samattiko

6 B dādisu V dānānisuṃ 7 KLV <sup>o</sup>vatthum 8 B asappari-

vaṇṇitaṃ later corrected to apparivaṇṇitaṃ

V <sup>o</sup>parivattito 9 B amagga<sup>o</sup> 10 BKLR taṃ

11 B gahano 12 CHKLR Eso 13 B yadda

Sabbaṃ puññaṃ<sup>1</sup> samodhāya  
phalaṃ nesam<sup>2</sup> visesayaṃ  
Sambuddho Nidhikaṇḍamhi<sup>3</sup>\*  
visesenābhivaṇṇayī,  
tatth' eva vaṇṇitaṃ puññaṃ<sup>4</sup>  
vipākaphaladassinā.

[64] -

"Yassa dānena sīlena saññaṃmena damena ca  
nidhī sunihito hoti itthiya<sup>5</sup> purisassa vā,  
Cetiyamhi ca saṅghe vā puggale atithīsu vā  
mātari pitarī vā<sup>6</sup> pi<sup>7</sup> atho jeṭṭhamhi bhātari,  
Eso nidhī sunihito<sup>8</sup> ajeyyo anugāmiko  
pahāya gamanīyesu etam ādāya gacchati.  
Asādhāraṇaṃ aññesaṃ acorāharaṇo<sup>9</sup> nidhī,  
kayirātha<sup>10</sup> dhīro<sup>11</sup> puññaṇi yo nidhī anugāmiko.  
Esa<sup>12</sup> devamanussānaṃ sabbakāmadado nidhī  
yaṃ yad<sup>13</sup> evābhipatthenti sabbam etena labbhati.

\* Khp.7

- 1 B puñña 2 BPLV tesam 3 Kl °kaḍamhi 4 BCGHRS puñña  
5 R itthiyo 6 BV cā 7 Pl vā pi omits 8 B bhunihito  
9 B °gahano 10 B kayirādha 11 B dhīro  
12 CHK1RS Eso 13 B yaññad

16 V buddhabhūmi 17 B omits 18 Kl pebbata  
19 CGHK2 jalacandanūdi 8 chala Kl °asācāsa

Suvaṇṇatā sūssaratā<sup>1</sup> susaṇṭhānasurūpatā<sup>2</sup>  
ādhīpaccaparivāro<sup>3</sup> sabbam etena<sup>4</sup> labbhati.

Paḍesarajjam issariyam cakkavattisukham<sup>5</sup> piyam  
devarajjam<sup>6</sup> pi<sup>7</sup> dibbesu sabbam etena<sup>8</sup> labbhati.

Mānusikā ca sampatti<sup>9</sup> devaloke ca yā rati  
yā ca nibbānasampatti sabbam etena labbhati.

[65] -

Mittasampadam<sup>10</sup> āgamma yoniso ve<sup>11</sup> payuñjato  
vijjā' mutti<sup>12</sup> vasībhāvo sabbam etena labbhati.

Paṭisambhidā vimokkhā<sup>13</sup> ca yā ca<sup>14</sup> sāvakapāramī  
paccekabodhi<sup>15</sup> jinabhūmi<sup>16</sup> sabbam etena labbhati.

Evam mahiddhiyā esā yad idaṃ puññasampadā  
tasmā dhīrā paṣaṃsanti paṇḍitā katapuññatan"\* ti.<sup>17</sup>

Puññaṃ c' etaṃ hi nissesaṃ  
manussatte samijjhati,  
taṃ pabbatanadīvijju<sup>18</sup>  
jalacandādicācalaṃ.<sup>19</sup>

\*Khp.6.16.7

- 
- 1 B °rathā Kl sugharatā 2 CHKlRS susaṇṭhānā°  
3 CHKlPlR ādhīpaccam° V °parivārā 4 Kl ete 5 B °sudham  
6 V °rajje 7 CHKlRSV ca 8 S etesu 9 Kl pampatti  
10 S Citta° 11 BCHS ce R vo 12 GK2 Vimutti  
13 BGKlK2R vimokkho 14 W va 15 Kl °bodhiṃ  
16 V buddhabhūmi 17 B omits 18 Kl pebbata°  
19 CGHK2 jalacandanādi° S chala° Kl °mañcalaṃ



Tasmā imaṃ khaṇavaram<sup>1</sup>  
 laddhā sabbatthasādhakam  
 ādittacelasīsā<sup>2</sup> 'va  
 puññakiriyāsu yuñjatha<sup>3</sup>

[66] Ettāvatā "dine dine dasapuññakiriyavatthūni<sup>4</sup>  
pūrentehi"\* ti yaṃ pana vuttaṃ taṃ sabbathā pakāsitaṃ  
 hoti.

Dasakusalam ih' evaṃ sañcinantā sapaññā  
 vividhavibhavasāram pāpunitvā bhavesu  
 sakalabhavanidānaṃ<sup>5</sup> tañ ca chetvāna<sup>6</sup> taṇhaṃ  
 vigatamarāṇasokā<sup>7</sup> nibbutiṃ<sup>8</sup> sambhūnantu.<sup>9</sup>

[2] Iti abhinavasādhujanapāmojjatthāya<sup>10</sup> kate

Upāsakajanālankāre

[3] Dasapuññakiriyavatthuniddeso nāma pañcama paricchedo.

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\* Ch.II. §.1.

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1 S khaṇaṃ vīraṃ 2 CHKlPl ādittam V ādittam sīlasīsā  
 3 B °thā ti 4 C puñña omits 5 B sakalabhaya°  
 6 K2PlV jetvāna 7 B °maraṇam° 8 B nibbuti  
 9 HKlPlRSV ti adds 10 V °pāmotthāya

## [ VI. ANTARĀYAKARADHAMMANIDDESO ]

[1] Idāni "antarāyakaradhamme pahāyā"\* ti ettha ariyānaṃ upavādavacanā<sup>1</sup> c' eva mātughātānādayo<sup>2</sup> cā ti ime saggāpavaggassa bādhakattā<sup>3</sup> antarāyakaradhammā nāma. Ye<sup>4</sup> pana antarāyakaradhamme<sup>5</sup> asādhujanasamsaggādihi<sup>6</sup> karonti<sup>7</sup>, te<sup>8</sup> ariyūpavādakā<sup>9</sup> c' eva ānantariyakamma-kārakā<sup>10</sup> ti ca<sup>10</sup> vuccanti.

Yathāha<sup>11</sup> :

[2] "Buddhapacceka buddhasāvakaṇaṃ ariyānaṃ antamaso gihīsotāpannānaṃ pi anattakāmā hutvā antima-vatthunā vā<sup>12</sup> guṇaparidhamṣanena vā<sup>13</sup> upavādakā akkosakā garahakā<sup>14</sup> ariyūpavādakā nāmā"<sup>+</sup> ti.

[3] Tattha, "natthi imesaṃ samaṇadhammo<sup>15</sup> assamaṇā ete"<sup>+</sup> ti vadanto antimavatthunā upavadati<sup>16</sup> nāma. "Natthi imesaṃ jhānaṃ vā vimokkha<sup>17</sup> vā maggo vā phalaṃ"<sup>+</sup> vā ti vadanto guṇaparidhamṣanena upavadati nāma.

\* Cf. Vism. 425

\* Ch. II. Par. 1.

+ Vism. 425f.; SsA. 75

- 1 BPlV upavādaka<sup>o</sup> 2 PlV mātughātādayo  
 3 B bādhakattamattā CH bādhakatattā S bādhakatamattā  
 V bādhattā 4 Pl Yena 5 PlV <sup>o</sup>dhammo 6 B dasādhujana<sup>o</sup>  
 PlV sādhujana<sup>o</sup> 7 K1 karonte 8 B omits  
 9 CHK1RS <sup>o</sup>vādikā 10 PlV omit 11 Pl Tathā hi  
 12 CK1PlRV omit 13 B omits 14 B garahā  
 15 K1 <sup>o</sup>dhammā 16 Pl upavadanti 17 CGK1K2R vimokkhā

[4] Tattha anattakāmā hutvā ti vacanena mātāpitaro viya puttānaṃ, ācariyupajjhāyā viya nissitakānaṃ, atthakāmā hutvā garahakā upavādakā nāma na<sup>1</sup> hontī ti dasseti. "Ye ca<sup>2</sup> ayaṃ ariyo ti jānaṃ<sup>3</sup> vā upavadeyyuṃ ajānaṃ vā, ubhayathā pi ariyūpavādo<sup>4</sup> va<sup>5</sup> hoti, ariyabhāvass'<sup>6</sup> eva pamāṇattā?<sup>7</sup>"\* Ariyo ti pana ajānato aduṭṭhacittass' eva tattha ariyaguṇa-bhāvaṃ<sup>8</sup> pavedentassa<sup>9</sup> guṇaparidhamśanaṃ na hoti, tassa ariyūpavādo na hotī<sup>10</sup> ti vadanti.

[5] Tad etaṃ kammaṃ ānantariyasadisattā bhāriyaṃ, saggāvaraṇaṃ<sup>11</sup> maggāvaraṇaṃ ca hoti. Tathāpi<sup>12</sup> satekicchaṃ<sup>13</sup> hoti khamāpanena,<sup>14</sup> nānantariyaṃ<sup>15</sup> viya atekicchaṃ.<sup>16</sup>\*

Tassa<sup>17</sup> ca<sup>18</sup> āvībhāvatthaṃ<sup>19</sup> idaṃ vatthum udāharanti<sup>20</sup> :

[6] Aññatarasmiṃ<sup>21</sup> kira gāme eko thero ca daharabhikkhu ca piṇḍāya caranti. Te paṭhamaghare yeva ulunkamattaṃ uṇhayāguṃ<sup>22</sup> labhiṃsu. Therassa ca<sup>23</sup>

[9] Tasmā<sup>21</sup> yo añño<sup>22</sup> pi ariyo upavadehi, loke

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\*Cf. Vism. 425

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- 1 BCHK1K2PlSV omit 2 BK1R yeva PlV yevaṃ 3 K1R jatam  
Pl jāna 4 S °vāde 5 CHK1PlRSV ca 6 HK1PlRSV °bhavass  
7 B pa omits 8 S °bhāvā 9 K1 °dantassa  
10 GK1K2PlRV honti 11 BPlV varaṇa 12 S Tatho pi  
13 Pl sace° V sata° 14 CGHK1K2R khamāpane 15 B viṣaṃ  
adds 16 B sate° 17 GK1K2R tassāñ 18 B vatthu adds  
V ca omits 19 V ādivibhā° 20 K2 udāharāṇaṃ ti  
S Tassa to udāharanti omits 21 B °tarasmi 22 Pl uṇhaṃ  
23 B omits

kucchivāto atthi. So cintesi : 'ayaṃ yāgu mayhaṃ sappāyā<sup>1</sup>, yāva<sup>2</sup> na sītalā hoti<sup>3</sup>, tāva naṃ pivāmī' ti. So manussehi ummāratthāya<sup>4</sup> āhaṭe dārukhaṇḍe nisīditvā taṃ pivi. Itaro taṃ jigucchanto, 'atichāto<sup>5</sup> vatāyaṃ mahallako, amhākaṃ lajjitabbakaṃ akāsī' ti āha.

[7] Thero<sup>6</sup> gāme vicaritvā vihāraṃ gantvā 'sotāpanno ayaṇ<sup>7</sup>' ti jānanto yeva daharabhikkhuṃ āha: 'Atthi te āvuso imasmiṃ sāsane patiṭṭhā' ti? Itaro pi saccābhisamayo sāsane patiṭṭhā ti maññamāno, 'āma bhante, sotāpanno ahan' ti āha. Thero naṃ<sup>8</sup> karuṇāyamāno, 'tena h' āvuso uparimaggaṭṭhāya vāyāmaṃ mā akāsi, khīṇāsavo tayā upavadito<sup>9</sup>' ti attānaṃ āvikāsi. Itaro ca samaṇānaṃ sārubbāsārubbānaṃ lokasamudācāramattaṃ<sup>10</sup> vā na jānātī ti adhippāyena tathā vuttattā guṇaparidhamāsanena<sup>11</sup> garahī<sup>12</sup> ti taṃ khamāpesi.

[8] Ten' assa taṃ<sup>13</sup> kammaṃ maggāvaraṇaṃ<sup>14</sup> nāhosi.<sup>15</sup> Pubbe va pana sotāpannattā saggāvaraṇaṃ<sup>16</sup> assa<sup>17</sup> kātum<sup>18</sup> asamattham<sup>19</sup> eva<sup>20</sup> taṃ kammaṃ.

[9] Tasmā<sup>21</sup> yo añño<sup>22</sup> pi ariyaṃ upavadati, tena gantvā ukkuṭikaṃ nisīditvā añjaliṃ paggaḥetvā 'ahaṃ bhante<sup>23</sup> tumhe idaṃ c' idaṃ ca avacaṃ. Taṃ me khamathā' ti khamāpetabbo.<sup>24</sup> Sace anupacchinnadosattā sotāpannasakadāgāmino<sup>25</sup> rosena vā, anāgāmi-arahanto<sup>26</sup> vā

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1 V sappāsa 2 S yā omits 3 S honti 4 K2 uccāra<sup>o</sup>  
 5 V ativato 6 K1PlRV taṃ add 7 PlV āyaṇ 8 BK2PlR taṃ  
 9 V upatito 10 CH °dācāmattaṃ K1R °dāvāmatthaṃ  
 K2S °dācāmattaṃ PlV °dāvāmatthaṃ 11 B °sānana  
 12 B garahī 13 CGHK1K2RSV omit V sotaṃ adds  
 14 B °varanan 15 K2 na hosi 16 PlV °varaṇa 17 PlV sammā  
 18 S kātā 19 B first written saggāvaraṇāpassakātukāma-  
 samatthame, later cor. to saggāvaraṇāyākātumasamatthame  
 20 B ve for eva 21 B omits Pl Kasmā 22 S añño  
 23 Pl ahaṃ bhante omits 24 Pl °tabbā 25 K2 sotāpatti<sup>o</sup>  
 26 K2 arahantena PlV arahante



tassa atthakāmā hutvā āyatisaṃvaratthāya na<sup>1</sup> khamāpenti<sup>2</sup>,  
disāpakkantā vā honti, ye tasmim<sup>3</sup> vihare bhikkhū vasanti,  
tesaṃ<sup>4</sup> santikaṃ gantvā vandityā<sup>5</sup> ukkutikaṃ nisīditvā  
añjaliṃ paggaḥetvā khamāpetabbaṃ<sup>6</sup>. Kathaṃ<sup>7</sup>? 'Ahaṃ  
bhante asukaṃ nāma āyasmantaṃ idaṃ c' idaṃ ca avacaṃ<sup>8</sup>.  
Khamatu me so<sup>9</sup> āyasmā' ti evaṃ vadantena khamāpetabbaṃ.  
Disāpakkante sati sissādiḷe pesetvā pi khamāpetuṃ  
vaṭṭati. [10] Sace pana ekacārikabhikkhu<sup>10</sup> hoti,  
n' ev' assa vasanaṭṭhānaṃ<sup>11</sup> gataṭṭhānaṃ<sup>12</sup> paññāyati,  
ekassa paṇḍitassa bhikkhuno santikaṃ gantvā 'ahaṃ<sup>13</sup>  
bhante asukaṃ nāmāyasmantaṃ idaṃ c' idaṃ ca avacaṃ.  
Taṃ me<sup>14</sup> anussarato<sup>15</sup> vippaṭṭisāro hoti. Kiṃ karomī'  
ti vattabbaṃ. So vakkhati : 'Tumhe mā cintayittha,  
thero tumhākaṃ khamati, cittaṃ vūpasamethā' ti. Tenā  
pi ariyassa gatadisābhimukhena<sup>16</sup> añjaliṃ paggaḥetvā  
'khamatū' ti vattabbaṃ. Sace parinibbuto<sup>17</sup> hoti,  
parinibbutamañcaṭṭhānaṃ<sup>18</sup> pūjākaraṇaṭṭhānaṃ<sup>19</sup> vā  
gantvā, yāva<sup>20</sup> sīvathikaṃ gantvā pi khamāpetabbaṃ.  
Evaṃ kate saggāvaraṇaṃ ca<sup>21</sup> maggāvaraṇaṃ ca na hoti,  
pākatikaṃ eva<sup>22</sup> hoti.<sup>23</sup>\*

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\* See Vism.425ff.

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- 1 BCHK1PlSV naṃ R taṃ 2 W khamenti K2 namenti  
3 B tasmī 4 PlV te 5 B omits R vanditaṃ 6 R °tabbā  
7 V omits 8 Pl avoca V avocaṃ 9 B doso K2 se  
10 B °cāribhikkhu 11 B °naṭṭhānaṃ 12 B gataṭṭhānaṃ  
C omits 13 B ahaṃ 14 KlR eva 15 C repeats  
R anussato 16 S °divasābhi° 17 S °nibbute  
18 B °caṭṭhānaṃ 19 B °naṭṭhānaṃ CK1PlRSV pūjaṃ°  
20 B yassa 21 BGHK1K2PlRS omit 22 K2 ce  
23 PlV pākatikaṃ eva hoti omits

[11] Pākatikam eva hotī ti c' ettha evaṃ kate attano cittaṃ pasīdati,<sup>1</sup> taṃ<sup>2</sup> kammaṃ saggāvaraṇaṃ ca<sup>3</sup> maggāvaraṇaṃ<sup>4</sup> ca<sup>5</sup> na hotī ti<sup>6</sup> adhippāyo<sup>7</sup> ti keci vadanti.

[12] Evaṃ pana khamāpīte<sup>8</sup> taṃ kammaṃ payogasam-pattiyā vipākassa paṭibāhitattā ahoṣikkammavasena<sup>9</sup> avipākadhammatāṃ āpannaṃ ti, n' eva saggāvaraṇaṃ na maggāvaraṇaṃ ca<sup>10</sup> hotī ti evaṃ ettha attho gaheṭṭabbo. Ayaṃ hi ariyūpavādapāpassa<sup>11</sup> diṭṭhadhammavedanīyakammasa<sup>12</sup> ca dhammatā ti. Evaṃ akatapaṭikammattā<sup>13</sup> taṃ no ce' pākatikam hoti, mahāsāvajjaṃ hoti. Mahāsāvajjo hi ariyūpavādo ānantariyasadiso.<sup>14</sup>

Yathāha :

[13] "Seyyathā pi Sāriputta, bhikkhu sīlasampanno samādhisampanno<sup>15</sup> paññāsampanno diṭṭhe 'va dhamme aññaṃ ārādheyya,<sup>16</sup> evaṃ sampadam idaṃ Sāriputta, vadāmi.

\* M.I.71

+ See A.I.27; AA.II.4ff.; Vin.V.128; Miln.25

1 BCGHK1K2S ti add 2 K2 omits 3 BCGK1K2R omits

4 R omits 5 B c' eva 6 CGHK1K2RS omits

7 B adhibbāyo 8 Pl taṃ kammaṃ saggāvaraṇaṃ ca maggāvaraṇaṃ ca na hoti pākatikam eva hotī ti tañ

c' tth evaṃ kate attano cittaṃ pasīdati adds

9 PlV °kammame° 10 PlV na add 11 GK1K2 °kammapāpassa

12 CGHK1K2RS °vedaniyyaṃ° 13 B akatapari°

14 B ananta° 15 PlV omit 16 B ārodheyyaṃ

Taṃ vācaṃ appahāya<sup>1</sup> taṃ cittaṃ appahāya<sup>2</sup> taṃ diṭṭhiṃ<sup>3</sup>  
appaṭinissajjitvā<sup>4</sup> yathābhatam nikkhitto evaṃ niraye"\*  
ti.

Ayam ettha ariyūpavāḍakammavinicchayo.

[14] Tattha ānantariyakammakārakā<sup>5</sup> nāma,  
mātughātaḥ pitughātaḥ arahantaghātakasaṅghabhedaka-  
lohituppāḍakā ti<sup>+</sup> ime pañcajanā daṭṭhabbā. Mātughā-  
takādayo hi maggānantaram phalappatti<sup>6</sup> viya cutisaman-  
antaram<sup>7</sup> eva nirayūpapattiya<sup>8</sup> vadhakassa<sup>9</sup> kammassa  
katattā ānantariyakammakārakā<sup>10</sup> ti vuccanti.

[15] (i) Tattha yena manussajātikā janikā mātā  
sayam pi manussabhūten' eva sañcicca jīvitā voropitā  
vā hoti, saññāya<sup>11</sup> saddhiṃ<sup>12</sup> vadhakacetanāya<sup>13</sup>  
cetetvā<sup>14</sup> mārītā ayaṃ mātughātaḥ nāma. Tasmā yena

\* M.I.71

+ See A.I.27; AA.II.4ff.; Vin.V.128; Miln.25

- 1 Pl appahāyati 2 PlV appahāyā 3 B diṭṭhi  
4 K2 °nissajjitvā Pl °nissaranajjitvā 5 B ananta°  
6 B phaluppatti 7 CHK1PlRSV °tarām 8 B °patti  
PlV nirayuppattiya 9 B sādhakassa 10 B ananta°  
K2 °kammakaran 11 B aññā CGK1K2PlRSV saññā  
12 B saddhi R siddhiṃ 13 C °cetanāyaṃ 14 Pl cetetvā

manussitthibhūtā<sup>1</sup> pi ajanikā posāvanikamātā<sup>2</sup> vā cūlamāta  
vā, janikā<sup>3</sup> vā amanussitthibhūtā mātā ghātītā<sup>4</sup>, so ānant-  
ariyako<sup>5</sup> na hoti. Yena sayam tiracchānabhūtena<sup>6</sup>  
manussitthibhūtāmātā ghātītā, so pi ānantariyako<sup>7</sup> na  
hoti. Kammaṃ paṇa<sup>8</sup> assa<sup>9</sup> bhāriyaṃ hoti. Ānantariyaṃ<sup>10</sup>  
āhacc' eva tiṭṭhati.

[16] (ii) Tathā<sup>11</sup> yena<sup>12</sup> manussabhūto janako pitā  
sayam pi manussabhūten' eva satā<sup>13</sup> jīvitā<sup>14</sup> voropito,<sup>15</sup>  
ayaṃ pitughātako nāma. Ettha pana yathā samānajātiyassa  
vikopane kammaṃ garutaraṃ, na tathā vijātiyassā<sup>16</sup> ti.  
Manussajātikā janikā<sup>17</sup> ti vuttaṃ. Yathā manussattabhāve<sup>18</sup>  
ṭhitass' eva kusaladhammānaṃ tikkhavisadasūrabhāvappatti<sup>19</sup>,  
yathā taṃ tinnam pi bodhisattānaṃ<sup>20</sup> bodhittayanipph-  
attiyaṃ.<sup>21</sup> Evaṃ manussattabhāve ṭhitass' eva akusala-  
dhammānaṃ pi tikkhavisadasūrabhāvappatti ti  
manussabhūten' evā<sup>22</sup> ti ca<sup>23</sup> vuttan ti veditabbaṃ. Sace

- 
- 1 B manussabhūtā 2 B posāvanikā<sup>0</sup> 3 B pi adds  
PlV nijakā 4 W ghātikā 5 B anantariko K2R ānantariko  
6 K2 °bhūtā PlV °bhūtona 7 BCGHK1K2SR ānantariyo  
V ānantariko 8 B pana 9 B omits 10 BCK1K2R °tariya  
11 P Yattha 12 V meva 13 B yathā K2 pitā PlV sayam  
14 Pl jivitaṃ 15 Pl voru<sup>0</sup> V voropeto 16 CGK1R  
vijāniyassā K2 pijāniyassā 17 K1 janitā  
18 W manussabhāve 19 C °sura<sup>0</sup> S °bhāvattipatti  
20 B °nam 21 B bodhisattāya<sup>0</sup> GK1K2SV bodhisattaya<sup>0</sup>  
PlR bodhisattatāya<sup>0</sup> 22 CK1K2R °bhūtone vā 23 B ti  
ca omits



vesiyā putto hoti, 'ayaṃ me pitā' ti<sup>1</sup> ajānāti, yassa sambhavena nibbatto<sup>2</sup>, so ca<sup>3</sup> tena<sup>4</sup> ghātito<sup>5</sup>, pitughātako 'tveva saṅkhaṃ gacchati, ānantariyaṃ<sup>6</sup> ca phusati.

[17] Eḷakacatukkaṃ<sup>7</sup> saṅgāmacatukkaṃ coracatukkaṃ c' ettha kathetabbaṃ. Tattha<sup>8</sup> eḷakaṃ<sup>9</sup> māremī' ti abhisandhinā pi hi eḷakaṭṭhāne ṭhitaṃ manussabhūtaṃ mātaraṃ vā pitaraṃ vā mārento ānantariyaṃ<sup>10</sup> phusati,<sup>11</sup> maraṇādhippāyen,<sup>12</sup> eva ānantariyavatthussa<sup>13</sup> vikopitattā.<sup>14</sup> Eḷakābhisandhinā<sup>15</sup> pana mātāpitu-abhisandhinā vā eḷakaṃ mārento ānantariyaṃ<sup>16</sup> na phusati, ānantariyavatthubhāvābhāvato.<sup>17</sup> Mātāpitu-abhisandhi<sup>18</sup> hi mātāpitaro mārento phusati,<sup>19</sup> eva.

[18] Esa nayo itarasmim pi catukkadvaye.<sup>20</sup> Sabbattha hi purimaṃ<sup>21</sup> abhisandhicittam<sup>22</sup> appamānaṃ. Vadhakacittañ c' eva tad ārammaṇajīvitindriyaṃ<sup>23</sup> ca ānantariyabhāve<sup>24</sup> pamāṇaṃ ti daṭṭhabbaṃ.

[21] (v) To<sup>12</sup> Devadatto viya daṭṭhacittam

- 
- 1 S tāti adds 2 B adds 3 V ha 4 B cena for  
 ca tena 5 B omits CGK1K2PlRV ghātiko 6 B anata<sup>o</sup>  
 7 B Ekala<sup>o</sup> 8 B ca adds 9 Pl ekaṃ 10 B ananta<sup>o</sup>  
 11 B phussati 12 B <sup>o</sup>dhibbāyen 13 B ananta<sup>o</sup>  
 14 B vikopo vutto 15 CHK1PlSV <sup>o</sup>sandhiṃ 16 B ananta<sup>o</sup>  
 17 B ananta<sup>o</sup> CH ānantariya repeat 18 PlV mātāpituhi  
 abhi<sup>o</sup> 19 HK1K2PlSV phusam 20 C <sup>o</sup>dvayo  
 21 R purima 22 B <sup>o</sup>mattam 23 K2 ārammaṇa<sup>o</sup>  
 24 B ānantariyānānantariyabhāve W ānantariyānaṃ-  
 nantaribhāve cor. acc. Dh.

[19] (iii) Yena antamaso gihīlīṅge t̥hito pi manussajātiko khīṇāsavo sañcicca jīvitā voropito, ayaṃ<sup>1</sup> arahantaghātako nāma. Amanussajātikaṃ pana arahantaṃ manussajātiyaṃ vā avasesa-ariyapuggalaṃ<sup>2</sup> ghātetvā ānantariyo<sup>3</sup> na hoti. Pabbajjā pi 'ssa na vāritā. Kammaṃ pana balavaṃ hoti. Tiracchāno<sup>4</sup> manussa-arahantaṃ pi ghātetvā ānantariyo<sup>5</sup> na hoti. Kammaṃ pana atibhāriyaṃ<sup>6</sup> ti veditabbaṃ.

Yathā mātāpitusu evaṃ arahante pi<sup>7</sup> eḷakacatukkādīni<sup>8</sup> veditabbāni.

[20] (iv) Yo<sup>9</sup> Devadatto viya sāsanaṃ uddhammaṃ ubbinayaṃ katvā catunnaṃ kammānaṃ aññataravasena saṅghaṃ bhindati, ayaṃ saṅghabhedako nāma. Tathā hi apalokanakkammañattikammañattidutiyakammañatticatutthakamma-saṅkhātānaṃ<sup>10</sup> catunnaṃ kammānaṃ aññataraṃ saṅghakammaṃ ekasīmāyaṃ viṣuṃ viṣuṃ karontena saṅgho bhinno nāma hoti. Na aññathā ti<sup>11</sup> daṭṭhabbaṃ.

[21] (v) Yo<sup>12</sup> Devadatto viya duṭṭhacittena vadhakacittena Tathāgatassa jīvamānakasarīre<sup>13</sup> khuddakamakkhikāpivanamattam<sup>14</sup> pi<sup>15</sup> lohitaṃ uppādeti, ayaṃ lohittuppāda<sup>16</sup>ko nāma. Ettha lohittuppādaṃ nāma antosarīre<sup>16</sup>

1 K2 omits 2 B avasesaṃ<sup>o</sup> Pl asesa-ariya<sup>o</sup> 3 B ananta<sup>o</sup>

4 B <sup>o</sup>chānā 5 B ananantariyan 6 B ati omits

CHR abhāriyaṃ PlSV bhāriyaṃ 7 K1R hi 8 B <sup>o</sup>catukkāni

9 GK1K2 so 10 CHK1K2PlRSV apalokanakkammaṃ

GK1K2PlRSV <sup>o</sup>ñattikammaṃ<sup>o</sup> GK1K2PlRSV <sup>o</sup>dutiyakammaṃ<sup>o</sup>

11 K1R hi 12 K2 vā adds PlV Ye 13 Pl johāmānaka<sup>o</sup>

14 B <sup>o</sup>pivanaka<sup>o</sup> Pl <sup>o</sup>pivanakamantan 15 Pl ti V omits

16 Pl asarīre 14 K2PlV buddhena 15 Pl <sup>o</sup>dhamme niddeso

yeva lohitassa sañcayakaraṇaṃ. Na hi Tathāgatassa abhejjakāyatāya<sup>1</sup> parūpakkamena na<sup>2</sup> cammaṃ chinditvā lohitam paggharati. Sarīrassa pana anto yeva ekasmiṃ thāne lohitam samosarati. Āghātena<sup>3</sup> pakuppamānaṃ<sup>4</sup> sañcitam hotī ti attho. Yo pana rogavūpasamanattham Jīvako viya phāletvā pūtimam salohitam<sup>5</sup> nīharitvā phāsum<sup>6</sup> karoti, ayaṃ lohituppādako na hoti. Bahuṃ<sup>7</sup> pana so puññaṃ pasavatī ti daṭṭhabbaṃ.

[22] Evaṃ bhūtaṃ ariyūpavādānantariyakammaṃ yathā vuttavidhinā upāsakopāsikajanehi pariharitabbam<sup>8</sup>.

Ettāvatā "antarāyakaradhamme pahāyā"\* ti yaṃ<sup>9</sup> pana vuttaṃ, taṃ sabbathā<sup>10</sup> pakāsitaṃ hoti.

[23] Karoti yaṃ<sup>11</sup> saggagatīnivāraṇaṃ  
ihāpavaggāvaraṇaṃ<sup>12</sup> tath' eva  
tam antarāyāṅkaradhammaṃ<sup>13</sup> evaṃ  
buddhena<sup>14</sup> ñatvā parivajjanīyaṃ ti.

[3] Iti abhinavasādhujanapāmojjatthāya kate  
Upāsakajanālaṅkāre

Antarāyakaradhammaniddeso<sup>15</sup> nāma chaṭṭho Paricchedo.

\* Ch.II. . 1

1 K1 taya omits 2 BPlV omit 3 K1 Āghātena 4 K1 patuppa<sup>o</sup>  
K2 pappamāna 5 HK1PlRSV pūtimam sam<sup>o</sup> 6 C phasum  
7 HK1RS Bahu 8 B pari omits 9 B omits 10 Pl sabbam  
11 Pl ayaṃ 12 B na hāvaggā<sup>o</sup> K2 <sup>o</sup>varaṇā Pl omits  
13 B antarāyākara<sup>o</sup> CHK1K2RSV antarāyākara<sup>o</sup> Pl <sup>o</sup>rāya-  
karadhammem 14 K2PlV buddhena 15 Pl <sup>o</sup>dhamme niddeso

## [ VII. LOKIYASAMPATTINIDDESO ]

[1] Idāni "lokiyalokuttarasampattiyo<sup>1</sup> sādhettabbā"\*  
ti ettha lokiyasampattiyo<sup>2</sup> nāma gahapatimahāsālasampatti  
brāhmaṇamahāsālasampatti<sup>3</sup> khattiyamahāsālasampatti  
padesarajjasampatti<sup>4</sup> cakkavattisampatti<sup>5</sup> devarajjasam-  
patti<sup>6</sup> ādivasena anekavidhā<sup>7</sup> honti.

[2] Tattha yasmiṃ seṭṭhikule cattālīsakoṭṭidhanam<sup>8</sup>  
nidahitvā divase<sup>9</sup> divase pañcammaṇam<sup>10</sup> vayaṃ<sup>11</sup> karoti,  
dasammaṇam anto pavisati, ayaṃ gahapatimahāsālasampatti  
nāma.

[3] Yasmiṃ<sup>12</sup> brāhmaṇakule asītikoṭṭidhanam  
nidahitvā divase divase dasammaṇam<sup>13</sup> vayaṃ karoti,<sup>14</sup>  
vīsati-ammaṇam<sup>15</sup> anto pavisati, ayaṃ brāhmaṇamahā-  
sālasampatti nāma.

\* Ch.II. §. 1

1 R °lokuttarā° K1 °lokuttarāsasam° 2 GHK1K2RS °sampatti  
3 CHR omit 4 B °rajjamahāsāla° 5 K1S sampatti omit  
6 GHK1K2RS °rāja° PW omit 7 W neka° 8 B cattārīsa°  
9 PlRV omit 10 B pañcammaṇam 11 S cayaṃ 12 B Yasmi  
13 B dasammaṇam 14 BC karonti 15 B °ammaṇam

16 S °dhānā 17 PlV omit 18 CGHK1K2S °jana°

19 B °pakkhīsu



[4] Yasmiṃ<sup>1</sup> rājakule koṭisatam<sup>2</sup> dhanam<sup>3</sup> nidahitvā divase divase vīsati-ammaṇam<sup>4</sup> vayaṃ karoti<sup>5</sup>, cattālī-sammaṇam<sup>4</sup> anto pavisati, ayaṃ khattiyamahāsālasampatti nāma.

Upāsakaratanādibhāvaṃ patto pana upāsakajano etā pi sampattiyo adhigantvā tāhi<sup>6</sup> attānaṃ alaṅkaroti.

[5] Padesarajjasampatti nāma dviyojana<sup>7</sup> tiyojana<sup>8</sup> vīsati tiṃsa<sup>9</sup> cattālīsa paṇṇāsa saṭṭhi<sup>10</sup> sattati asīti navuti<sup>11</sup> yojanasate ṭhāne rajjaṃ karontānaṃ anubhavitabbā ulāraraajjasampatti. Tam pi adhigantvā upāsakajano tāhi attānaṃ alaṅkaroti.

[6] Cakkavattisampatti nāma catumahādīpadvi-sahassaparittadīpapatimaṇḍite<sup>12</sup> sakalacakkavālagabbhe issariyādhipaccaṃ karontena cakkavattirañña<sup>13</sup> anubhavitabbā sampatti.

[7] Sā c<sup>14</sup> evaṃ veditabbā :

Antojanasmiṃ<sup>15</sup> balakāye dhammikāya rakkhā-varaṇaguttiyā saṃvidhānaṃ<sup>16</sup>, khattiyesu anuyuttesu brāhmaṇagahapatikesu<sup>17</sup> negamajānapadesu<sup>18</sup> samaṇabrāhmaṇesu migapakkhīsu<sup>19</sup> adhammakaraṇapaṭikkhepo, adhanānaṃ

1 B Yasmī 2 C °sata 3 K2 omits 4 B °ampanam  
5 BCKLR karonti 6 Pl ta omits 7 R °yojani 8 B -la- adds  
PlV omit 9 B tīsa Pl tiṃsati V ti for tiṃsa 10 B saṭhi  
11 BCGHK1K2RS vīsati add 12 B °parittadīpasahassa°  
C °patimaṇḍi 13 B °vattī° 14 PlV omit 15 B °nasmi  
16 S °dhānām 17 PlV omit 18 CGHK1K2S °jana°  
19 B °pakkhisu

dhanānuppādānaṃ, samaṇabrāhmaṇe<sup>1</sup> upasaṅkamaṇaṃ pañha-  
pucchanan<sup>2</sup> ti.\*

[8] Evam āgataṃ dasavidhaṃ cakkavattivattaṃ<sup>3</sup>  
pūretvā nisinnassa rañño cakkavattissa cakkadahato<sup>4</sup>  
yaṃ cakkaratanaṃ uppajjati, idanīlamaṇinābhisattara-  
tanamayasaḥassāraṃ<sup>5</sup> pavālanemirattasuvannaṇanemisandhiṃ<sup>6</sup>,  
yassa dasannaṃ dasannaṃ<sup>7</sup> arāṇaṃ upari ekaṃ muddhāraṃ<sup>8</sup>  
hoti, vātaṃ gahetvā<sup>9</sup> saddakaraṇatthaṃ<sup>10</sup> yena kato saddo  
sukusalappatālitapañcaṅgikaturiyasaddo viya hoti. Yassa  
nābhiyā ubhato passe dve<sup>11</sup> sīhamukhāni honti, abbhan-  
taraṃ sakaṭacakkass' eva susiraṃ<sup>12</sup>, tassa kattā vā  
kāretā vā natthi, kammappaccayena<sup>13</sup> utunā samuṭṭhāti,  
yaṃ rājā vuttanayena dasavidhaṃ cakkavattivattaṃ<sup>14</sup>  
pūretvā tadahuposathe puṇṇamadvase sīsaṃ nahāto  
uposathiko uparipāsādavaragato sīlaṃ visodhento nisinnō<sup>15</sup>  
puṇṇacandaṃ viya suriyaṃ viya<sup>16</sup> ca uṭṭhentaṃ<sup>17</sup> passati,  
yassa dvādasayojanato saddo sūyati, tiyojanato vaṇṇo  
dissati<sup>18</sup> yaṃ mahājanena dutiyo maññe<sup>19</sup> cando vā<sup>20</sup>  
suriyo vā uṭṭhito<sup>21</sup> ti ativiya kutūhalajātena dissa-  
mānaṃ<sup>22</sup> nagarassa upari āgantvā rañño antepurassa  
pācīnapasse nāti-uccaṃ nātinīcaṃ hutvā mahājanassa  
pupphagandhādīhi<sup>23</sup> pūjetuṃ yuttaṭṭhāne<sup>24</sup> akkhāhataṃ  
viya tiṭṭhati.\*

1 CGHKLRV evam 2 CGHKLRV anubaddha 3 B sabbaṃ

4 B patiṭṭho 5 \*Cf.A.I.110 6 B Chandaṇṭa 7 B omits

8 B ramayūpeto 9 Cf.D.II.172; M.III.172; see DA.II.617-20

1 GK2 °brāhmaṇo 2 V pakkhāpu 3 CGHK1K2R cakkavaṭṭi°  
S cakkavattiddhi° 4 B °rahato G °dahanato 5 PLSV  
°mayasaṭṭhissāraṃ 6 B °nemiratana° BCGHK1K2RS °sandhi  
P °nemisantā° 7 K2V omit P1 dassanaṃ 8 B pundaraṃ  
GK1K2 vuddhāraṃ R buddhāraṃ 9 P1 omits 10 CK1K2R  
°ṇatthā P1V °ṇatthāya 11 P1V d omit 12 B supisinaṃ  
13 V kammaccayena 14 CGHK1K2R °vaṭṭi° S °vattiddhi°  
15 B omits 16 B suriyaṃ viya omits 17 B uṭṭetaṃ 18 K2  
dassati 19 B añño 20 HS omit 21 B uṭṭhito S upaṭṭhito  
22 K1 °mānā 23 V °gandhādī 24 B yuttaṭṭhāne

[9] Tad eva<sup>1</sup> anubandhamānam<sup>2</sup> hatthiratanam<sup>3</sup> uppajjati; sabbaseto<sup>4</sup> rattapādo sattappatiṭṭhito<sup>5</sup> iddhimā vehāsaṅgamo, Uposathakulā<sup>6</sup> vā Chaddantakulā<sup>7</sup> va āgacchati; Uposathakula āgacchanto sabbajeṭṭhako āgacchati, Chaddantakulā<sup>8</sup> āgacchanto<sup>9</sup> sabbakaṇiṭṭho sikkhitasikkho damathūpeto<sup>10</sup>. So<sup>11</sup> dvādasayojanam<sup>12</sup> parisam<sup>13</sup> gahetvā sakala-jambudīpaṃ anusamāyayitvā<sup>14</sup> pure pātarāsam<sup>15</sup> eva sakarājadhāniṃ<sup>16</sup> āgacchati.\*

[10] Tam pi anubandhamānam<sup>17</sup> assaratanam<sup>18</sup> uppajjati; sabbaseto rattapādo<sup>19</sup> kākasiṃso muñjakeso iddhimā vehāsaṅgamo<sup>20</sup> Valāhako<sup>21</sup> assarājā<sup>22</sup> āgacchati.+ Sesam ettha varahatthiratanena sadisam eva<sup>23</sup>.

Tam pi anubandhamānam<sup>24</sup> maṇiratanam<sup>25</sup> uppajjati<sup>26</sup>: So hoti maṇi velūriyo subho jātimā aṭṭhamso<sup>27</sup> superikammakato āyāmato cakkanābhisadiso. So<sup>28</sup> Vepulla-pabbatā<sup>29</sup> āgacchati. So caturaṅgasamannāgate<sup>30</sup> pi andhakāre rañño dhajaggaṃ gato yojanam<sup>31</sup> obhāseti,

\* Cf.D.II.174;M.III.173f.; see DA.II.624

+ Cf.D.II.174;M.III.174; see DA.II.625

1 CGHK1RV evaṃ 2 CGHK1RS anubaddha° 3 R sabbaṃ°  
 4 B °patiṭṭho 5 B °kusalā 6 B Chandanta° 7 B omits  
 8 B ramayūpeto 9 BCHK1K2P1RV Yo 10 GHK1PLSV anusāsivā  
 K2 anusājitvā R anusāyivā 11 K2 pātarāsayam  
 12 B °dhāni K1R sakalarāja° 13 B ana° 14 W omits  
 15 B iddhimā vehāsaṅgamo omits 16 B °haka K1 Valāho  
 17 B assarājakulā CHPLRSV sabbaseto to assarājā omit  
 18 W āgacchati. Sesam ettha varahatthiratanena sadisam  
 eva. omits CHPLRSV sabbaseto to assarājā omit  
 19 B aṭṭhamso 20 B omits 21 B °pabbato 22 R °gato

yassobhāsenā<sup>1</sup> manussā divā ti maññamānā kammante payo-  
jenti, antamaso kunthakipillikaṃ upādāya passanti.\*

[11] Tam pi anubandhamānaṃ<sup>2</sup> itthiratanam uppajjati,  
pakati-aggamahesī vā hoti, Uttarakuruto vā āgacchati  
Maddarājakulato vā, atidīghādichadosavivajjitā<sup>3</sup>, atik-  
kantā<sup>4</sup> mānusaṃ<sup>5</sup> vaṇṇaṃ, appattā dibbaṃ<sup>6</sup> vaṇṇaṃ, yassā<sup>7</sup>  
rañño sītakāle uṇhāni gattāni honti, uṇhakāle sītāni  
gattāni honti, satadhā poṭhitatūlapicuno viya kāyasam-  
phasso hoti, kāyato candanagandho vāyati, mukhato  
uppalagandho vāyati, pubbuṭṭhāyitādi-anekaguṇasamannā-  
gatā<sup>8</sup> ca<sup>9</sup> hoti.†

[12] Tam pi anubandhamānaṃ gahapatiratanam  
uppajjati, rañño pakatikammakaro seṭṭhi, yassa cakkara-  
tane uppannamatte dibbacakkhuṃ<sup>11</sup> pātubhavati, yena  
samantato yojanamattam nidhiṃ passati sassāmikam pi  
assāmikam pi. So<sup>12</sup> rājānaṃ upasaṅkamitvā pavāreti:  
'Appossukko tvaṃ deva hohi,<sup>13</sup> ahaṃ te dhanena dhana-  
karaṇīyaṃ karissāmi' ti.‡

\*Cf.D.II.175;M.III.174; see DA.II.625f.

†Cf.D.II.175f; M.III.174f. see DA.II.626

‡Cf.D.II.176; M.III.175; see DA.II.627

1 Pl yassobhāve 2 H anubandhanā 3 W chadosaṃ<sup>o</sup>  
4 B <sup>o</sup>kanta 5 B mānussa PlV manussaka 6 B dibba  
7 B yassa 8 CGHK2PlRSV <sup>o</sup>gato Kl sampannāgato  
9 BCHS omit 10 <sup>o</sup>kammaṃ<sup>o</sup> 11 B <sup>o</sup>cakkhu 12 BCGKlR Yo  
13 GHKlRSPlV hoti

1 B Yo 2 Kl vādasa<sup>o</sup> 3 B <sup>o</sup>aggamahesamatto K2 <sup>o</sup>pariggahana<sup>o</sup>  
4 B <sup>o</sup>kanta 5 B mānussa PlV manussaka 6 B dibba  
7 B yassa 8 CGHK2PlRSV <sup>o</sup>gato Kl sampannāgato  
9 BCHS omit 10 <sup>o</sup>kammaṃ<sup>o</sup> 11 B <sup>o</sup>cakkhu 12 BCGKlR Yo  
13 GHKlRSPlV hoti  
14 B yojana omita 15 B <sup>o</sup>vittiggāya  
16 GHKlR2PlV <sup>o</sup>vittiggāya 17 W uccay  
18 B <sup>o</sup>rakkhānaṃ 19 B <sup>o</sup>dāsa 20 KlS pappakaraṃ  
21 Pl attano



[13] Tam pi anubandhamānaṃ parināyakaratanāṃ  
 uppajjati, rañño pakatijetṭhaputto, cakkaratane uppanne  
 atirekapaññāveyyattiyena samannāgato hoti. So<sup>1</sup> dvādasā-  
 yojanāya<sup>2</sup> parisāya cetasā cittaṃ parijānitvā niggaha-  
 pariggahakaraṇasamattho<sup>3</sup> hoti. So rājānaṃ upasaṃkamitvā  
 pavāreti : 'Appossukko tvaṃ deva hohi<sup>4</sup>, ahaṃ te rajjam<sup>5</sup>  
 anusāsissāmi' ti.\*

[14] Evam<sup>6</sup> imehi sattahi ratanehi samannāgato  
 rājā cakkavatti vāmena hatthena suvaṇṇabhīṅkāraṃ gahetvā  
 dakkhiṇahatthena<sup>7</sup> cakkaratanāṃ<sup>8</sup> abbhukkirati : 'Pavattatu  
 bhavaṃ cakkaratanāṃ, abhivijjānātu bhavaṃ cakkaratanānaṃ<sup>9</sup>,+ ti.  
 Tato cakkaratanāṃ pañcaṅgikaṃ viya<sup>10</sup> turiyaṃ<sup>11</sup> madhu-  
 rassaraṃ nissarantaṃ ākāseṇa vāmapassena<sup>12</sup> Sineruṃ<sup>13</sup>  
 katvā samuddassūparibhāgena<sup>14</sup> sattayojanasahassappamāṇaṃ  
 Pubbavidehaṃ gacchati. Anvadeva<sup>15</sup> rājā cakkavatti  
 cakkānubhāveṇa dvādasayojanavittinṇāya<sup>16</sup> caturāṅginiyā  
 senāya nāti-uccaṃ nātinīcaṃ uccamrukkhānaṃ<sup>17</sup> heṭṭhā-  
 bhāgena nīcarukkhāya<sup>18</sup> uparūpari rukkhesu pupphaphala-  
 pallavādiṃ<sup>19</sup> paṇṇākāraṃ<sup>20</sup> gahetvā āgatānaṃ hatthato<sup>21</sup>

\* Cf.D.II.177;M.III.175f.; see DA.II.628

+ Cf.D.II.172;M.III.172

- 
- 1 B Yo 2 K1 vādasā<sup>o</sup> 3 B <sup>o</sup>paggahasamatto K2 <sup>o</sup>pariggahana<sup>o</sup>  
 4 W hoti 5 B parisā 6 B Evam K2 Imam  
 7 BK2 dakkhinena<sup>o</sup> 8 B <sup>o</sup>ratana 9 CGHK2S abhivijjānātu  
 bhavaṃ cakkaratanānaṃ repeat 10 K2 viya omits 11 B turiya  
 12 B vāmasse 13 CGHK1K2RS Sineru 14 B <sup>o</sup>dassu<sup>o</sup>  
 15 B Anudeva 16 B yojana omits B <sup>o</sup>vithinṇāya  
 CHKLK2P1V <sup>o</sup>vittinṇāya R <sup>o</sup>yojanaṃ<sup>o</sup> 17 W uccaṃ  
 V <sup>o</sup>rukkhe 18 B <sup>o</sup>rakkhānaṃ 19 B <sup>o</sup>dīna 20 K1S paṇṇakarum  
 R paṇṇakaram 21 P1 attano

[16] Puna rājā bhūñjāsa<sup>1</sup> gacchvā<sup>2</sup> 'ito paṭṭhāya'<sup>3</sup>  
 paṇṇākāraṇi ca gaṇhanto 'ehi kho mahārājā' ti evaṃ<sup>4</sup>  
 ādinā paramanipaccākārena<sup>1</sup> āgate paṭirājāno : Pāṇo<sup>2</sup> na  
 hantabbo<sup>3</sup>, adinnaṃ nādātabbam<sup>4</sup>, kāmesu micchācāro na  
 kātabbo, musā na bhāsītabbā<sup>5</sup>, majjaṃ na pātabbam,  
 yathābhuttaṇi ca<sup>6</sup> bhuñjathā ti anusāsanto gacchati.  
 Yattha pana rājā bhuñjitukāmo divāseyyaṃ<sup>7</sup> vā kappetu-  
 kāmo hoti, tattha cakkaratanaṃ ākāsa<sup>8</sup> orohitvā<sup>9</sup>  
 udakādisabbakiccakkhame<sup>10</sup> bhūmibhāge akkhāhataṃ viya  
 tiṭṭhati.

[15] Puna<sup>11</sup> rañño gamanacitte<sup>12</sup> uppanne<sup>13</sup>  
 cakkaratanaṃ vehāsaṃ abbhuggantvā purimanayen' eva  
 saddaṃ karontaṃ gacchati, yaṃ sutvā dvādasayojanikā  
 pi parisā ākāsaṇa gacchati. Cakkaratanaṃ anupubbena  
 puratthimaṃ<sup>14</sup> samuddaṃ ajjhogāhati. Tasmim<sup>15</sup> ajjho-  
 gāhante yathā<sup>16</sup> yathā va<sup>17</sup> taṃ<sup>18</sup> ajjhogāhati, tathā  
 tathā saṅkhitta-ūmivipphāro<sup>19</sup> hutvā ogacchamaṇaṃ  
 mahāsamuddasalilaṃ<sup>20</sup> yojanamattaṃ ogantvā<sup>21</sup> anto  
 samudde ubhosu passesu<sup>22</sup> veluriyamaṇibhitti<sup>23</sup> viya  
 paramadassanīyaṃ hutvā tiṭṭhati. Mahājano yathā-  
 kāmaṃ<sup>24</sup> sattaratanāni gaṇhāti.<sup>25</sup>

- 
- 1 K2 °nipacca° 2 K1 omits PlV pāṇe 3 Pl °tabbā  
 4 CGHK1K2RS °tabbo 5 B °tabbāṃ 6 PlV bhuttaṇi ca omit  
 7 CGHK1K2RS °seyya 8 PlV ākāsaṃ 9 CGHK1RS orahitvā  
 10 B °kiccakkhamme 11 Pl omits 12 CHK1RS gamanaṃ°  
 13 S nne omits 14 B °thima 15 B tasmī 16 K2 omits  
 17 B omits 18 PlV naṃ 19 B °ummi° V °vitthāro  
 20 B °sasilam K2PlV °samuddam° 21 B onamitvā  
 22 K2 su omits 23 B first written veluriyamaṇi later  
cor. to velurimayabhitti 24 R °kāma 25 V gaṇhāni

[16] Puna rājā bhīṅkāraṃ<sup>1</sup> gahetvā 'ito paṭṭhāya<sup>2</sup> mama rajjan' ti udakena abbhukkirati.<sup>3</sup> Evaṃ puratthimaṃ<sup>4</sup> sāgarapariyantaṃ gantvā<sup>5</sup> taṃ cakkaratanaṃ paṭinivattati.<sup>6</sup> Paṭinivattamāne ca<sup>7</sup> tasmiṃ sāgare parisā aggato hutvā<sup>8</sup> majjhe rājā cakkavatti ante cakkaratanaṃ hoti. Tam pi jalanidhijalaṃ<sup>9</sup> tena viyogaṃ<sup>10</sup> asahamānaṃ iva<sup>11</sup> nemimaṇḍalapariyantaṃ abhihanantaṃ<sup>12</sup> tīraṃ<sup>13</sup> eva upagacchati.

[17] Evaṃ rājā cakkavatti puratthimasamuddapariyantaṃ<sup>14</sup> Pubbavidehaṃ<sup>15</sup> abhivijinitvā<sup>16</sup> dakkhiṇasamuddapariyantaṃ Jambudīpaṃ vijetukāmo cakkaratana-desitena maggena dakkhiṇasamuddābhimukho<sup>17</sup> gacchati.

[18] Taṃ<sup>18</sup> dasasahassappamāṇaṃ Jambudīpaṃ vijinitvā<sup>19</sup> dakkhiṇasamuddato paccuttaritvā sattayojanasahassappamāṇaṃ Aparagoyānaṃ vijetum<sup>20</sup> heṭṭhāvuttanayena gantvā tam pi sāgarapariyantaṃ<sup>21</sup> abhivijinitvā pacchimasamuddato pi uttaritvā aṭṭhaya-janasahassappamāṇaṃ<sup>22</sup> Uttarakuruṃ vijetum tatheva gantvā taṃ samuddapariyantaṃ tatheva abhivijinitvā<sup>23</sup> Uttarakurusamuddato<sup>24</sup> pi paccuttaritvā evaṃ catuddisaṃ anusāsितvā<sup>25</sup> cakkaratanaṃ tiyojanasatappamāṇaṃ ākāsaṃ ārohati.

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1 B bhingāraṃ 2 B paṭṭhāya 3 B abbhukkirati  
 4 B purattimaṃ 5 K2 gahetvā 6 CK2 °vattati 7 B va  
 8 B hetvā 9 B °talaṃ 10 B vinibbhogaṃ 11 GK2S  
 nemiva add 12 B °harantaṃ CGHK2RSV °hanantā  
 K1 °hantatā 13 B kiram 14 B purattiṃ 15 K1 Pubbadehaṃ  
 16 CHRSV abhijinitvā 17 B °samuddena abhi°  
 18 V Tamma 19 R vijitvā 20 K1 vijetu 21 S pubbavidehaṃ  
 adds 22 B aṭṭhasahassayojanappamāṇaṃ 23 B abhivijitvā  
 24 B first written Uttarakurūnaṃ samuddato later cor. to  
 Uttarānaṃ samuddato 25 CK1R anusāyitvā V anusitvā

[19] Tattha t̥hito rājā cakkavatti cakkaratanānu-  
bhāvena vijitaṃ<sup>1</sup> catumahādvīpadvisahassaparittadvīpapa-  
timaṇḍitaṃ<sup>2</sup> etaṃ cakkavāḷagabbhaṃ suphullapuṇḍarīka-  
vanam<sup>4</sup> viya oloketi, evaṃ olokayato c' assa<sup>5</sup> anekappa-  
kāra<sup>6</sup> pīti<sup>7</sup> uppajjati.\*

[20] Ettāvata rāññā cakkavattinā sāgarapariyantāya  
paṭhaviyā issariyaṃ adhigataṃ hoti.

[21] Evaṃ<sup>8</sup> cakkavāḷapabbatamariyādaṃ samuddapari-  
yantaṃ katvā t̥hite<sup>9</sup> cakkavāḷagabbhe<sup>10</sup> adhigata-issariyā-  
dhipaccassa rāñño devaccharā viya abhirūpā nānāvidhapa-  
sādhanaśādhitaṃ paripuṇṇarajanīkarasādisaruciravara-  
vadanā<sup>11</sup> bimbaphalasādisaśādanavasānā<sup>12</sup> sitavimalasama-  
sahitāvivaraśādanā<sup>13</sup> asitanayanakesapāsā sujātātini-  
lakuṭṭilabhamukā<sup>14</sup> sujātahaṃsayugalaśānnibhapīnapayodharā<sup>15</sup>

[22] Upāsakaratanādhībhāvaṃ patto upāsakajano

hetthāvuttanayena saraṇasīlādividhinaṃ<sup>16</sup> imaṃ<sup>17</sup> pi<sup>18</sup>

\* Cf. D. II. 172ff.; III. 62f.; M. III. 172f.;  
see DA. II. 617ff.

- 1 RPLV vijitaṃ 2 BCGHKLRS °dīpapati° Kl °pariyatta°  
3 BPl ekaṃ 4 C puthulla° 5 Pl c' assa omits  
6 K2 °kāra 7 B piti 8 Kl taṃ adds 9 CGHKLK2PlSV t̥hito  
10 Pl °gabbho 11 B °janikāra° K2 vara omits  
12 B pimba° or pippasādisabhavanā PlV °lapanā  
13 B sikavimalasuddhasaṅkhasādisasamādhīralarasanā  
14 B sujātasaṃgatāti° CGHK2SV sujātahaṃsatāti°  
KlPlR jātahaṃsatāti° Here the word, haṃsa of the  
following compound word is interfused.  
15 B sujātapiṇasamasahitapayodharā CGHK1K2RS haṃsayugala-  
śānnibha omit CHPlSV °samasahitapīnapayodharā  
G °saṅgitapīna° KlK2R °saṅgitapīna°

16 S °sīlādividhinaṃ 17 B 'dam 18 BK12 pi

19 BK2 °sappatti 16 GHKLK2RS t̥hayaṃ 19 Kl attāyaṃ

20 B alakaroti



ratikaranavakanakarajataviracitavaramaṇimekhalā<sup>1</sup>  
 rathanemisadisavipulaghanajaghanataṭṭā<sup>2</sup> karikarasadisa-  
 samasahitorukā<sup>3</sup> naccagītavāditesu kusalā piyabhāniniyo<sup>4</sup>  
 caturāsītisahassanāṭakitthiyo bhavissanti.

[22] Puttasahassapamukho parināyakaratanabhūto  
 jeṭṭhaputto bhavissati<sup>5</sup>. Dvādasayojanikaṃ pañcaṅgika-  
 turiyamaṇḍalaṃ bhavissati. Pañcavīsatiyojanikaṃ  
 brāhmaṇamaṇḍalaṃ bhavissati. Aṭṭhacattālīsayojanikaṃ  
 sabbābharanavibhūsitam<sup>6</sup> sannaddhapañcāyudhanānāvesa-  
 dhārī-amaccamaṇḍalam<sup>7</sup> bhavissati<sup>8</sup>. Navutiyojanikaṃ  
 parimaṇḍalam<sup>9</sup> pañcayojanasatikā sattaratanaviracita-  
 maṇḍapamālā<sup>10</sup> paricchinnasenā<sup>11</sup> bhavissati. Samantā  
 catusu disāsu caturāsītikoṭṭisahassasaṅkheyyo<sup>12</sup>  
 balakāyo bhavissatī ti evaṃ ādi-anekavidhasirisamudaya-  
 samujjalam<sup>13</sup> cakkavattivibhavam<sup>14</sup> hoti.

[23] Upāsakaratanādibhāvaṃ patto upāsakajano  
 heṭṭhāvuttanayena saraṇasīlādividhinā<sup>14</sup> imaṃ<sup>15</sup> hi<sup>16</sup>  
 cakkavattisampattim<sup>17</sup> pāpunītvā tāya<sup>18</sup> attānam<sup>19</sup>  
 alaṅkaroti.<sup>20</sup>

1 B ratikaranavakaramatavitaramaṇimekhalā

2 B ranilasasadisavisulaganataṭṭākarikadasadisamasahito-  
 nukā (first written °samahitonukā) CGHK1RS rathanemi-  
 lasadisavipulacapanajaghana° K2 °vipulajapana°

3 B first written °samahitorunukā later cor. to  
 °samahitonukā K2 °sadisamasahitorukā 4 B first written  
 °bhāṇiniyo later cor. to °bhāṇiyo K2PlV °bhāṇiyo

5 K2 °santi 6 Pl °sita 7 B °cavudha° CK1K2R °maṇḍala  
 V °cāyudham 8 B omits 9 B parisa° 10 B ratanañcita

11 BCGHK2P2SV paricchanna 12 K2PlV °kheyya

13 B samudaya omits Pl °samujjala S °siriyaśamudasa-  
 mujjalam 14 S °sīlāvidhinā 15 B 'dam 16 BK1R pi

17 BK2 °sampatti 18 GHK1K2RS tāyam 19 K1 attāyam

20 B alakaroti

[24] Tattha :

Indanīlamaninābhī<sup>1</sup> ti indanīlamanimayā  
nābhī.

sattaratanamayāsahassāraṇ<sup>2</sup> ti sahasa<sup>3</sup>  
assa arāṇaṇ<sup>4</sup> ti sahasāraṇ<sup>5</sup>. Sahassaṃ arā etassā ti  
vā<sup>6</sup> sahasāraṇ. Tam pi sattaratanamayaṃ.

pavālanemī ti surattasiniddhapavālamayā<sup>7</sup>  
nemi.

rattasuvannanemisandhī<sup>8</sup> ti sañjhārāga-  
sassirīkarattajambūnadamayā<sup>9</sup> nemisandhi hoti.

yassā ti cakkaratanassa.

uparī ti nemimaṇḍalapitṭhiyaṃ.

ekaṃ<sup>10</sup> muddhāraṃ<sup>11</sup> hotī ti dhamanavaṃso  
viya anto susiraṃ<sup>12</sup> chiddamaṇḍalikāvicittam<sup>13</sup> vāta-  
gāhī<sup>14</sup> pavāladanḍo hoti.

\* Cf. DA. II. 617

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1 K2 pahavassa Pl pahavassa V pahavassa  
2 B maya omits 3 B sahasaṃ K2 sahasā  
4 V arāmi honti 5 Kl °saraṃ 6 V eva adds  
7 Kl °siniddham° 8 B nemi omits CH °nemī ti sandhī  
S nemi omits K2 °nesandhi 9 C °rakta° 10 PlV Eka  
11 C buddhāraṃ K2 bumuddhāraṃ 12 C suddhiraṃ  
13 Pl °maṇḍalikaṃ° 14 B vātabāhi Pl vattābhi  
V vāgatāhi

[25] Sukusalappatālita pañcaṅgikaturiyasaddo  
viyā ti suṭṭhu kusalena sippinā pahaṭassa<sup>1</sup> pañcaṅgi-  
 kassa<sup>2</sup> turiyassa<sup>3</sup> saddo viya yena kato<sup>4</sup> saddo hotī ti  
 attho. Tattha pañcaṅgaturiyaṃ<sup>5</sup> nāma ātataṃ vitataṃ  
 ātatavitataṃ ghaṇaṃ susiraṇ ca idaṃ<sup>6</sup> pañcaṅgaṃ. Pañca  
 aṅgāni<sup>7</sup> etassā ti pañcaṅgā, pañcaṅgaṃ eva pañcaṅgikaṃ  
 ti vuccati.

Tattha ātataṃ<sup>8</sup> nāma cammapariyonaddhesu<sup>9</sup>  
 bheriyādisu<sup>10</sup> ekatalaturiyaṃ.

[27] vitataṃ nāma ubhayatalaṃ<sup>11</sup>  
ātatavitataṃ nāma tantibaddhapaṇavādiṃ<sup>12</sup>  
ghanan ti sammādi.<sup>16</sup>  
susiran ti vaṃsasāṅkhasiṅgādi<sup>13\*</sup>

\* Cf.DA.II.617

- 1 K2 pahavassa P1 pabhavassa V pahāvassa A.T.110  
 2 P1 pañcaṅgika 3 V turiye 4 CHRS kate 5 B pañcaṅgi-  
 katuriyānaṃ 6 B ca adds 7 BCHPLSV aṅgā R aṅgāti  
 8 B ātatan 9 K1 cammaṃ<sup>o</sup> 10 B bheri-ādisu 11 V <sup>o</sup>tālaṃ  
 12 B <sup>o</sup>vādi V <sup>o</sup>pavanaṃ vādi 13 B <sup>o</sup>sāṅkhādi  
 P1 <sup>o</sup>sāṅkhādi<sup>o</sup> B omits P1 kammaṃ<sup>o</sup> 5 P1 kammaṃ<sup>o</sup>  
 6 B <sup>o</sup>naṃ 7 B <sup>o</sup>kāyo 8 B daṃ 9 B <sup>o</sup>ūko 10 B <sup>o</sup>jāto  
 11 K1 <sup>o</sup>sāṅkhyātaṃ P1V <sup>o</sup>sāṅkhāta 12 C <sup>o</sup>āne  
 13 B nivāriyamāne 14 BCHRS dhammika K2 dhammika  
 15 BK2 <sup>o</sup>gutti P1 <sup>o</sup>guttiyaṃ 16 B visesa 17 B <sup>o</sup>vettana<sup>o</sup>  
 K1 <sup>o</sup>estana<sup>o</sup> P1 <sup>o</sup>sampādanena 18 B <sup>o</sup>yo 19 C <sup>o</sup>pādanena  
 CHRS <sup>o</sup>essa<sup>o</sup> R <sup>o</sup>ratanasampādanena 20 CHRS <sup>o</sup>tabbo  
 21 CHRSPLV <sup>o</sup>tabbo 22 K2 Brahmaṇaṃ

[26] Kammappaccayena utunā ti cakkavattibhāvā-  
vahanādānamasāmyamādīpuññahetunā<sup>1</sup>\* utunā<sup>2</sup>. Yathāvutta-  
puññakammasahāyabhūto yo<sup>3</sup> paccayo kammassa vā sahāya-  
bhūto paccayo kammappaccayo<sup>4</sup>, tena kammappaccayena<sup>5</sup> utunā.

Dasavidhacakkavattivattan ti antojanasmiṃ<sup>6</sup>  
balakāye<sup>7</sup> dhammikāya rakkhāvaranaguttiyā saṃvidhānaṃ - pe -  
pañhapucchanan<sup>+</sup> ti. Idam<sup>8</sup> tattha gahapatike<sup>9</sup> pakkhijāte<sup>10</sup>  
ca visuṃ katvā gahaṇavasena dvādasavidhan ti ca vaṇṇenti.

[27] Ettha ca antojanasāṅkhātā<sup>11</sup> puttadāraṃ  
sīlasaṃvare patiṭṭhāpento vatthagandhamālādīni c' assa  
dadamāno<sup>12</sup> sabbūpaddave c' assa nivārayamāno<sup>13</sup> dhammikaṃ<sup>14</sup>  
rakkhāvaranaguttiṃ<sup>15</sup> saṃvidahati nāma. Balakāyādisu  
pi ese va nayo. Ayaṃ pana viseso<sup>16</sup>: Balakāyo kālaṃ  
anatikkamitvā bhattavetanāsampādanenā<sup>17</sup> pi anuggahetabbo.  
Abhisittakhattiyā<sup>18</sup> bhadda-assājāneyyādiratanāsampā-  
danena<sup>19</sup> pi upagaṇhitabbā<sup>20</sup>. Anuyuttakhattiyā tesāṃ  
anurūpayānavāhanāsampādanena pi paritosetabbā<sup>21</sup>.  
Brāhmaṇā<sup>22</sup> annapānavatthādīnā deyyadhammena. Gahapatikā

\* See D.II.186

+ See A.I.110

1 B °vahanādānamayasāmyamādī° GK2 °dānadasamasāmsaya°  
K1 °hetumā PlV °saṃsayapūṇkamādī° 2 V repeats  
3 W omits 4 B omits Pl kammapa° 5 Pl kammapa°  
6 B °nasmi 7 B °kāyo 8 B daṃ 9 B °tiko 10 B °jāto  
11 K1 °saṅkhyātāṃ PlV °saṅkhātā 12 C °māne  
13 B nivāriyamāne 14 BCHRS dhammika K2 dhammikā  
15 BK2 °gutti Pl °guttiyaṃ 16 S visese 17 B °vettana°  
K1 °cetana° Pl °sampādanena 18 B °yo 19 C °pādanenam  
CGHK1RS °assa° R °ratanampadānena 20 CGHK2S °tabbo  
21 GK2PlV °tabbo 22 K2 Brahmaṇaṃ



bhattabījanaṅgalabalivaddādīsampādānena<sup>1</sup> Tathā  
gāmaṁvāsino<sup>2</sup> negamaṁjānapadavāsino<sup>3</sup> ca<sup>4</sup> bhattabījādi-  
dānena<sup>5</sup> Samitapāpabāhitapāpā<sup>6</sup> samaṇabrāhmaṇā  
samaṇaparikkhārādānena sakkātabbā<sup>7</sup> Migapakkhiṇo abhaya-  
dānena samassāsetabbā.

Yaṁ cakkaratanaṁ passatī ti sambandho<sup>8</sup>

[28] Uposathiko ti, uposathaṁ vuccati  
aṭṭhaṅgasamannāgataṁ pakkhadivasesu gahaṭṭhehi<sup>9</sup> rakki-  
tabbasīlaṁ<sup>10</sup> samādānavasena taṁ etassa atthī<sup>11</sup> ti  
uposathiko.

sabbaseto<sup>12</sup> ti kālapilakādīnaṁ<sup>13</sup> abhāvena  
visuddhasarīro.

rattapādo ti manosilācunṇarañjitapari-  
yanto<sup>14</sup> viya rajatapabbato<sup>15</sup> hoti.

sattappatitṭhito<sup>16</sup> ti bhūmiphusanakehi  
vālaṁ<sup>17</sup> vivaraṅgaṁ<sup>18</sup> hattho ti imehi tīhi catuhi pādehi  
cā ti sattahi avayavehi patiṭṭhitattā sattappatitṭhito<sup>19</sup>

1 B °nagaṁlabalibaddādīsappadānena (?) or °sappadānena

2 BHK1RS nigamaṁvāsino G omits 3 HK1RS negama°

BHK1RS °jana° 4 HK1RS jānapadā nāma add 5 B ca bhatta-  
vetanānuppādānena omits 6 PlV °pāpa 7 B saṅgahaṁ

kātabbhaṁ 8 R omits 9 B gahaṭṭhānaṁ & hi adds

10 K2 °sīla 11 B atthi 12 K2 pi adds 13 B °dinaṁ

14 B °cukka° or °cunṇaracita° CHS °rajita°

15 B rajatabbato 16 BCK1PlRV °patiṭṭho 17 B vāla

K2 mālaṁ 18 B dhira hassaṅgo K1PlV °raṅga

19 BPlRV °patiṭṭho

vehāsaṅgamo ti yogī viya vehāsaṃ gamana-  
samattho.<sup>1</sup>

sabbajetttho ti sabbesaṃ padhāno.

[29] Chaddantakulā sabbakaniṭṭho ti Chaddantakulā  
āgacchanto sabbanihīno<sup>2</sup> āgacchatī ti yojetabbam.\*

anusamyāyitvā<sup>3</sup> ti anusāsitvā<sup>4</sup>

"kākasīso ti kākagīvā viya indanīlamaṇi-  
mayā<sup>5</sup> viya ca kālavaṇṇena sīsena samannāgatattā kākasīso.<sup>6</sup>

muñjakeso ti suṭṭhukappetvā<sup>7</sup> ṭhapitehi<sup>8</sup>  
viya muñjasadisehi<sup>9</sup> saṇhavaṭṭa-ujugatigatehi kasehi<sup>10</sup>  
samannāgatattā muñjakeso.<sup>11</sup>

Valāhakassarājakulā<sup>12</sup> ti Sindhavassājānī-  
yarājakulato.<sup>13</sup>†

subho<sup>14</sup> jātimā ti suṭṭhu<sup>15</sup> bhāsati ti  
subho, sundaro ti attho. Pabhāsampattiyā hi<sup>16</sup> maṇino  
bhaddatā. Parisuddha-ākārasamuṭṭhito kuruvinda-  
jāti-ādiviseso<sup>17</sup> pi hi maṇino ākāraparisuddhimūlako<sup>18</sup> va.

\*Cf.DA.II.624

†Cf.DA.II.625

1 B °samatto 2 B sabbahīno 3 CHPLS anusayāyitthā  
GK anuyāyitthā V anusāyitvā 4 B anuyāyitvā  
KlPlR anusāyitvā 5 B mani omits 6 K2 kākā omits  
7 B suṭṭhum 8 CGHKlK2R ṭhapite 9 B muñca°  
10 W kasehi omits Kl samannāgatehi adds 11 B muñca°  
12 B Valāhaka assa° CGHKlK2RS Valāhassa° 13 B °niyassa°  
KlPlV sindhāvassajātiyassa° 14 CKlK2PlRV ti add  
15 B suṭṭhum 16 B omits V °sampattīhi 17 B kurunvinā-  
jānāti-ādivītiviseso 18 CKlR ākara° K2 °sumūlako

[30] superikammakato ti suṭṭhukataparikammo,<sup>1</sup>  
apanītapāsāṇasakkharo ti attho, pāsāṇādidosanīharāṇa-  
vasena<sup>2</sup> parikammanipphatti<sup>3</sup>.

caturaṅgasamannāgate pī ti kālapakkhacā-  
tuddasī-adḍharattagghanavanasaṇḍameghapaṭalesaṅkhātehi  
catuhi aṅgehi samannāgate rattandhakāre.

[31] Itthiratanam uppajjati<sup>4</sup> ti vatvā kuto<sup>4</sup> assā  
pātubhāvo ti āha: Uttarakuruto vā ti ādi. Maddaraṭṭham  
kira Jambudīpe abhirūpanam itthīnam uppattiṭṭhānam<sup>5</sup>.

Maddarājakulato vā āgacchatī<sup>6</sup> ti sambandho.  
Cakkavattirāṇṇo puṇṇatejēna sayam āgacchatī ti adhippāyo.

Atidīghā<sup>7</sup> ti ettha ādisaddena atirassā  
atikisā atithūlā atikālī<sup>8</sup> accodātā ti ime dose<sup>9</sup> sangā-  
hāti. Yathā pamāṇam<sup>10</sup> vuttam<sup>11</sup>, evaṃ ārohapariṇāha-  
kaṇhagorātā<sup>12</sup> ca, pāsādikā nātidīghādayo.<sup>13</sup>

[32] Evaṃ manussānam dibbarūpatā<sup>14</sup> pī ti āha,  
appattā<sup>15</sup> dibbam<sup>16</sup> vannanan ti

satadhā poṭhitatūlapicuno viyā ti sappimaṇḍe<sup>17</sup>

1 B °kato° 2 B dosanī omits Pl pāsāṇādosa°  
3 B °nippatti Pl °nipphattiṃ 4 C kuro 5 K2 uppajjatiṭṭhā-  
nam 6 B āgacchantī 7 B Atidīghādī 8 B atikālīkā  
9 PlV dosā° 10 B padumāna 11 B yuttā HS vuttā  
12 B °kaṇṭha ca rogatā Kl °gorātā 13 K2 nāti omits  
14 B °rūpakā 15 B first written appatta cor. to  
appattam 16 BPl dibba 17 BCKlK2PlRV va add

20 B kikāraṇ 21 B kikāra°

pakkhipitvā ṭhapitassa<sup>1</sup> sattadhā<sup>2</sup> vihatassa tūlapicuno  
viya.<sup>3</sup> tūlapicuno ti idaṃ kappāsapicuvassena vuttaṃ.  
Tūlapicuno pana vihananam<sup>4</sup> eva natthi.\*

Rājānam<sup>5</sup> disvā nisinnasayanato paṭhamam<sup>6</sup>  
eva utṭhātī ti pubbuṭṭhāyī?<sup>7+</sup>

pubbuṭṭhāyitādī<sup>8</sup> ti etthādisaddena<sup>9</sup>  
pacchānipātini, kiṅkārapaṭissāvinī<sup>10</sup> manāpacāriṇī  
piyavādinī<sup>11</sup> ti evaṃ ādi saṅgaṇhāti.

[33] "pacchānipātini<sup>12</sup> ti<sup>13</sup> sāmismiṃ<sup>14</sup> nisinne  
tassa tālavaṇṇena<sup>15</sup> vījanādikiccaṃ<sup>16</sup> katvā pacchā  
nipatati<sup>17</sup> nisīdatī ti pacchānipātini<sup>18</sup>.

'kim<sup>19</sup> karomi devā' ti vācāya kiṅkāraṃ<sup>20</sup>  
paṭissāvetī ti kiṅkārapaṭissāvinī.<sup>21</sup>

Rañño manāpam eva carati karotī ti  
manāpacāriṇī.

Sabbesaṃ piyam eva vadatī ti piyavādinī."<sup>+</sup>

\* Cf. DA.II.626

<sup>+</sup> DA.II.627

- 1 B ṭhapita 2 Pl sattadhā 3 B tūlapicuno viya omits  
4 B vihamenam 5 PlV Rājataṃ 6 PlV paṭham  
7 B pubbuṭṭhāyitā KLR omit 8 B °tadi 9 B etta°  
10 B kikāra° Pl °vīti B manāpam eva carati adds  
11 B °dini 12 B °tini 13 GK2 omit 14 B sāmismi  
15 PlV °vaṇṇena 16 B bīja° 17 B nipātini  
18 B nisīdatī ti pacchānipātini omits 19 B ki  
20 B kikāraṃ 21 B kikāra°



[34] paññāveyyattiyenā<sup>1</sup> ti paññāpāṭavena,  
paññāya tikkhābhāvenā ti vuttaṃ hoti.

cetasā ti attano cittaena, cittan ti  
parisāya cittan ti evam ādinā attho veditabbo.

Evam cakkavattisampattiṃ<sup>2</sup> anubhavitvā  
Cātummahārājikadibbaloke<sup>3</sup> devarājūhi anubhavitabbā  
sampattiyo pi<sup>4</sup> anubhavati.

Tathā<sup>5</sup> hi<sup>6</sup>:

[35] Paṭhavītalato dve cattālīsayojanasahassa-  
matthake ṭhāne Yugandharamatthakasame ākāse Cātummahā-  
rājikadevalokaṃ<sup>7</sup> yāva cakkavālapabbatā aṭṭhāsi. Tam  
pan' etaṃ vinā antaravīthiyo<sup>8</sup> kanakarajatamaṇivimānehi<sup>9</sup>  
nirantaram ahoṣi. Catunnaṃ pana devarājūnaṃ sattaratana-  
sobhāsamudayasamujjalam<sup>10</sup> devanagaraṃ Yugandharapabba-  
tamuddhani<sup>11</sup> ahoṣi. Tasmiṃ<sup>12</sup> devanagare<sup>13</sup> manussagaṇ-  
anāya navutivassasatasahassāni dibbasampattiṃ<sup>14</sup>  
anubhavati yeva.\*

\*See J.I.198ff.; Dhpa. I. 194ff.

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\* See DA.II.472,647;Kvu.207

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- 1 Kl °veyyantiyenā 2 K2 °vattiṃ° 3 B °devaloke  
4 Pl omits V ti 5 Kl Yathā 6 B ha 7 B cātumahā°  
8 B °vīthiyā 9 PlV hi omit 10 B °samudāya°  
K2 °samujjala Pl rata omits 11 B °muddhini  
12 B Tasmi 13 B deva omits 14 B °sampatti  
CHK1K2PlRSV °sampattimayaṃ

13 B tathā

12 K2 Yāmadinā

13 B omits

Devarājasampatti nāma Tāvatiṃsa<sup>1</sup> - Yāma -  
Tusita - Nimmānaratī - Paranimmitavasavatti saṅkhātesu  
devalokesu<sup>2</sup> devarājūhi anubhavitabbā sampatti.

[36] Tattha Tāvatiṃsesū<sup>3</sup> ti "Maghena"<sup>4</sup> māṇavena\*  
saddhiṃ<sup>5</sup> tettiṃsasahapuffakārino<sup>6</sup> ettha nibbattā<sup>7</sup> ti<sup>8</sup>  
taṃ saḥacariyaṭṭhānaṃ<sup>9</sup> tettiṃsaṃ, tettiṃsaṃ eva  
tāvatiṃsaṃ<sup>10</sup> taṃ<sup>11</sup> nivāso etesaṃ ti Tāvatiṃsaṃ<sup>12</sup> ti  
vadanti. Yasmā pana<sup>13</sup> saḥassaṃ<sup>14</sup> Cātummahārājikānaṃ<sup>15</sup>  
saḥassaṃ<sup>16</sup> Tāvatiṃsānaṃ ti vacanato sesacakkavāḷesu  
pi chakāmāvacaradevalokā<sup>17</sup> atthi. Tasmā nāma mattam  
ev' etaṃ tassa devalokassā ti gaḥetabbam.<sup>18</sup>+

[37] Tesu<sup>19</sup> pana Tāvatiṃsā<sup>20</sup> devā atthi  
pabbataṭṭhakā<sup>21</sup>. Atthi Ākāsaṭṭhakā. Atthi<sup>22</sup> paramparā  
cakkavāḷapabbataṃ pattā yeva. Tathā Yāmādinā<sup>23</sup>  
ca<sup>24</sup> ekadevaloke pi<sup>25</sup> devānaṃ<sup>26</sup> paramparā cakkavāḷ-  
apabbataṃ appattā nāma natthi.

\* See Dhpa.III.216

\*See J.I.198ff.; Dhpa.I.264ff. +Abv.91

Pva.173,176 etc.; Jtu.I.32 etc.

† See J.I.204f., VI.132,232,331; Dhpa.I.275

- 1 B °tīsa 2 Pl deva omits V °loke 3 B °tīsesu  
4 B Mā° 5 B saddhi 6 B tettisa° 7 B nibbattan  
W nibbatti Dh.upannāhu, cor. acc. Dh. 8 W omits  
9 BCHK2RS saḥacariṭṭhānaṃ 10 W tettiṃsaṃ eva  
tāvatiṃsaṃ omits 11 HK1K2RSP1V devatā ca satam  
12 B °tīsan 13 B panassa 14 HK1RS saḥassa  
15 B Cātumahā 16 CGK1K2R saḥassa 17 BK2 °lokaṃ  
18 Pl °tabbāni V °tabbā ti 19 W Tena 20 C °tiṃsa  
21 B °taṭṭhakā 22 W Ākāsaṭṭhakā. Atthi omits  
23 K2 Yāmādinā 24 K2 eva 25 K1 vā adds  
26 B omits

sukhasamphassa<sup>1</sup> Idam pana Tāvatisabhanam\* Cātummahārāji-  
 pāsā<sup>2</sup> [38] Idam pana Tāvatisabhanam\* Cātummahārāji-  
 kato<sup>1</sup> dvācattālīsajojanasahassaṭṭhāne Sinerussa uparitale  
 dasasahassajojanike ṭhāne patiṭṭhitan<sup>2</sup> ti veditabbaṃ.  
 Tassa pācīnapacchimadvārānam antarā<sup>3</sup> dasajojanasahassaṃ  
 hoti, tathā dakkhiṇuttaradvārānam. Tam pana nagaraṃ  
 sattaratanamayamahāpākārehi c' eva sattaratanamayehi  
 dvārakoṭṭhakasahashehi ca parikkhittaṃ hoti, kanakara-  
 jatamaṇivimānapantīhi<sup>4</sup> c' eva nānāvidha-uyyānapantīhi  
 ca patimaṇḍitaṃ. Nagarassa pācīnadisābhāge ratanamaya-  
 dvārakoṭṭhakapākārehi<sup>5</sup> parikkhittaṃ sahasajojanikaṃ  
 Nandanavanam<sup>6+</sup> ahosi. Uyyānassa ca nagarassa ca  
 antare Nandā<sup>7</sup> Cullanandā<sup>8</sup> nāma dve pokkharāṇiyo<sup>†</sup> ahesuṃ.  
 Tesam<sup>9</sup> dvinnam pokkharāṇīnam<sup>10</sup> tīre kadallimigacammam iva  
 kāpākāraparikkhittam pācīnapacchimadvārānam antarā  
 nāma uyyānam ahosi. Tassa ca nagarassa ca antare  
 Dhammā Culladhammā nāma dve pokkharāṇiyo ahesuṃ. Tesam<sup>12</sup>  
 dvinnam pi tīre Dhammā Culladhammā nāma dve ratana-

\* See DhpA.III.216

+ See DhpA.II.266; J.VI.240; VvA.7,34,61 etc;  
 PvA.173,176 etc.; Mtu.I.32 etc.

† See J.I.204f., VI.132,232,531; DhpA.I.275

- 1 B Cātumahā<sup>o</sup> 2 B patiṭṭhānam 3 B dvā adds  
 K2 antare 4 B kanana<sup>o</sup> & maṇi omits 5 W mayam<sup>o</sup>  
 6 BV Nandavanam Pl Nandanam<sup>o</sup> 7 B Nantā  
 8 K2 Cullanandā 9 K1 Tesu 10 B ṇīnam

11 PlV Missavanam 12 K2 antare 13 B Nandavanam  
 14 K2 patimaṇḍi<sup>o</sup> 15 B Nandavanam 16 V satta<sup>o</sup> 17 B Nandā

sukhasamphassā<sup>1</sup> Nandā Cullanandā<sup>2</sup> ti dve ratanapiṭṭhi-  
pāsānā<sup>3</sup> ca ahesum. Tathā<sup>4</sup> dakkhiṇadisāyam pi ratana-  
mayadvārakoṭṭhakapākāraparikkhittam satayojanikam  
Phārusakavanam ahosi. Tassa uyyānassa ca nagarassa ca  
antarā Bhaddā<sup>5</sup> Subhaddā nāma dve pokkharaniyo ahesum.  
Tesam pi dvinnam tīre<sup>6</sup> Bhaddā Subhaddā nāma dve ratana-  
piṭṭhipāsānā ahesum. Pacchimadisābhāge pi tathā  
ratanapākāradvārakoṭṭhakaparikkhittam pañcayojanasatikam  
Cittalatāvanam ahosi. Tassa ca nagarassa ca antarā  
Cittrā<sup>7</sup> Cullacitrā<sup>8</sup> nāma dve pokkharaniyo ahesum. Tesam  
pi<sup>9</sup> tīre Cittrā Cullacitrā nāma dve ratanapāsānapiṭṭhikā<sup>10</sup>  
ahesum.

[39] Tathā uttaradisābhāge ratanamayadvārakoṭṭha-  
kapākāraparikkhittam pañcayojanasatikam Missakavanam<sup>11</sup>  
nāma uyyānam ahosi. Tassa ca nagarassa ca antarā  
Dhammā Culladhammā nāma dve pokkharaniyo ahesum. Tesam<sup>12</sup>  
dvinnam pi tīre Dhammā Culladhammā nāma dve ratana-  
piṭṭhipāsānā ahesum. Tathā nagarassa pācīna-uttara-  
kaṇṇe ratanamayapākāradvārakoṭṭhakaparikkhittam satta-  
sahassayojanikam Mahāvanam<sup>13</sup> nāma uyyānam ahosi.  
Ratanamayāsahassakūṭāgārapatimaṇḍitānam<sup>14</sup> Mahāvana-Nanda-  
navanānam<sup>15</sup> antare satayojanikā<sup>16</sup> Nandā<sup>17</sup> nāma  
pokkharanī atthi.

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1 CGHK1K2RS °phassa 2 HPlSV Cūlanandā 3 Pl °diṭṭhi°  
4 K1 Tatthā 5 Pl omits 6 Pl tīresu 7 B Cittā  
8 B Cullacittā 9 B para 10 B rajata° 11 B °vanan  
CHPlV Missavanam 12 BCK1R pi add 13 B °vanan  
14 K2 °matimaṇḍi° 15 W Mahāvanam B Nandavanānam  
16 V satta° 17 H Nāndā



[40] Nagaramajjhe<sup>1</sup> yojanasatubbedhehi nānāvidha-  
 ratanamayūkhavipphurantadhajamālāhi<sup>2</sup> samujjalantaṃ  
 sattaṣaṭṭhayaṇubbedhaṃ Vejayantaṃ<sup>3</sup> nāma mahāpāsādaṃ  
 ahosi. Tattha suvaṇṇayaṭṭhisu<sup>4</sup> maṇimayā dhajā ahesuṃ.  
 Maṇiyaṭṭhisu suvaṇṇadhajā pavālayaṭṭhisu<sup>5</sup> muttādhajā  
 muttāyaṭṭhisu<sup>6</sup> pavāladhajā sattaratanamayāsu yaṭṭhisu  
 sattaratanamayā dhajā ahesun ti veditabbaṃ.

[41] Tassa pācīnadisābhāge<sup>7</sup> Puṇḍarīkaṃ nāma  
 uyyānaṃ ahosi.<sup>8</sup> Tasmiṃ<sup>9</sup> uyyāne pañcayojanabhalo  
 parikkhepato paññarasayojano ubbedhato paññāsayojana-  
 kkhandho Pāricchattako nāma rukkho ahosi. Tassa ekeka<sup>10</sup>  
 sākha paññāsa<sup>11</sup> paññāsa yojanā hoti,<sup>12</sup> tisatayoja-  
 nappamaṇaṃ<sup>13</sup> sākhamāṇḍalaṃ hoti.<sup>14</sup> Tassa pupphānaṃ  
 ābhā paññāsayojanaṭṭhāne pattharati. Vikasitakusu-  
 mānaṃ gandho yojanasataṃ<sup>15</sup> vāyati. Evaṃ sabbaphā-  
 liphullassa Pāricchattakassa<sup>16</sup> mūle ubbedhato  
 pañcadasayojanaṃ puthulato paññāsayojanaṃ<sup>17</sup> dīghato

- 
- 1 B tini adds 2 B first written °mayūkhavittarananta°  
 later cor. to °mayūsukhavittarananta° KlPl °vispuranta°  
 3 B Vejayantā 4 B °yaṭṭhisu 5 B °yaṭṭhisu  
 6 CHRSV mutta° 7 B pācina° 8 B hosi 9 B Tasmi  
 10 K2 ekeka BS omit 11 S paññāsa omits 12 CHS tīni add  
 13 W ti omits 14 Pl ahosi 15 GK2 °satā 16 Pl ssa omits  
 17 B paññāsa°  
 18 B yojanuppedhā Kl °bedha 19 B uṭṭha° 20 B olaṃpanti  
 21 BCGHKLK2RS yassa 22 B °ritassa 23 B °saddassa  
 sammiṣso Kl °sammiṣṣo 24 PlV °gīta° 25 HS nicchanti  
 26 B Tettipsāya° 27 B °kassā 28 K2 Noti  
 29 K2 ekeka 30 W omits

saṭṭhiyojanaṃ bandhujīvakakusumasamānavannaṃ<sup>1</sup> Paṇḍukam-  
balasilāsaṇaṃ<sup>2</sup> ahosi. Tattha nisinnakāle upaḍḍhakāyo  
pavisati,<sup>3</sup> uṭṭhitakāle bheritalam iva samaṃ hoti. Sītuṇ-  
hasaṅkhātā<sup>4</sup> utu ca tattha manonukūlā pavattati.<sup>5</sup> Tathā  
navayojanasatikā Sudhammā nāma devasabhā ahosi. Tato<sup>6</sup>  
ramanīyataraṃ kira aññaṃ ṭhānaṃ nāma natthi. Māsassa  
aṭṭhasu divasesu tattha dhammasavaṇaṃ hoti. Yāv'  
ajjatanā ramanīyaṃ<sup>7</sup> ṭhānaṃ disvā Suddhammā devasabhā  
viyā ti vadanti.

[42] Evam ādivividhaviḥbhavasampanne Tāvatiṃsa-  
bhavane Sakko paṭivasati.<sup>8</sup> Tassa Erāvaṇo<sup>9</sup> nāma  
asādhāraṇo varavāraṇo<sup>10</sup> atthi. Souvvyānakīlāya nikkha-  
manakāle tettiṃsajanānaṃ tettiṃsakumbhe māpeti,  
āvaṭṭena<sup>11</sup> gāvutena aḍḍhayojanappamāṇe. Sabbesaṃ majjhe  
Sakkassatthāya Sudassanaṃ<sup>12</sup> nāma tiṃsayojanikaṃ<sup>13</sup>  
kumbhaṃ māpeti. Tassa upari dvādasayojaniko ratanamaṇ-  
ḍapo hoti. Tattha antarantarā sattaratanamayā  
yojanubbedhā<sup>14</sup> dhajā uṭṭhahanti.<sup>15</sup> Pariyante kiṅkiṇi-  
kajālā olambanti,<sup>16</sup> yassā<sup>17</sup> mandavāteritāya<sup>18</sup>  
pañcaṅgikaturiyasaddasammiṣso<sup>19</sup> dibbasaṅgītisaddo<sup>20</sup>  
viya ravo niccharati.<sup>21</sup> Maṇḍapamajjhe Sakkassa  
yojaniko maṇipallaṅko paññatto hoti. Tattha Sakko  
nisīdati. Tettiṃsakumbhānaṃ<sup>22</sup> ekekasmim<sup>23</sup> kumbhe  
satta satta dante māpeti. Tesu<sup>24</sup> ekeko<sup>25</sup> paṇṇāsa<sup>26</sup> paṇṇāsa

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1 B °jīvakusuma° 2 K2 Paṇḍu omits Pl °kambalaṃ°  
3 V paṭhavisati 4 K2 °saṅkhāta 5 B °tanti 6 Pl Tathā  
7 B bheritalaṃ adds 8 V pavisati 9 B Erāvaṇo  
10 B omits 11 PlV āvaṭṭena 12 B Sudassanaṃ 13 B tīsa°  
14 B yojanuppedhā Kl °bedha 15 B uṭṭha° 16 B olampanti  
17 BCGHKlK2RS yassa 18 B °ritassa 19 B °saddassa  
sammiṣso Kl °sammissā 20 PlV °gīta° 21 HS nicchanti  
22 B Tettiṃsāya° 23 B °kasmi 24 K2 Noti  
25 K2 ekeka 26 W omits

yojanāyāmo. Ekekasmim<sup>1</sup> c' ettha satta satta pokkhara-  
 ñiyo<sup>2</sup> honti. Ekekāya pokkharaniyā satta satta padumi-  
 ñīgacchā<sup>3</sup> honti. Ekekasmim<sup>4</sup> gacche satta satta  
 pupphāni honti. Ekekassa pupphassa satta<sup>5</sup> satta pattāni  
 honti. Ekekasmim<sup>6</sup> patte satta satta devadhītarō naccanti.  
 Evaṃ samantā paṇṇāsajojanaṭṭhāne<sup>7</sup> hatthidantesu yeva  
 naccasamajjam<sup>8</sup> hoti.

[43] Evaṃ<sup>9</sup> mahantena<sup>10</sup> sirivilāseṇa saṭṭhiyojana-  
 vitthatāya Sudassanamahāvīthiyā<sup>11</sup> puravadhūnam<sup>12</sup> aḍḍha-  
 teyyakoṭṭhi c' eva dvīsu devalokesu devatāhi<sup>13</sup> ca  
 parivuto Sakko devarājā mahantaṃ dibbasampattiṃ<sup>14</sup>  
 anubhavati.

[44] Upāsakaratanādibhāvam patto pana upāsakajano  
 imam<sup>15</sup> pi Sakkasampattiṃ paṭilabhitvā manussagaṇanāya  
 tisso ca vassakoṭṭhiyo saṭṭhi<sup>16</sup> ca vassasatasahassāni  
 dibbasukhaṃ anubhavanto tāhi sampattihi<sup>17</sup> attānam  
 alaṅkaroti.

[45] Itoppabhuti devesu

rājūnaṃ vibhavo pana  
 \* See A.I. 210, 214, IV. 261 na sakkā<sup>18</sup> hoti vaṇṇetum<sup>19</sup>  
 + A.I. 210, 214, IV. 261 abuddhena yato tato  
 † See D.I. 218, 219, etc. tatthāyū<sup>20</sup> anumānena<sup>21</sup>  
 Abhs. 22 viññeyyo<sup>22</sup> va<sup>23</sup> sukhodayo.

1 B °kasmi° 2 K1RS pokkhaniyo 3 PlV padumāni 4 B °kasmi  
 5 Pl omits 6 B °kasmi 7 B °naṭhāne 8 B naṭa° & va adds  
 9 K2 Eva 10 Pl ma omits 11 B Sudhammassa° for  
 Sudassana° 12 B pure varānaṃ 13 PlV hi omit 14 B °patti  
 15 B imasmim 16 B saṭṭhi 17 B °tihi 18 B sakko  
 19 Pl vaṇṇotum 20 B tatthāyunn 21 B CGHK2PlRS satthā-  
 yunānu° K1 tatthāyunānu° 22 G viññeyye 23 K1 ca

[46] Tathā hi<sup>1</sup> :

Dukkhato yātā<sup>2</sup> apayātā<sup>3</sup> ti Yāmā<sup>4</sup> ti  
laddhanāmānaṃ devānaṃ nivāsanaṭṭhānatāya<sup>5</sup> Yāmasaṃ-  
khātesu\* devalokesu<sup>6</sup> uppajjitvā cattālīsavassasata-  
sahassādhikāni cuddasavassakoṭṭiyo ca mahantaṃ dibba-  
sampattim anubhavitvā tāhi<sup>7</sup> pi attānaṃ alaṅkaroti.

[47] Evaṃ attano sirisampattiya<sup>8</sup> tusaṃ<sup>9</sup>  
pītiṃ<sup>10</sup> ito<sup>11</sup> gato<sup>12</sup> ti Tusitā<sup>+</sup> ti evaṃ laddhanā-  
mānaṃ devānaṃ nivāsanaṭṭhānatāya<sup>5</sup> evaṃ laddhanāme  
Tusitapure uppajjitvā tattha pi manussagaṇanāya  
saṭṭhivassasahassādhikāni<sup>13</sup> sattapaññāsavassakoṭṭiyo  
mahantaṃ dibbasukhaṃ anubhavitvā tehi<sup>14</sup> pi<sup>15</sup>  
attānaṃ alaṅkaroti.

[48] Tathā nimmāne<sup>16</sup> rati etesan ti Nimmāna-  
ratino ti evaṃ laddhanāmānaṃ devānaṃ nivāsanaṭṭhā-  
natāya<sup>17</sup> Nimmānaratisaṅkhātesu† devesu pi uppajjitvā

See A.I.210, etc.; S.V.410, 423; D.III.218; DA.III.1001;

\* See A.I.213, IV.253; Abhs.22

+ A.I.210, 214, IV.261; VbhA.519; NdAI.109

† See D.I.218; M.I.289, etc.; S.I.133, etc.; A.I.210, etc.  
Abhs.22

1 B omits 2 GK2 yāto PlV yattha 3 B apāyātā  
K1 apāyātā K2 atthāyātā 4 K2 samā 5 B °naṭhāna°  
S °tava 6 CGHK1K2SR devaloke 7 K1V tā pi  
8 B ca adds 9 Pl tusin & tu adds 10 BK2 pīti 11 B itā  
12 B gatā Pl tato 13 B °vassasatasahassādhikā  
S °dhika 14 K1Pl hi omit 15 Pl hi adds  
16 BK2 °māna 17 B °naṭhāna°



manussagaṇanāya<sup>1</sup> dve ca<sup>2</sup> vassakoṭiyo<sup>3</sup> cattālīsavassa-  
satasahassādhikāni tiṃsavassakoṭiyo<sup>4</sup> aparimitaṃ<sup>5</sup> dibba-  
vibhavam anubhavitvā tehi pi<sup>6</sup> attānaṃ alaṅkaroti.

[49] Tath' eva paranimmitesu bhogesu attano vasaṃ  
vattenti<sup>7</sup> ti Paranimmitavasavattino ti evaṃ laddhanā-  
mānaṃ devānaṃ nivāsanaṭṭhānatāya<sup>8</sup> Paranimmitavasavatti-  
saṅkhātesu<sup>\*</sup> devesu uppajjivā manussagaṇanāya navasataṃ  
ekavīsatiakoṭiyo saṭṭhiṃ<sup>9</sup> ca<sup>10</sup> vassasatasahassāni<sup>11</sup>  
avaṇṇaniyaṃ<sup>12</sup> vipulodāraṃ<sup>13</sup> mahantaṃ dibbasirim anubha-  
vitvā tāya pi attānaṃ alaṅkaroti.<sup>+</sup>

Evaṃ chakāmāvacaresu<sup>14</sup> devesu anulomapaṭi-  
lomavasena rūpasaddagandharasaphoṭṭhabbasamkhātesu<sup>15</sup>  
pañcakāmaguṇesu<sup>16</sup> suciram<sup>17</sup> anubhavanto kāmasampattiṃ<sup>18</sup>  
anubhavati.

\* See A.I.210, etc.; S.V.410, 423; D.III.218; DA.III.1001;  
ItA.243f.; see also NdAI.109; PsA.441; VbhA.519

+ Cf. AbhsS.130; Abv.91

1 K2 ca adds 2 B omits K2 cattālīsa 3 B <sup>o</sup>koṭīsatāni  
4 B ca adds 5 S <sup>o</sup>mita 6 K2 Pl te pi hi  
7 K2 vattinti Pl vat omits 8 B <sup>o</sup>naṭhāna<sup>o</sup>  
9 B siṭṭhiṃ 10 Pl saṭṭhiṃ ca repeats 11 HS sata omit  
12 B avaṇṇaniyaṃ 13 B <sup>o</sup>lāraṃ 14 B cha omits  
K2 cakamā<sup>o</sup> 15 W su omits 16 W su omits 17 B su omits  
Pl sucaraṃ 18 B kāmabhava<sup>o</sup>

[50] Bhavant' ettha :

"Saggesu heṭṭhimasukhaṃ cakkavattisukhena hi  
pāṇimattakapāsāṇaṃ<sup>1</sup> Himavantataraṃ<sup>2</sup> matam<sup>3</sup>.

Yāni paññāsavassāni manussānaṃ dino tahiṃ  
tiṃsarattindivo<sup>4</sup> māso māsā dvādasa<sup>5</sup> vaccharaṃ,  
tenasaṃvaccharen' āyu dibbaṃ<sup>6</sup> pañcasataṃ matam.

Heṭṭhimānaṃ<sup>7</sup> tu devānaṃ āyuno<sup>8</sup> hi catugguṇaṃ  
uparūpari devānaṃ channañ cā pi<sup>9</sup> vijāniyaṃ.

Ratanuttamacittehi<sup>10</sup> vihaṅgapathacārihi<sup>11</sup>  
vimānehi carantānaṃ ko sukhaṃ<sup>12</sup> vaṇṇayissati.

[51] -

Eko va rukkho phalati sabbaṃ<sup>13</sup> icchānukūlakaṃ<sup>14</sup>  
yaṃ hi tattha vasantānaṃ ko sukhaṃ vaṇṇayissati.

1 B °pāsāṇa CK1R °mattapakāsaṇaṃ 2 BCK1R Himavantam°

3 B mama 4 B tīsa° 5 B saṃ adds 6 BP1 dibba

7 B Heṭhi° 8 BCGHK1S āyuto 9 B chandavādi CGHK1RS ti

Pl vāti K2 jā cā ti 10 B first written Ratunuttama°,  
seems to have been cor. to Raturuttama° Pl °vittehi

11 B °mapacārihi 12 K2 sukhā 13 B sacchaṃ

14 B icchāruṃ kulakaṃ

Sugandhā<sup>1</sup> sukhasamphassā sovaṇṇā pi piḷandhanā  
yesaṃ puññaena ko tesāṃ sukhaggaṃ vaṇṇayissati.

Accharāvijjusañcārā<sup>2</sup> accherasatamaṇḍitā  
muttāvālukasasañchannā yuttā<sup>3</sup> puññaaphalattano.<sup>4</sup>

Sampaphullalatālambamanuññaṅgindamaṇḍitā<sup>5</sup>  
vicittapattapakkhīnaṃ vaggunigghosanādikā.

[52] -

Suvaṇṇamaṇisopānanīlāmalaajalāsaya<sup>6</sup>  
avaṇṇarahitānekasugandhakusumotthata<sup>7</sup>?

Puññaakammamahāsippikappitā<sup>8</sup> pītivaḍḍhanā<sup>9</sup>  
apuññaakammaratāvāsavipakkhasukhadāyikā,<sup>10</sup>

Sabbotukasukhā<sup>11</sup> rammā uyyānā Nandanādayo  
ye pamodanti ko tesāṃ sukhaggaṃ<sup>12</sup> vaṇṇayissatī\*\* ti.

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\* Sdhp.vv.238-48.49,50

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- 1 Kl °dha 2 B °vijja° K2 °vicchu° 3 B yuttaṃ  
4 B puññaakamma° 5 B Sabbaphullalatālampaṇamanuññaṅgindā°  
K1K2PlV Samphulla° G °lambā° CGHK1PlRSV °maṇḍito  
K2 °vindamaṇḍitā 6 Kl °sopānī° 7 B °mottanā  
CGHK2S °motthata° Kl °sundarakusumatthata° 8 B °sappi°  
PlV kappi omit 9 B piti° 10 B puñña° Sdhp.pāpa°  
B °visatta° Pl °visapakka° 11 B Saddhotuka°  
12 B su adds

[53] Evarūpaṃ kāmabhavasampattiṃ anubhavitvā  
 rūpabhavasampattiṃ pi<sup>1</sup> anubhavitukāmena upāsakajanena —  
 "Piyo ca<sup>2</sup> garu bhāvanīyo vattā ca vacanakkhamo<sup>3</sup>  
 gambhīraṇ ca kathaṃ kattā no c' aṭṭhāne<sup>4</sup> niyojako"  
 —evam ādi kalyāṇaguṇasamannāgataṃ<sup>5</sup> kalyāṇamittaṃ  
 upasaṅkamitvā Visuddhimagge vuttanayena cariyānukūlaṃ  
 kammaṭṭhānaṃ<sup>6</sup> gahetvā kāmaccchandavyāpādathīnamiddha-uddha-  
 ccakukkuccavicikicchāvippahīnaṃ<sup>7</sup> vitakkavicārapītisukha-  
 cittekaggaṭāsampayuttaṃ<sup>8</sup> paṭhamajjhānaṃ bhāvetabbaṃ. Tam  
 paṇ' etaṃ jhānaṃ tividhaṃ hoti : hīnamajjhimaṇṇita-  
 vasena.<sup>9</sup> Tattha paṭiladdhamattaṃ anāseviṭaṃ<sup>10</sup> hinaṃ,  
 subhāviṭaṃ aparipuṇṇavasībhāvaṃ majjhimaṃ, ativiya-  
 bhāviṭaṃ sabbaso paripuṇṇavasībhāvaṃ<sup>11</sup> paṇṇitaṃ ti vedi-  
 tabbaṃ.

\* A.IV.32; Vism.I.98; NdAI.8; BM.Abv.801.90

\* Vbha.437f.; 519f.; Abhs.22

- 1 K2 pi omits 2 B ca omits 3 HS °ṭhāno 4 S niyoko  
 5 P1 °sammannagata RV °sammannāgata 6 B °maṭṭhānaṃ  
 7 B °hinaṃ V °vilakkahīnaṃ 8 B °pitisukhekaggaṭā°  
 9 P1 nahimajjhima° 10 B hinaṃ 11 B °vasi°  
 12 GK2 paṭi° 13 B °meno 14 GK2P1RV vappavappāya  
 15 B first °sajjā°, later cor. to °sacca° 16 B °naṭṭhāna°  
 17 B p' B khe 18 B ete 19 B °pabbhāvabhāvitakatale°  
 20 B api



[54] Tam paṇ' etaṃ paṭhamajjhānaṃ hīnaṃ parittaṃ  
bhāvetvā aparihīnajjhāno<sup>1</sup> mahābrahmānaṃ parivārakattā<sup>2</sup>  
tesaṃ parisatiṃ<sup>3</sup> bhavā ti Brahmapārisajjā<sup>4</sup> ti laddhanā-  
mānaṃ<sup>brāhmānaṃ</sup> nivāsanaṭṭhānatāya<sup>5</sup> Brahmapārisajjasāṅkhāte<sup>6</sup>  
paṭhamatale nibbattitvā<sup>7</sup> kappassa tatiyabhāgappamāṇaṃ  
brahmasampattim anubhavati. Tam eva majjhimāṃ bhāvetvā  
aparihīnajjhāno<sup>8</sup> mahābrahmānaṃ purohitaṭṭhāne ṭhitattā  
Brahmapurohitā ti laddhanāmānaṃ brahmānaṃ nivāsanaṭṭhā-  
natāya<sup>5</sup> Brahmapurohito ti evaṃ laddhanāme brahmaloce  
nibbattitvā upaḍḍhakappaṃ brahmasampattim anubhavati.  
Tam eva paṇītaṃ bhāvetvā aparihīnajjhāno upāsakajano tehi  
tehi jhānādīhi<sup>9</sup> guṇavisessehi brūhitā parivuddhā<sup>10</sup> ti  
brahmāno,<sup>11</sup> vaṇṇavantatāya<sup>12</sup> c' eva dighāyukatādīhi ca  
brahmapārisajjādīhi<sup>13</sup> mahantabhāvato va Mahābrahmāno  
ti laddhanāmānaṃ brahmānaṃ nivāsanaṭṭhānatāya<sup>14</sup>  
Mahābrahmā\* ti vissute brahmaloce nibbattitvā ekam  
asāṅkheyyakappaṃ brahmasampattim anubhavati. Tayo kho<sup>15</sup>  
te<sup>16</sup> paṇītaratanappabhābhāsitasamānataḷavāsino<sup>17</sup> ti  
veditabbā<sup>18</sup>. Ettha paṇa etesaṃ tiṇṇannaṃ<sup>19</sup> pi<sup>20</sup>  
asāṅkheyyakappavasen' eva āyuparicchedo daṭṭhabbo.

\* VbhA.437f.; 519f.; Abhs.22

- 1 B °hina° Pl °jhānaṃ 2 B paricāra° 3 B parisati  
4 B first written °sajjā, later cor. to °saccā  
5 B °naṭṭhāna° 6 B first written °sajja°, later cor. to  
°sacca° 7 B nippattitvā 8 B °hina° 9 B tehijjhānāhi  
10 GK2 paṭi° 11 B °mano 12 GK1K2PlRV vaṇṇavaṇṇāya  
13 B first °sajjā°, later cor. to °saccā° 14 B °naṭṭhāna°  
15 B p' R khe 16 B ete 17 B °pabhāvabhāsītekatala°  
GK1K2PlRV °pabhāvabhāvita° 18 BC °tabbaṃ 19 B tiṇṇanna  
20 B api

[55] "Tathā hi Brahmapārisajjādīnaṃ<sup>1</sup> tinṇannaṃ<sup>2</sup> pi mahākappānaṃ vasena āyuppamāṇaparicchedo na<sup>3</sup> sambhavati<sup>4</sup>, ekakappe pi tesam<sup>5</sup> avināśabhāvena<sup>6</sup> paripunṇakappe asambhavato. Tathā h' esa<sup>7</sup> loko sattavāresu agginā vinassati<sup>8</sup> aṭṭhame vāre udakena puna sattavāresu<sup>9</sup> agginā aṭṭhame vāre<sup>10</sup> udakenā<sup>11</sup> ti evaṃ aṭṭha-aṭṭhakesu paripunṇesu<sup>12</sup> pacchimavāre vātena vinassati.

[56] Tattha paṭhamajjhānātalaṃ upādāya agginā nassati. Dutiyajjhānātalaṃ<sup>13</sup> upādāya udakena<sup>14</sup> tatiyajjhānātalaṃ upādāya vātena nassati.

Vuttañ c' etaṃ :

"Sattasattagginā vārā aṭṭhame aṭṭhamodakā<sup>15</sup> catusaṭṭhi yadā punṇā eko vāyuvāro<sup>16</sup> siyā.

Agginābhassarā heṭṭhā āpena Subhakiṇḥato Vehapphalato<sup>17</sup> vātena evaṃ loko vinassati"\* ti.

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\* AbhsS.140;Abv.94;SsA.64f.

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- 1 B first written °sajjā°, later cor. to °saccā°  
 2 W tinṇam 3 B na omits 4 B °bhavanti K2 sambhati  
 5 B omits 6 B avisa° 7 B esā 8 W omits 9 B su omits  
 10 Pl udakena to vāre omits 11 C °kona 12 B °punṇāsu  
 13 K2 °yamajjhāna° 14 V natthi adds 15 BCHK1RS  
 °modakā 16 K1RS °vāro 17 CGHK2RSV °lāto

[57] Tasmā tinṇaṇnam<sup>1</sup> pi paṭhamajjhānatalānaṃ ekakappe pi avināsaḥvato<sup>2</sup> sakalakappe tesam sambhavo natthī ti asaṅkheyyakappavasena tesam āyuparicchedo vutto.

[58] Dutiyajjhānatalato paṭṭhāya<sup>3</sup> pana paripunnassa<sup>4</sup> mahākappassa<sup>5</sup> vasena āyuparicchedo, na asaṅkheyyakappavasena. Asaṅkheyyakappo ti ca yojanāyāmaṇḍitthārato<sup>6</sup> setasāsaparāsito<sup>7</sup> vassasataccayena ekekabījassa gahaṇena sāsaparāsino<sup>8</sup> parikkhaye<sup>9</sup> pi<sup>10</sup> hi<sup>11</sup> akkhaya-sabhāvassa<sup>12</sup> mahākappass<sup>13</sup> eva catutthabhāgo. So pana sattharogadubbhikkhānaṃ aññatarasamvaṭṭena bahusu vināsamupagatesu<sup>14</sup> avasiṭṭhasattānaṃ pavattakusala-dhammānubhāvena dasavassato paṭṭhāya anukkamena asaṅkheyyāyuppaṃānesu sattesu<sup>15</sup> puna adhammasamādānavasena kamena parihāyitvā dasavassāyukesu jātesu<sup>16</sup> rogādisu<sup>17</sup> aññatarasamvaṭṭena<sup>18</sup> sattānaṃ vināsapattiyā<sup>19</sup> ayam eko antarakappo ti evaṃ paricchinnassa<sup>20</sup> antarakappassa vasena catusaṭṭhi-antarakappapaṃāno<sup>21</sup> hoti.<sup>22</sup>\*  
Vīsati-antarakappapaṃāno<sup>23</sup> ti ca<sup>24</sup> vadanti.

\* AbhsS.139f.;Abv.94

- 1 BK1K2P1SV tinṇam 2 BHS °nāsā° 3 B paṭhāya 4 K2 pāri°  
5 C ssa omits 6 B to omits 7 Pl °sāsipa° V °sāsapa°  
8 V °rāsito 9 V hi adds 10 K1Pl omit 11 B omits  
12 K2°sabhāvasabhā° Pl akkhassabhā° 13 K2 °kappasas  
14 CH vinasa° 15 PlV omit 16 B pattesu  
17 CGHK1K2RS su omit 18 CGHK1K2RS samañña° 19 B vināsam°  
BCGHK1K2RS vā add 20 B °channassa 21 K1K2 °kappaṃāno  
22 C ti vadanti 23 K1 viyati° 24 HPlRSV hoti. to ca omit

[59] Tathā dutiyajjhāna<sup>1</sup> tatiyajjhānañ ca parittam<sup>2</sup>  
bhāvetvā aparihīnajjhāno uparimehi<sup>3</sup> parittā<sup>4</sup> ābhā<sup>5</sup> etesan  
ti Parittābhā ti evaṃ laddhanāmānaṃ nivāsanaṭṭhānatāya<sup>6</sup>  
Parittābhasaṅkhāte<sup>7</sup>\* brahmaloke uppajjitvā dve mahākā-  
ppāni brahmasampattim anubhavati. Tam eva majjhimam<sup>8</sup>  
bhāvetvā aparihīnajjhāno<sup>9</sup> appamāṇā ābhā etesan ti Appamā-  
ṇābhā ti laddhanāmānaṃ brahmānaṃ nivāsanaṭṭhānatāya<sup>10</sup>  
Appamāṇābhā<sup>11</sup> ti vissute brahmaloke<sup>12</sup> nibbattitvā cattāri  
mahākāppāni brahmasampattim anubhavati. Tam eva  
paṇītam<sup>13</sup> bhāvetvā aparihīnajjhāno<sup>14</sup> valāhakato vijju  
viya ito c' ito ca ābhā sarati nissarati etesaṃ<sup>15</sup>  
sappītikajjhānanibbattakkhandhasantānattā<sup>16</sup> Abhassarā  
ti laddhanāmānaṃ nivāsanaṭṭhānatāya<sup>17</sup> Abhassarā<sup>18</sup> ti  
vissute brahmaloke<sup>19</sup> nibbattitvā aṭṭhamahākāppāni  
brahmasampattim anubhavati. Ete pi tayo paṇītarata-  
nāvabhāsīte katalavāsino<sup>20</sup> ti veditabbā.

[60] Tathā catutthajjhānaṃ parittam<sup>1</sup> hīnaṃ<sup>2</sup>  
bhāvetvā aparihīnajjhāno, subhā ti ekaghaṇā acalā  
sarīrābhā<sup>3</sup> vuccati, sā uparibrahmehi parittā etesan ti

\* See M.III.102; VbhA.507; Abhs.23

+ See abhs.21,23; Kvu.207; VbhA.520; M.III.147

† See Abhs.22; A.II.127, V.60

1 PlV °jhāna 2 Pl upariceti 3 Pl pattā 4 Pl āha

5 B °naṭṭhāna° 6 B °bhā° 7 CGK1K2R majjhimā 8 PlV repeat

9 CGK1K2PlRV °lokesu 10 K2 paṇītā 11 CGHK1S °jhāne

12 PlV ete 13 B °nippat° K1R °sattānantā ti K2 °sattānanti

14 W vissutesu 15 W °lokesu 16 B °ralanappabhāvabhāviteka°

17 GK1K2PlRV paritta 18 B hīnaṃ

19 B sari° 20 B mahanta



Parittasubhā ti evaṃ laddhanāmānaṃ brahmānaṃ<sup>1</sup> nivāsan-  
aṭṭhānatāya<sup>2</sup> Parittasubhasaṅkhāte<sup>3</sup>\* brahmaloke<sup>4</sup> uppajj-  
itvā soḷasamahākappāni brahmasampattim anubhavati. Tam  
eva majjhimāṃ bhāvetvā aparihīnajjhāno<sup>5</sup> appamāṇasubhā  
etesan ti Appamāṇasubhā ti<sup>6</sup> evaṃ laddhanāmānaṃ brahmānaṃ  
nivāsanatṭhānatāya<sup>7</sup> Appamāṇasubhasaṅkhāte<sup>8</sup>+ brahmaloke  
nibbattitvā dvattiṃsamahākappāni brahmasampattim  
anubhavati. Tam eva paṇītaṃ<sup>9</sup> bhāvetvā aparihīnajjhāno  
pabhāsamudayasāṅkhātehi subhehi kiṇṇā<sup>10</sup> ākiṇṇā<sup>11</sup>  
Subhakiṇṇā<sup>12</sup> ti evaṃ laddhanāmānaṃ brahmānaṃ nivāsan-  
aṭṭhānatāya<sup>13</sup> Subhakiṇhasaṅkhāte† brahmaloke uppajj-  
itvā upāsakajano catusaṭṭhimahākappāni brahmasampattim  
anubhavati. Ete pi paṇītaratanāvabhāsītekatalavāsino<sup>14</sup>  
ti veditabbā.

[61] Tathā pañcamajjhānaṃ bhāvetvā aparihīnajjhāno<sup>15</sup>  
jhānappabhāya<sup>16</sup> nibbattaṃ vipulaphalam<sup>17</sup> etesan ti  
Vehapphalā ti evaṃ laddhanāmānaṃ brahmānaṃ nivāsanatṭhā-  
natāya<sup>13</sup> Vehapphalasaṅkhāte<sup>8</sup> brahmaloke uppajjitvā<sup>18</sup>  
pañcakappasatāni<sup>19</sup> mahantaṃ<sup>20</sup> brahmasampattim anubhavati.

\* See M.III.102; VbhA.507; Abhs.23

+ See M.III.102; VbhA.520; Abhs.21, 23; Kvu.207

† MA.I.553; SA.I.162; A.II.127, 129

§ Abhs.23; A.II.128, 129

- 1 W omits 2 B °naṭhāna° 3 W °khātesu 4 GHK1K2PlRSV °lokesu  
5 B °hina° CH parihīna° 6 K2 namaṃ 7 B °nathāna° C vasana°  
8 CGHK2S °sukha° 9 B paṇītaṃ 10 K2 kiṇṇe 11 GPlV omit  
12 CGHK1RS sukha° 13 B °naṭhāna° Pl vāsaṭṭhāna°  
14 B paṇītaratanappabhāvabhā° PlV °talavāno 15 PlV °jhāna  
16 B °bhāva 17 B vipulaṃ 18 K2 nibbattitvā  
19 C °kāmappa° HRS °kāppa° 20 B mahanta

[62] Keci<sup>1</sup> pana tam eva "saññā rogo, saññā gaṇḍo"\* ti ādinā "dhi<sup>2</sup> cittaṃ, dhibbatedaṃ<sup>3</sup> cittaṃ"<sup>+</sup> ti ādināgatanayena<sup>4</sup> arūpūpappattiya<sup>5</sup> ādinavadassanena tad abhāve ca<sup>6</sup> santapaṇītabhāvasanniṭṭhānena<sup>7</sup> vāyokasiṇe<sup>8</sup> kesaṇ ci matena<sup>9</sup> paricchinna<sup>10</sup> kāsakasiṇe<sup>10</sup> vā bhāvanā-balena tena<sup>11</sup> paṭilabhitabbabhāve<sup>12</sup> arūpassa<sup>13</sup> anibbattisabhāvāpādānavasena<sup>14</sup> arūpavirāgabhāvanam<sup>15</sup> bhāvetvā aparihīnājjhāno saññāvirāgabhāvanānibbattarūpasantatima-ttattā, natthi saññā, tammukhena vuttā<sup>16</sup> sesa-arūpakkh-andhā ca etesan ti asaññā, te yeva sattā ti Asaññasattā iccevaṃ<sup>17</sup> laddhanāmānaṃ brahmānaṃ asaññasattānaṃ nivāsanaṭṭhānatāya<sup>18</sup> Asaññasattasaṅkhāte<sup>19</sup>† loke uppajjitvā pañcakappasatāni eva<sup>20</sup> tattha pavattanti.<sup>21</sup> Ete pi paṇītaratanāvabhāsītekatalavāsino ti daṭṭhabbā.

\* M.II.230

+ See AA.V.24

† See A.IV.401; DA.I.118; ThagA.291

- 1 B Koci 2 K1 omits 3 B dhipabhedam K1 sibhatedam  
PlV dhi cittaḥbatesam 4 B ādinā āgata<sup>o</sup>  
5 B arunuppapavattiyā CGK1K2PlRV ārūpa<sup>o</sup> 6 B omits  
7 B °paṇita<sup>o</sup> K2 °paṇitā<sup>o</sup> 8 K2 °kasiṇo 9 S mattena  
10 GK2 paticchinnākāsakasiṇo HS °kasiṇo CPlV paticchinnā<sup>o</sup>  
K1R paṭipacchinnā<sup>o</sup> 11 K2 omits 12 B °bhāvena  
13 B anurūpa 14 B anuppattisabhāvādādana<sup>o</sup> K2 °sabhāvasa-  
bhāvā<sup>o</sup> 15 B Here only 'a' of the word arūpavirāgabhāvanam  
and 'samohānam' of the word rāgadosamohānam (Ch.VIII.Par.6)  
together with 'ṃ' inserted between 'sa' and 'mohānam'  
forms a word (a+sa+ṃ+mohānam =) asaṃmohānam, and omits  
the rest from 'a' to 'samohānam'. 16 C vutta  
17 CK1RV idh' evaṃ 18 C vasanaṭṭhā<sup>o</sup> 19 CGHK1K2RS satta  
omit 20 Pl evaṃ 21 S pavatti

[64] Tath' eva viññāṇañcāyatanaṃ bhāvetvā  
 aparihīṇajjhāno Viññāṇañcāyatanūpagānaṃ devānaṃ  
 nivāsanaṭṭhānatāya Viññāṇañcāyatanaśaṅkhāte<sup>†</sup> arūpabhava  
 uppajjitvā cattālīsakappasahassāni<sup>13</sup> atulaṃ<sup>14</sup> pīti-  
 sukhaṃ anubhavati.

<sup>+</sup> See M.III.103; A.I.267; Abhs.23; Kvu.I.207f.

† See M.III.103; Abhs. 23

- 1 K2 ruciram 2 V °pattim 3 Pl na omits 4 K2 °karaṇa  
5 CGHK1K2RS thi PlV ti cor. acc. Dh. 6 GK2 daṇḍādīnam  
7 K2 varasena 8 K2 °maggena 9 Pl sā omits  
10 KlPl °bhāve 11 Pl nittitvā 12 V uram 13 K2 °kappa-  
sata° 14 Pl alam

Tathā ākiñcaññāyatanaṃ bhāvetvā aparihīna-  
jjhāno Ākiñcaññāyatanaūpagānaṃ\* devānaṃ nivāsanaṭṭhānatāya  
evaṃ laddhanāme arūpabhava uppajjitvā saṭṭhikappasahassāni  
ulāraṃ jhānasukham anubhavati.

[65] Tath' eva<sup>1</sup> nevasaññānāsaññāyatanaṃ<sup>2</sup> bhāvetvā  
aparihīnājjhāno Nevasaññānāsaññāyatanaūpagānaṃ devānaṃ  
nivāsanaṭṭhānatāya Nevasaññānāsaññāyatanaśāṅkhāte<sup>+</sup> arūpa-  
bhava uppajjitvā caturāsītikappasahassāni atipaṇītataṃ  
samāpattisukham anubhavati.†

[66] Bhavant' ettha :  
"Jhāyino amitābhā<sup>3</sup> ye<sup>4</sup> pītibhakkā mahiddhikā  
brahmāno<sup>5</sup> ko sukhaṃ tesāṃ na munī vaṇṇayissati.

Tibhāgakappaṃ jīvanti brahmalokesu heṭṭhimā  
caturāsītisahassāni kappāni tesu uttamā<sup>6</sup>.

Pūrā<sup>7</sup> sāsapiyo koṭṭhe sabbato<sup>8</sup> yojanāyate  
tato vassasate punṇe chaḍḍetvā ekam ekakaṃ,  
yāvataṃ rittakaṃ<sup>9</sup> hoti dīgho kappo tato pi<sup>10</sup> ca.

\* See M.III.103; Abhs.23; Vism.333

+ See D.III.224; M.I.41,160, etc.; Ps.I.36,  
Dhs.268,582; Kvu.202; Vism.571

† Cf. AbhsS.131ff; Abv.91ff.

1 S omits 2 C °yatana 3 K1 amitabhā 4 CGHK2RS ve  
5 P1V brāhmano 6 K2 uttama P1V uttamo 7 GK2 purā  
8 K2 sabbaso 9 V parittakaṃ 10 GHK2P1RSV ti

12 P1V °purāṇaṃ tap 13 GHK2R omitt



[67] -

Āyunā<sup>1</sup> eva viññeyyo tesam seso<sup>2</sup> sukhodayo  
iminā pūtikāyena<sup>3</sup> mandakālena<sup>4</sup> sādhiyā.

Nekakappasataṃ āyu sukhañ cā pi manomayaṃ  
yesaṃ tesam sukhaggassa kā ettha upamā siyā.

Visiṭṭham iha<sup>5</sup> yaṃ<sup>6</sup> puññaṃ nibbānāvaham eva taṃ  
ulāraphaladaṃ evaṃ brahmalokesu majjhimam.

Parittaṃ kāmalo kamhi pañcakāmaguṇodayaṃ  
aññadvayaṃ<sup>7</sup> hitasukhaṃ sabbaṃ deti asesakaṃ

Sudullabhaṃ bubbuladubbalaṃ<sup>8</sup> imaṃ  
sarīram evaṃ vidhapuññasādhakaṃ  
apuññakammesu payojayaṃ jano  
Sinerumuddhā patito va sociyo.<sup>9</sup>\*\*

[68] -

"Yathā<sup>10</sup> sāsapamattamhā bījā nigrodhapādapo  
jāyate sataṣā khandho mahānīlambudopamo.<sup>11</sup>

Tath' eva puññakammamhā aṇumhā vipulaṃ phalaṃ  
hotī ti appapuññaṃ<sup>12</sup> ti<sup>13</sup> nāvamaññeyya paṇḍito"<sup>+</sup> ti.

\*Sdhp.vv.255-62.50f.

+Sdhp.vv.270,271.51

1 CHS Āyanā Pl Āyutā V Āyatā 2 CGHK1K2RS sese  
3 K2 °kālena 4 K2 °kāyena 5 K2 iya 6 K2 haṃ  
7 CGHK2RS °dvayā K1 aññañ ca yā Pl °dvaya V aññaṃ  
mayā cor. acc. Sdhp. 8 K2 buddhala° 9 V sevito  
10 K2 Tathā 11 CGHK1K2RS °nīlambujopamo  
12 PlV °puññaṃ taṃ 13 CHK2R omit

[69] Yam pana vuttaṃ "lokiyalokuttarasamapattiyo  
sādhetaḥḥā"\* ti tattha ettāvatā lokiyasampattiyo  
pakāsitā<sup>1</sup> honti.

Evam vidhe nekavibhūtiśāre  
kāme bhava rūpabhava 'tare pi  
pappoti sīlādiguṇena yena<sup>2</sup>  
ko nāma<sup>3</sup> tasmīṃ hi<sup>4</sup> budho<sup>5</sup> pamajje.

[2] Iti abhinavasādhujanapāmojjatthāya<sup>6</sup> kate  
savaṇante jātattā sāvāṇe ti evaṃ laddhaṇāmaṇi sāvakehi  
maggapaṭipāṭiyā ad Upāsakajanālaṅkāre

Lokiyasampattiniddeso nāma Sattamo Paricchedo  
pattimaggam bhavetvā diṭṭhiṃ lokasāhāyaṇaṃ paṇipā-  
pāyagamano sattakkhattuparame soṭṭapanno nāma. So paṇe  
tividho hoti : ekabījī lokagolo sattakkhattuparame ti.

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\* Ch.II. § . 1

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1 CK1PlRV °sito

2 PlV omit

3 Pl nāgama

4 CGHK1K2PlRSV

na cor. acc.

Dh. 5 Pl Buddho

6 S °pāpojjā°

[4] Tathā ekabījī nāma ekam<sup>1</sup> bhavaṃ saṃsāritvā<sup>2</sup>

[ VIII. LOKUTTARASAMPATTINIDDESO ]  
 vitvā dukkhasantakaro. Sattakkhattuparamo nāma sattama-  
 jātito<sup>4</sup> parup<sup>5</sup> uppādanārahassa khandhasantānassa arahatte-  
 ppattiya<sup>5</sup> nirodhattā<sup>6</sup> sattaṃbhava dukkhasantakaro.

Tassa<sup>7</sup> bhavā<sup>8</sup> ca sattakkhattuparup<sup>9</sup> manusaloke paṭisaṃdhi-  
 gahanavasena<sup>9</sup> dattabho<sup>10</sup> Devalokabrahmalokesu<sup>11</sup> hi

[1] Idāni "lokuttarasampattiyo<sup>1</sup> sādhetabbā"<sup>\*</sup> ti<sup>2</sup>  
 ettha lokuttarasampatti nāma upādānakkhandhasaṅkhāta-  
 lokato uttaran ti uttiṇṇā ti vā lokuttarā ti evaṃ laddha-  
 nāmā sampatti. Sā tividhā hoti : sāvakabodhi paccekabodhi  
 sammāsambodhi<sup>3</sup> ti.

[2] Ettha sāvakabodhi nāma satthudhammadesanāya<sup>4</sup>  
 savaṇante jātattā sāvakā ti evaṃ laddhanāmehi sāvakehi  
 maggapaṭipāṭiyā adhigantabbo saccābhisamayo.

[3] Tathā hi, Visuddhimagge vuttanayena sotā-  
 pattimaggam bhāvetvā diṭṭhivicikicchāppahāṇena<sup>5</sup> pahīṇā-  
 pāyagamano sattakkhattuparamo sotāpanno nāma. So pana  
 tividho hoti : ekabījī kolaṃkolo sattakkhattuparamo ti.

DA. III. 740

\* Ch.II. §.1

1 CHS eka 2 CK2 saṃsāritvā 3 K1 sattaṃ 4 P1 sattamo

1 CHK2P1S °tarā° 2 CHK1RS lokuttara° to ti repeat

3 C sammā omits 4 K2 ya omits 5 P1V °kicchāpahā°

omits 16 V omits 17 CHK1RS °karitvā

[4] Tattha ekabījī nāma ekam<sup>1</sup> bhavaṃ saṃsaritvā<sup>2</sup> arahattaṃ patto. Kolamkolo nāma dve vā tīni vā sandhāvitvā dukkhassantakaro. Sattakkhattuparamo nāma sattama-jātito<sup>4</sup> paraṃ uppādanārahassa khandhasantānassa arahatta-ppattiyā<sup>5</sup> nirodhattā<sup>6</sup> sattamabhava dukkhassantakaro. Tassa<sup>7</sup> bhavā<sup>8</sup> ca sattakkhattuṃ manussaloke paṭisandhi-gaṇavasena<sup>9</sup> daṭṭhabbā.<sup>10</sup> Devalokabrahmalokesu<sup>11</sup> hi tato adhikatarā pi uppajjanti yeva. [5] Tasmā Visākhā ca Anāthapiṇḍiko seṭṭhi ca Sakko devarājā cā ti ime tayo janā bhavanikantiyā balavatarattā chakāmāvacaresu anukkamena uppajjitvā tattha<sup>12</sup> tatthāyuppaṃāṇena mahantiṃ dibbasampattiṃ samāpattisukhaṃ ca anubhavitvā Paranimmitadevaloke<sup>13</sup> tathā, jhānaṃ nibbattetvā brahmaloke pi anukkamena uppajjantā tatthāyuppaṃāṇena udāraṃ pītisukham anubhavitvā Subhakiṇṇakatale<sup>14</sup> tathā maggaṃ bhāvetvā anāgāmi-phalaṃ patvā pañcasuddhāvāsesu anukkamena uppajjantā<sup>15</sup> tattha tattha pi āyuppaṃāṇena samāpattisukham anubhavitvā Akaniṭṭhatale tathā<sup>16</sup> arahattamaggaṃ sacchikatvā<sup>17</sup> nibbānapurāṃ pavisanti.\*

\* DA. III.740

- 1 CHS eka 2 CK2 saṃharitvā 3 K1 °santaṃ° 4 P1 sattama°  
 5 C arahattaṃ° 6 K2 nirodha sattā 7 C Satta  
 8 K2 bhagavā 9 K2 °gaṇane° 10 K2 °bbo P1 °bbaṃ  
 11 W Devaloke° emended 12 V tatha 13 C °devake  
 14 C °hatale 15 V tatthāyuppaṃāṇena to uppajjantā  
omits 16 V omits 17 CHPLRS °karitvā

13 B °hassa 14 B viriyādhikā V jītiṇḍriyā 15 B pīti°  
 16 B °dhikāvacā 17 B °vitala 18 P1 °kappaṃ° 19 B udāraṃ  
 20 B °dhikābhāve OR °bhavāna K2 saṃsāra° 21 B °niṭṭha°  
 22 B °kanta



[10] Tathā Avihādeyo suddhānaṃ anāgāmi-archan-  
tānaṃ [6] Aparo rāgadosamohānaṃ<sup>1</sup> tanuttakaraṃ<sup>2</sup> sakadā-  
gāmiṃ maggaṃ bhāvetvā sakadāgāmi nāma<sup>3</sup> hoti, sakid<sup>4</sup> eva  
imaṃ lokaṃ paṭisandhivasenāgacchati<sup>5</sup> ekacco<sup>6</sup>. Tattha  
ekacco kāmabhāve sakadāgāmi-phalaṃ sacchikaroti, ekacco  
rūpabhāve, ekacco arūpabhāve ti, so pi<sup>7</sup> evaṃ tividho  
hoti. [11] Tāvīyatalavāsīno paramasundarasūpattā

[7] Aparo kāmārāgavyāpādānaṃ<sup>8</sup> anavasesappahāṇa-  
karaṃ<sup>9</sup> anāgāmiṃ maggaṃ bhāvetvā anāgāmi nāma hoti. So hi  
paṭisandhivasena imaṃ lokaṃ na āgacchati<sup>10</sup> ti<sup>10</sup> anāgāmi  
nāma jāto.

[12] Tasmā saddhādīnaṃ<sup>11</sup> indriyānaṃ adhikādhika-  
vasena suddhāvāsesu uppajjanto saddhindriyādhikavasena  
Avihatale<sup>12</sup> uppajjitvā kappasahassaṃ<sup>13</sup> brahmasampattim  
anubhavati. Tathā viriyindriyādhikavasena<sup>14</sup> Atappe  
uppajjitvā dve kappasahassāni mahantaṃ pītisukhaṃ<sup>15</sup>  
anubhavati. [9] Tath' eva satindriyādhikattena<sup>16</sup>  
Sudasse uppajjitvā cattāri kappasahassāni vipulaṃ  
pītisukhaṃ anubhavati. Tathā samādhindriyassa adhikattā  
Sudassītale<sup>17</sup> uppajjitvā aṭṭhakappasahassāni<sup>18</sup> udāraṃ<sup>19</sup>  
brahmasampattim anubhavati. Tath' eva paññindriyādhika-  
vasena<sup>20</sup> Akaniṭṭhatale<sup>21</sup> uppajjitvā soḷasakappasa-  
hassāni atikkantaṃ<sup>22</sup> brahmasampattim anubhavati.

1 B from 'rūparāgabhāvanaṃ' of 'arūparāgabhāvanaṃ'  
(Ch.VII.6.62) to 'rāgado' of 'rāgadosamohānaṃ is missing

2 Kl °taraṇaṃ 3 B no va 4 B sakimḍ CGHRs sakind

5 K2V °vasena° 6 GHK1K2P1RSV omit 7 V ti 8 Kl °pādāna

9 B anasse° 10 B ki 11 B °dinaṃ V sabbā° 12 B Avihā°

13 B °hassa 14 B viriyādhika° V jitindriyā° 15 B piti°

16 B °dhikaccena 17 B °sitale 18 P1 °kappaṃ° 19 B ulāraṃ

20 B °dhikabhāve CR °bhavena K2 saññin° 21 B °niṭṭha°

22 B °kanta

[10] Tattha Avihādayo suddhānaṃ anāgāmi-arahantaṃ eva āvāsā ti suddhāvāsā<sup>1</sup>. Anunayapaṭighābhāvato<sup>2</sup> vā suddho āvāso etesaṃ ti suddhāvāso<sup>3</sup>, tesāṃ nivāsabhūmī<sup>4</sup> pi suddhāvāsā<sup>5</sup> ti vuccati. Imesu pana paṭhamatalavāsino<sup>6</sup> appakena kālēna attano ṭhānaṃ na<sup>7</sup> vijahanti<sup>8</sup> ti Avihā nāma. Dutiyatalavāsino na kenaci tappanti ti Atappā. [11] Tatiyatalavāsino paramasundarasūpattā<sup>9</sup> sukhena dissanti<sup>10</sup> ti Sudassā. Catutthatalavāsino superisuddhadassanattā<sup>11</sup> sukhena passanti ti Sudassino. Pañcamatalavāsino pana ukkaṭṭhasampattikattā<sup>12</sup> natthi<sup>13</sup> etesaṃ kaniṭṭhabhāvo ti Akaniṭṭhā ti veditabbā<sup>14</sup>.

[12] Ettha pana antarāparinibbāyī<sup>15</sup> upahacca-parinibbāyī asaṅkhāraparinibbāyī asaṅkhāraparinibbāyī uddhamso akaniṭṭhagāmi ti<sup>16</sup> Avihesu pañca, tathā Atappa-Sudassa-Sudassīsu.<sup>17</sup> Akaniṭṭhesu pana uddhamso tavajjā cattāro labbhanti. Tattha tattha anāgāmiṇaṃ āyuno vemajjhaṃ anatikkamitvā antarā va kilesānaṃ parinibbānaṃ saṅkhātāṃ arahattaṃ patto antarāparinibbāyī nāma hoti. So pi evaṃ tividho hoti : [13] Kappasatasahassāyukesu<sup>18</sup> tāva<sup>19</sup> Avihesu nibbattitvā eko<sup>20</sup>

- 1 V ya adds 2 CGHK1K2RSV °paṭigha° P1 °paghaṭibhāvato  
3 B °vāsā 4 B nivāsanabhummi 5 B saddhā° K1 °vāso  
6 K2 °tale° 7 B omits 8 B °ti K2 vijjanti  
9 K2 pararūpasundara° 10 C disanti 11 K1R °dussa°  
12 B ukattha° 13 V nan ti 14 B °tabbāṃ 15 S °nibbāti  
16 K1R ni 17 B °sisu 18 K2R sata omit 19 K1R kāva  
20 K2 eke

7 B ayam 8 B omit 9 P1 su omits 10 K2 kappasatasaṃso  
pana omits 11 V asaṅkhā° 12 B sampa° 13 °yi 14 P1 mī  
15 B labbhati 16 K2 kappasatasaṃso va 17 CGHRSV vasotaṃ  
K1K2P1 omit 18 K1P1 vā K2 so 19 K2 Yo 20 B paṭhāya  
21 B °gāmi 22 B eva 23 CK1P1R sabbādhi°

nibbattadivase<sup>1</sup> yeva arahattam pāpuṇāti, no ce nibbattadivase<sup>2</sup> yeva arahattam pāpuṇeyya<sup>3</sup>, paṭhamassa pana<sup>4</sup> kappassa<sup>5</sup> matthake<sup>6</sup> pāpuṇāti, paṭham<sup>7</sup> eko antarāparinibbāyī nāma. Aparo evaṃ asakkonto dvinnam kappasatānam matthake pāpuṇāti, ayam<sup>8</sup> dutiyo. Aparo evaṃ pi asakkonto catunnam kappasatānam matthake pāpuṇāti, ayam tatiyo antarāparinibbāyī nāma hoti.

[14] Pañcamam pana kappasatam atikkamitvā arahattam patto upahaccaparinibbāyī nāma hoti. Atappādisu<sup>9</sup> pi es' eva nayo. Yattha kattha ci uppanno pana<sup>10</sup> asaṅkhārena<sup>11</sup> sappayogena<sup>12</sup> kilamanto dukkhena patto asaṅkhāraparinibbāyī nāma. Asaṅkhārena appayogena akilamanto sukhena patto asaṅkhāraparinibbāyī<sup>13</sup> nāma. Ime cattāro pañca pi<sup>14</sup> suddhāvāsesu labbhanti.<sup>15</sup>

[15] Uddhamso akaniṭṭhagāmī ti ettha pana uddhambhāgiyabhāvena uddham assa taṇhāsotam<sup>16</sup> vaṭṭasotam<sup>17</sup> cā<sup>18</sup> ti uddhamso. Uddham vā gantvā paṭilabbhitabbo, uddham assa maggasotan ti uddhamso. Akaniṭṭham gacchatī ti akaniṭṭhagāmī. So<sup>19</sup> Avihato paṭṭhāya<sup>20</sup> cattāro devaloke sodhetvā Akaniṭṭham gantvā parinibbāyati. Ayam uddhamso akaniṭṭhagāmī<sup>21</sup> nāma. Aparo arahattamaggaṃ bhāvetvā anavasesakile-sappahānena arahā nāma hoti khīṇāsavo aggadakkhiṇeyyo ti. Evaṃ<sup>22</sup> maggapaṭipāṭiyā adhigantabbo saccābhisamayo<sup>23</sup> sāvakabodhī ti vuccati.

1 B nippatta<sup>o</sup> 2 B nippattadive 3 B pāpuṇāti  
4 GHKLK2P1RSV omit 5 B kappasatasahassa 6 B mattake  
7 B ayam 8 B omit 9 Pl su omits 10 K2 kappasatam to  
pana omits 11 V saṅkhā<sup>o</sup> 12 B sampa<sup>o</sup> 13 B<sup>o</sup>yi 14 Pl mī  
15 B labbhati 16 K2 kaṇhātisotam va 17 CGHRSV vasotam  
K1K2P1 omit 18 K1P1 vā K2 co 19 K2 Yo 20 B paṭhāya  
21 B<sup>o</sup>gāmi 22 B eva 23 CK1P1R sabbādhi<sup>o</sup>

[16] Paccekabodhi nāma bodhaneyyabodhanattho<sup>1</sup> hi balesu<sup>2</sup> vasībhāvo ananubaddho, sayambhuñāṇena saccābhisamayo ti attho. Sammāsambuddhānaṃ<sup>3</sup> hi sayambhuñāṇatāya sayam eva pavattamāno<sup>4</sup> pi<sup>5</sup> saccābhisamayo<sup>6</sup> sānubaddho<sup>7</sup>, aparimānānaṃ sattānaṃ saccābhisamayassa hetubhāvato. Imesu pana so<sup>8</sup> ekassā pi sattassa saccābhisamayo<sup>9</sup> hetu na hotī ti anubaddho<sup>10</sup> ti vuccati.

[17] Sammāsambodhi pana sammā sāmāṃ sabbadhammānaṃ<sup>11</sup> bujjhanato bodhanato ca<sup>12</sup> sammāsambodhi<sup>13</sup> nāma. Sabbaññutañānapadaṭṭhānaṃ<sup>14</sup> hi maggañāṇaṃ<sup>15</sup> maggañānapadaṭṭhānaṃ<sup>16</sup> ca sabbaññutañānaṃ, tasmā<sup>17</sup> sammāsambuddho<sup>18</sup> ti vuccati.

Ten' āha :

[18] "Buddho ti yo so Bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmāṃ saccāni abhisambujjhi, tattha ca sabbaññutappatto<sup>19</sup> balesu<sup>20</sup> ca<sup>21</sup> vasībhāvan"\* ti tividhā p' ettha<sup>22</sup> tiṇṇaṃ bodhisattānaṃ yathāsakaṃ āgamanīyapaṭipadāya matthakappattiyā<sup>23</sup> satipaṭṭhānādīnaṃ<sup>24</sup> sattatimsāya bodhipakkhiyadhammānaṃ<sup>25</sup> bhāvanā paripūrī<sup>26</sup> ti veditabbā.

\* Ps.I.174

1 CGHK1K2RS °neyyā° 2 B phalesu K2 omits 3 CGHK2RV na add  
4 K1K2 °māne 5 B omits 6 V saccāyobhi° 7 B °bandho  
8 PLS yo 9 R °samaye 10 BCHS °bandho K2 anubaddho  
11 Pl °sammānaṃ V °dhammāna 12 CGHK1K2RS va  
13 CHRS °buddho ti 14 CGHK2PLRS °taññāṇa° K1 °ñutiñāṇaṃ°  
15 CHRS maggaññāṇaṃ K1K2 °ñāṇa 16 B not clear  
17 BCGHK1K2RS tasmā omit 18 B °bodhi 19 B °ñutaṃ  
V °ñutaṃ pattā 20 phalesu 21 HP1SV omit 22 B sesā  
CHK1K2RS eṭṭhā Pl heṭṭhā 23 V mattaka° 24 B °paṭhā°  
V sati omits 25 PLV bodha° 26 C pari° V paripūrati



[19] Itarābhisamayāna<sup>1</sup> tad avinābhāvato, nahi sacchikiriyābhisamayena vinā bhāvanābhisamayo<sup>2</sup> na sambhavati. Sati ca bhāvanābhisamaye<sup>3</sup> pahāṇābhisamayo<sup>4</sup> pariññābhisamayo<sup>5</sup> ca<sup>6</sup> siddho yeva hotī ti.

[20] Tasmā adhikāro chandatā ti dvaṅgasamannā-gatā<sup>7</sup> patthanā<sup>8</sup> vasena katapaṇidhānā<sup>9</sup> hi upāsakajanā tatoppabhuti aggasāvakabhāvāya kappasatasahassādhikaṃ ekam asaṅkheyyaṃ, mahāsāvakabhāvāya kappānaṃ satasahassaṃ yeva sambhārasambharaṇaṃ karontā<sup>10</sup> satthu sabrahmacārino<sup>11</sup> vā catusaccakammaṭṭhānakathaṃ<sup>12</sup> sutvā tasmim<sup>13</sup> yeva khaṇe kālantarena<sup>14</sup> vā<sup>15</sup> tajjaṃ<sup>16</sup> paṭipattiṃ<sup>17</sup> anutiṭṭhantā ghaṭantā<sup>18</sup> vāyamantā vipassanaṃ ussukkāpetvā saccāni paṭivijjhantā attano abhinīhārānurūpaṃ saddhiṃ<sup>19</sup> aggasāvakabhūmiyā vā<sup>20</sup> mahāsāvakabhūmiyā vā<sup>21</sup> kevalaṃ vā<sup>22</sup> aggamaggakkhaṇe sāvakasambodhiṃ<sup>23</sup> adhigacchanti. Tato paraṃ sāvakabuddhā nāma honti<sup>24</sup> sadevake loka aggadakkhiṇeyyā<sup>25</sup> va.

[21] Atha vā :

"Manussattaṃ liṅgasampatti vigatāsavadassanaṃ<sup>26</sup> adhikāro chandatā ete abhinīhārakāraṇā" ti —

ime pañca dhamme samodhānetvā katābhinīhārā

\*SnA.51;ApA.142

1 V Itarehi° 2 B °nāhi° V bhāvābhi° 3 GK2PlV °samayo  
4 PlV pahābhi° 5 B omits K2 pariññāti° 6 B va  
7 BCGK1RV vaṅga° K2 vagu° B ya adds 8 K2 tatthanā  
9 K2 °paṇidho 10 B karonto 11 K1 sabbabrahma°  
12 B °kammaṭṭhānaṃ° V catuno° 13 B tasmī 14 B kālakantare  
CGHK1K2RS °tarehi 15 B hi CHS vā omit 16 B tajja 17 B  
°patti 18 V gantā 19 K2 sandhiṃ 20 GHK1K2RSV ca  
21 B va 22 B omits 23 B °bodhi 24 K1 hoti 25 B °ṇeyyo  
V °ṇeyyoti 26 B vigitā° C vigatāyava° V vigatāva°

pana upāsakajanā tatoppabhuti dve asaṅkheyyāni kappāni<sup>1</sup>  
 satasahassaṃ ca bodhisambhārasambharaṇaṃ karontā anupubbena  
 sambhatapacceka bodhisambhārā tādise kāle carimattabhāve<sup>2</sup>  
 ṭhitā ñāṇassa paripākagatabhāvena<sup>3</sup> upaṭṭhitasamvegani-  
 mittam gahetvā savisesaṃ<sup>4</sup> bhavādisu<sup>5</sup> ādīnavaṃ disvā  
 sayambhuññāṇena pavattipavattihetutaṃ<sup>6</sup> ca paricchinditvā<sup>7</sup>  
 "so idaṃ<sup>8</sup> dukkhan ti yoniso manasikarotī"\* ti ādinā<sup>9</sup>  
 āgatanayena catusaccakammaṭṭhānaṃ<sup>10</sup> brūhentā attano  
 abhinīhārānurūpaṃ saṅkhāre parimaddantā<sup>11</sup> anukkamena  
 vipassanaṃ ussukkāpetvā maggapaṭipāṭiyā aggamaggaṃ adhi-  
 gacchantā paccekasambodhiṃ<sup>12</sup> abhisambujjhanti. Agga-  
 phalakkhaṇato paṭṭhāya<sup>13</sup> paccekasambuddhā<sup>14</sup> nāma<sup>15</sup>  
 hutvā sadevakassa lokassa aggadakkhiṇeyyā<sup>16</sup> honti.

[22] Athavā yadi<sup>17</sup> sambodhiṃ icchanti :

"Manussattaṃ liṅgasampatti het usatthāradassanaṃ  
 pabbajjā guṇasampatti adhikāro ca chandatā  
 aṭṭhadhammasamodhānā abhinīhāro samijjhatī<sup>18</sup>"\* ti —

[23] —evaṃ vutte aṭṭhadhamme<sup>19</sup> samodhānetvā sace<sup>20</sup>

\* M.I.9

+ Buv.II.59; J.I.14; ApA.48 & 140; SnA.48 etc.

1 B kappānaṃ 2 B °mattā° 3 CHK1PlRSV °pākā° K2 gata omits  
 4 B °sese° 5 K2 bhāvā° 6 B °hetuñ GK1K2PlV one pavatti  
omit 7 HK2S °chitvā 8 W imaṃ 9 C ādinna 10 B °maṭṭhā°  
 K1 °saccaya° PlV caturāsacca° 11 K2 °madantā  
 12 B °sambodhi W °kabodhiṃ 13 B paṭṭhāya 14 BK2 °buddho  
 15 GK2 omit 16 PlV °neyyo 17 V omits 18 B samicchatī  
 19 B dhamme omits Pl °dhamma 20 Pl pacce

paññādhikā cattāri asaṅkheyyāni kappānaṃ<sup>1</sup> sataśahassaṃ  
 ca, atha saddhādhikā aṭṭha-asaṅkheyyāni<sup>2</sup> kappānaṃ sata-  
 śahassaṃ ca atha viriyādhikā soḷasa-asaṅkheyyāni kappānaṃ  
 sataśahassaṃ ca paripūritabodhisambhārā upāsakajanā  
 carimattbhāve<sup>3</sup> katapubbakiccā<sup>4</sup> bodhimaṇḍaṃ abhiruyha<sup>5</sup>  
 "na tāv' imaṃ<sup>6</sup> pallaṅkaṃ<sup>7</sup> bhindissāmi yāva me<sup>8</sup> na anupā-  
 dāya āsavehi cittaṃ vimuccissatī"\* ti paṭiññaṃ<sup>9</sup> katvā<sup>10</sup>  
 aparājitapallaṅkena<sup>11</sup> nisinnā<sup>12</sup> asampattāya<sup>13</sup> eva  
 sañjhāvelāya<sup>14</sup> mārabalaṃ vidhamitvā purimāyāme pubbeni-  
 vāsānussatiññaṇena anekākāravokāre pubbe<sup>15</sup> nivutthakkh-  
 andhe<sup>16</sup> anussaritvā majjhime yāme dibbacakkhuvisodhanena  
 cutūpapātaññaṃ<sup>17</sup> anāgataṃsaññaṃ<sup>18</sup> adhigantvā pacchi-  
 mayāme<sup>19</sup> "kicchaṃ<sup>20</sup> vatāyaṃ loko āpanno<sup>21</sup> jāyati<sup>20</sup> ca  
 jīyati<sup>23</sup> ca mīyati ca cavati ca uppajjatica. Atha  
 ca<sup>24</sup> imassa<sup>25</sup> dukkhassa nissaraṇaṃ<sup>26</sup> nappajānāti jarāma-  
 raṇassā"+ ti [24] ādinā jarāmarāṇato paṭṭhāya<sup>27</sup>  
 paṭiccasamuppādamukhena<sup>28</sup> vipassanaṃ abhinivisitvā

\* DhsA.34; Cf. ApA.76

+ D.II.30

- 1 Kl °pāni 2 B aṭṭha° 3 Pl purimabhāve 4 B katabuddha°  
 5 PlV āruyha 6 V ta vimalaṃ 7 B pallaṅgaṃ 8 PlV va add  
 9 PlV paṭiññatvā 10 PlV katvā omit 11 B appa°  
 PlV °pallaṅke 12 B nisinnā 13 Kl ya omits 14 B sañjhā°  
 Pl sandhā° 15 GK2 pubbe omit 16 GK2 tivu° 17 W °pāte°  
 Pl catū° 18 B sa omits CGHK1K2RS °saññaṇāni  
 Pl °saññaṇāni 19 B ma omits PlV pacchime° 20 B kiccha  
 21 Kl āsanto R ānno 22 Pl chāyati 23 K2 riyati  
 24 B omits 25 Kl icassa 26 B nissa omits C sanis°  
 27 B paṭṭhāya 28 Pl °pādamuppāda°

mahāgahaṇaṃ chinditum nisānasilāyaṃ<sup>1</sup> pharasuṃ nisento<sup>2</sup>  
 viya kilesagahaṇaṃ<sup>3</sup> chinditum ānapharasuṃ tejentā<sup>4</sup>  
 buddhabhāvāya hetusampattiyaṃ paripākaṃ gatattā sabbaññu-  
 taññādhigamāya vipassanaṃ<sup>5</sup> gabbhaṃ gaṇhāpentā<sup>6</sup> antaran-  
 tarā nānā samāpattiyo samāpajjitvā yathā vavatthāpīte<sup>7</sup>  
 nāmarūpe tilakkhaṇaṃ<sup>8</sup> aropetvā anupadadhammavipassanā-  
 vasena anekākāravokārasaṅkhāre<sup>9</sup> sammasantā<sup>10</sup> chattiṃ-  
 sakotīsatasaṃsamukhena<sup>11</sup> sammasanavāraṃ<sup>12</sup> vitthāretvā<sup>13</sup>  
 tattha mahāvajiraññāsaṅkhāte vipassanāññāne tikkhasūra-  
 bhāvūpappanne<sup>14</sup> utthānagāminībhāvena<sup>15</sup> pavattamāne yadā  
 taṃ maggena ghaṭenti, tadā maggapaṭipāṭiya<sup>16</sup> diyaḍḍha-  
 kilesasaṃsaṃsaṃ<sup>17</sup> khepentā<sup>18</sup> aggamaggaññāne sammāsa-  
 bodhiṃ adhigacchanti, aggaphalakkhaṇato paṭṭhāya<sup>19</sup>  
 adhigatā nāma. Sammāsambuddhabhāvato dasabalacatu-  
 vesārajjādayo pi hi<sup>20</sup> tesam<sup>21</sup> tadā hatthagatā yeva  
 hontī ti.

[25] Tattha paññādhikānaṃ hi saddhā<sup>22</sup> mandā  
 hoti,<sup>23</sup> paññā tikkhā. Tato va<sup>24</sup> upāyakosallassa<sup>25</sup>  
 visadanipunaḥbhāvena<sup>26</sup> na cirass' eva pāramiyo pāripūriṃ<sup>27</sup>

[26]

- 
- 1 B nisida° Pl nissāna° 2 B nisedhento K2 nisinno  
 PlV nissentto 3 GK1K2R °gahaṇa 4 B tacchanto  
 Pl tejenta 5 B °sanā 6 V °hāyapento 7 PlV vatthā°  
 8 Pl ti omits 9 BV vokāra omit 10 B sampa°  
 11 B sata omits °sahasa° 12 GR °dvāraṃ K2 °dvārānaṃ  
 Pl sammana° 13 B vatthā° 14 B °sūrubhāvuppanne  
 15 B °mini° V °paṭibhāvena 16 K2 yā omits  
 17 K2 ādiyaddha° 18 W khepento 19 B paṭhāya  
 20 B te adds 21 K1R tosa K2PlV tesa 22 K2 saddhāya  
 23 CH honti 24 B omits 25 K2 ya omits 26 K1 da omits  
 K2Pl °bhāve 27 PlV pari°



gacchanti. Saddhādhikānaṃ paññā majjhimā hoti. <sup>2</sup> Tesam nātisīghaṃ nātisaṇikaṃ pāramiyo pāripūriṃ<sup>1</sup> gacchanti. Viriyādhikānaṃ pana paññā mandā hotī ti tesam ciren' eva pāramiyo pāripūriṃ<sup>1</sup> gacchanti.

[26] Yathā mahābodhisattānaṃ<sup>2</sup>, na<sup>3</sup> evaṃ pacceka-bodhisattānaṃ. Tesam hi sati pi paññādhikabhāve dve asaṅkheyyāni kappānaṃ sataśahassaṇ ca bodhisambhārasambharaṇaṃ<sup>4</sup> icchitabbaṃ, na tato oraṃ.

Saddhādhikaviriyādhikā<sup>5</sup> pi vuttaparicchedato paraṃ katipaye eva<sup>6</sup> kappe atikkamitvā paccekabodhiṃ abhisambujjhanti, na tatiyaṃ<sup>7</sup> asaṅkheyyan ti. [27] Sāvaka-bodhisattānaṃ<sup>8</sup> pana yesaṃ aggasāvakaabhāvāya abhinīhāro, tesam ekaṃ asaṅkheyyakappānaṃ<sup>9</sup> sataśahassaṇ ca sambhārasambharaṇaṃ icchitabbaṃ. Yesaṃ mahāsāvaka-  
bhāvāya, tesam kappānaṃ sataśahassaṇ ca,<sup>10</sup> tathā  
Buddhassa mātāpitunnaṃ<sup>11</sup> upaṭṭhākassa<sup>12</sup> puttassa cā<sup>13</sup> ti.

Ayaṃ sannitṭhānakaro<sup>14</sup> nayo.

[28] Iccevaṃ<sup>15</sup> upāsakaratanādibhāvaṃ<sup>16</sup> pattā<sup>18</sup> upāsakajānā sīlavipulapākāraṃ<sup>17</sup> samādhiparikhāparivāritam  
vipassanāññāadvāraṃ satisampajaññadalābhakavātaṃ<sup>19</sup> samā-  
pattimaṇḍapādipatimaṇḍitam bodhipakkhiyajanasamākulaṃ

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1 PlV pari<sup>o</sup> 2 B naṃ omits 3 R omits 4 B sambhāra omits  
V °bhārambhara<sup>o</sup> 5 B °yādhinaṃkā 6 K2 evaṃ 7 K2 tatiyaṃ  
S na tatiyaṃ omits 8 Pl ka omits V Yāva bodhi<sup>o</sup>  
9 G °kheyyā<sup>o</sup> 10 W ca 11 B °pitūnaṃ 12 B upaṭṭhā<sup>o</sup>  
13 B vā 14 B sanitṭhā<sup>o</sup> 15 W Icceva 16 B °bhāvap  
17 B °lappakāraṃ V sīlaṃ<sup>o</sup> 18 B parikhā omits  
19 V °jaññalabhakavātaṃ

amatavarānagaram pavisitvā acchinnam<sup>1</sup> akuṭṭilam<sup>2</sup> ujum  
 puthulavitthataṃ satipaṭṭhānamahāvīthim<sup>3</sup> otaritvā cattāri  
 sāmānaphalāni catasso paṭisambhidā cha abhiññā aṭṭhasa-  
 māpattiyo ti<sup>4</sup> imehi mahagghehi ratanehi attabhāvaṃ  
 alaṅkaronti<sup>5</sup>

[29] Tasmā :

"Sabbāññuññasataramsipajjotenāvabhāsita<sup>6</sup>  
 karuṇāpunnacandena<sup>7</sup> katasītapariggahā<sup>8</sup>,

Dasabuddhāmalabalodāraggahavibhūsitā<sup>9</sup>  
 kusalosadhītārāhi saṅkiṇṇā sabbato disaṃ,

Suddhāsādhāraṇāññasuvannamanisingi<sup>10</sup>  
 Buddhadhammoruselehi<sup>11</sup> avaruddhā samantato<sup>12</sup>,

Vesārajjamigindehi parisāvanarājisu  
 sukhavissatthacārīhi<sup>13</sup> accantam upasobhitā,

\* Sāhp.vv.590-97. 70f.

- 1 B avic<sup>o</sup> 2 B atikulam 3 B °paṭhānamahāvīthi<sup>o</sup>  
 4 V omits 5 B not clear 6 BV Sabbāññuta<sup>o</sup>  
 K2 °nāmabhāsita<sup>o</sup> 7 B kurunā<sup>o</sup> S karuna<sup>o</sup>  
 8 K1PlRV °gaham 9 B °buddha<sup>o</sup> G °calabalā<sup>o</sup> K2 °cabala<sup>o</sup>  
 10 B Buddhasādhārakāññā<sup>o</sup> CGK1PlR Buddha<sup>o</sup> CH hi omit  
 K2 Buddhadhāra<sup>o</sup> °sigi<sup>o</sup> V Buddhā<sup>o</sup> 11 BGHK1PlRSV  
 °raselehi K2 Buddho<sup>o</sup> 12 K2 yaman<sup>o</sup> 13 G °vitthassattha<sup>o</sup>

Lokadhammānilākampadhitimerudhajuggamā<sup>1</sup>

satipaṭṭhānaraṭṭhaḍḍhā<sup>2</sup> padhānānilavijitā<sup>3</sup>,

Saddhammadesanāvassadhārāhi<sup>4</sup> parisificitā<sup>5</sup>

bojjhaṅgakusumākiṇṇā<sup>6</sup> maggañjasamahāpathā<sup>7</sup>,

Guṇaṇṇavaparikkhittā<sup>8</sup> sīlāmalatalā<sup>9</sup> subhā

Buddhabhūmī hi<sup>10</sup> yā loke laddhā vīravarehi sā<sup>11</sup>,

Visiṭṭhā sabbabhūmīnaṃ<sup>12</sup> yadi<sup>13</sup> etena labbhati,

alabbhanīyaṃ<sup>14</sup> etena loke aññaṃ<sup>15</sup> hi kiṃ siyā."\*

[30] Tato cintāmaṇīd eva jātthāya<sup>12</sup> kate

pādapo<sup>16</sup> surabhī viya

nirantaraṃ va<sup>17</sup> etth<sup>18</sup> eva

kattabbo sādārādarō<sup>19</sup> ti.<sup>20</sup>

\* Sdhp.vv.590-97. 70f.

1 K °nilākamma° K2 °dhajjuggamā V °dhanuggamā

2 B °raḍḍaddho 3 B °vijjutā K1 °jīvitā 4 B V °dhārābhi

5 CK1P1V parisandhitā 6 B °kiṇṇa 7 B maggajamgamahā-

patā 8 B Guṇavannaṇaparikkhitā V Guṇannāva°

9 G sīla° 10 K1K2 omit 11 GK2P1V yā 12 V sabba omits

13 R yati 14 K2 aladdha° 15 K2 añña 16 S pādapa

17 B ca 18 B ett 19 V sa omits 20 B tī

including the first portion of Ch.VIII (up to 'rāgado' of 'rāgadośamohāna' Par.6) the scribe concludes this chapter as the VII instead of VIII.

Yam pana vuttam "Evaṃ saraṇagatehi<sup>1</sup> upāsako-  
pāsikajanehi<sup>2</sup> sīle patitṭhāya patirūpadhutaṅgasamādānena  
taṃ parisodhetvā pañcavaṇijjā pahāya<sup>3</sup> dhammena samena  
jīvikam<sup>4</sup> kappayantehi upāsakaratanādibhāvaṃ patvā dine  
dine dasapuñṇakiriyavatthūni<sup>5</sup> pūrentehi antarāyakaradhamme  
pahāya lokiyalokuttarasampattiyo sādhetabbā"\* ti taṃ  
 ettāvata sabbākārena pakāsitaṃ hoti.

[31] Saraṇaguṇabhirāmo<sup>6</sup> sīlabhūsābhirāmo<sup>7</sup>  
 paramadhutavaṇijjo rundhamicchāvaṇijjo<sup>8</sup>  
 nīcitanikhilapuñṇo santatekantapuñṇo<sup>9</sup>  
 sivam api nutapuñṇo<sup>10</sup> sambhun<sup>11</sup> evaṃ sapañṇo.

[2] Iti abhinavasādhujanapāmojjatthāya<sup>12</sup> kate

Upāsakajanālaṅkāre<sup>13</sup>

Lokuttarasampattiniddeso nāma aṭṭhamo<sup>14</sup> paricchedo.

\* Ch.II. § .1

1 GHK1K2RS saraṇā° 2 V °upāsikā° 3 S pāhāya 4 BG jīvitaṃ  
 5 B kiriya omits K1 °vatthu 6 B °ramo 7 B °guhābhi°  
 8 B first written either raṇḍha° or ruṇḍha° later cor. to  
daṇḍa° R randhi° 9 GHK2R sattate° K1 °katta° 10 B sivam  
 api nutapuñṇo omits 11 B sabhūn 12 V °pāmojjāya  
 13 B lokiya adds Adding of this word clearly shows that  
the scribe does not know there are two Chapters on  
lokiyasampatti and lokuttarasampatti. 14 B aṭṭhamo  
Having missed out the last portion of Ch.VII (from  
'rūparāgabhāvanam' of 'arūparāgabhāvanam' Par.62)  
including the first portion of Ch.VIII (up to 'rāgado' of  
'rāgadosamohānam' Par.6 ) the scribe concludes this  
chapter as the VII instead of VIII.



Athā<sup>1</sup> pi hi<sup>2</sup> yathā pana loke kārakassā<sup>3</sup> pi  
 paṭhavī-āpe- [ IX. PUNNAPHALASĀDHAKANIDDESO ]  
 bhāva<sup>4</sup> dissati, tathā etesaṃ sīlādīnaṃ kusalānaṃ  
 dhammānaṃ hetuppacayasāmaggiyā<sup>5</sup> abhinibbatti<sup>6</sup> hoti<sup>7</sup> ta  
 veditabbā.

[1] Idāni imasmiṃ<sup>1</sup> Upāsakajanālaṅkāre ye sīlādayo  
 kusaladhammā<sup>2</sup> niddiṭṭhā, na pan' etesaṃ<sup>3</sup> kārako attā  
 niddiṭṭho. Tassa hi kārakassa<sup>4</sup> vedakassa<sup>5</sup> attano abhāve  
 sīlādīnaṃ kusaladhammānaṃ abhāvo siyā. Tesam abhāvo<sup>6</sup>  
 tad āyattavuttīnaṃ tesam vipākānaṃ pi abhāvo hoti. Tasmā  
 sīlādīnaṃ kusaladhammānaṃ desanā niratthikā<sup>7</sup> ti<sup>8</sup> yojeyya<sup>9</sup>

[2] Tass' evaṃ parihāro<sup>10</sup> vattabbo :

Nāyaṃ niratthakopāyadesanā<sup>11</sup>. Yadi kārakassa<sup>12</sup>  
 abhāvā sīlādīnaṃ kusaladhammānaṃ abhāvo<sup>13</sup> siyā, tayā<sup>14</sup>  
 parikkappitassa attano pi<sup>15</sup> abhāvo siyā. Kiṃ<sup>16</sup> kārāṇaṃ  
 ti ce? Tassa attano aññassa kārakassābhāvato<sup>17</sup> Kārakā-  
 bhāve<sup>18</sup> pi kattā attā<sup>19</sup> atthi<sup>20</sup> ti ce? Tathā sīlādīnaṃ  
 pi kusalānaṃ, asati pi kattari, atthitā upagantabbā.

Kuto 'yaṃ tava tatthānurodho<sup>21</sup> idha  
 virodho ti<sup>22</sup>?

1 B imasmi 2 K1 kulasa° 3 V pana tesam 4 PlV kārassa  
 5 Pl vedha° 6 BPlV bhāvo 7 B niratthakā GHK1K2PlRSV  
 niratthikatā 8 PlV ti omit 9 B vadeyya 10 V °hāre  
 11 B °pāyaṃ° 12 V kārassa 13 PlV bhāvo 14 GK2PlV omit  
 15 C attano pi omits 16 B Ki 17 B kārāṇassā K1PlV  
 °kassa° 18 B kārako 19 GK1K2 omit 20 B atthi  
 21 B kattānu° K2 tathattā° Pl hi adds V ti adds  
 22 B deva adds Pl hi adds

23 B nā omits 24 PlV ti add 25 PlV ce add  
 26 PlV aññattā 27 B bhagavato 28 B adhibbāyo 29 C nibbattā°  
 30 PlV vi 31 GK1K2PlRV nāse 32 GK1K2R omit 33 PlV aññatte  
 34 B ca adds 35 B ece 36 W omits 37 CGHK1K2R acc°  
 38 BCGHK1K2RV vināso 39 C viśeṣa° HK18 °kārāṇaṃ  
 40 B attabhāvayaṃ H3 ca

[5] Athā<sup>1</sup> pi hi<sup>2</sup> yathā pana loke kārakābhāve pi paṭhavi-āpa-teja-utu-ādayo<sup>3</sup> paṭicca aṅkurādīnaṃ<sup>4</sup> abhinibbatti<sup>5</sup> dissati, tathā etesaṃ sīlādīnaṃ kusalānaṃ dhammānaṃ hetuppaccayasāmaggiyā<sup>6</sup> abhinibbatti hotī<sup>7</sup> ti veditabbā.

[3] Athāpi c' ettha tayā<sup>8</sup> paññāya parikappito<sup>9</sup> nicco dhuvo sīlādīnaṃ kusalānaṃ kattā attā paramatthato<sup>10</sup> atthī ti ce ? Taṃ upaparikkhissāma<sup>11</sup> tāva<sup>12</sup>: So pana tava<sup>13</sup> attā<sup>14</sup> kārako vedako, kiṃ sacetano vā udāhu acetano vā ti ? Kiṃ c' ettha yadi acetano siyā, pākā-ratarupāsānatiṇasadiṣo<sup>15</sup> siyā, tassa kārakavedakattā-bhāvo<sup>16</sup> ca<sup>17</sup> siyā<sup>18</sup>. Yadi sacetano so<sup>19</sup> cetanāya añño<sup>20</sup> vā siyā, anañño<sup>21</sup> vā. Athānañño<sup>22</sup> cetanāya nāse<sup>23</sup> attano vināso<sup>24</sup> siyā. Kiṃ kārāṇaṃ ti<sup>25</sup>? Cetanāya anaññattā<sup>26</sup>.

[4] Athāpi bhavato<sup>27</sup> adhippāyo<sup>28</sup> evaṃ siyā. Attano pana nāso na bhavati, nibbattacetanāya<sup>29</sup> yeva nāso bhavati ti. Vuccate: Attano anāse sati cetanāya pi<sup>30</sup> nāso<sup>31</sup> na bhavati. Kiṃ kārāṇaṃ ti ce<sup>32</sup>? Cetanāya anaññattā<sup>33</sup>. Cetanattānaṃ anaññatte sati cetanāya yeva nāso<sup>34</sup> bhavati, na attano ti ayuttam eva<sup>35</sup> taṃ. Atha<sup>36</sup> cetanāya<sup>37</sup> yeva vināse<sup>38</sup> visesakāraṇaṃ<sup>39</sup> natthi : attā va<sup>40</sup> nassatu, tiṭṭhatu cetanā.

1 K1 Yathā 2 GK2PlV omit 3 B paṭhavi<sup>0</sup> 4 B angu<sup>0</sup>  
 5 B <sup>0</sup>nippatti 6 PlV <sup>0</sup>paccayā<sup>0</sup> 7 G omits 8 Pl ta omits  
 9 G <sup>0</sup>kappinotā 10 PlV paratthato 11 B ma(?) not clear  
 12 B tava 13 K1 vata V tav 14 B añña K2 antarā  
 15 B pakāraakarapā<sup>0</sup> 16 GHK1K2PlRS <sup>0</sup>vadakkattā<sup>0</sup> 17 B first written ca latter cor. to va 18 K2 yā omits 19 V omits  
 20 GK2PlV aññe 21 B na añño C anaññe 22 B omits GPIV  
<sup>0</sup>naññe 23 B nā omits 24 PlV ti add 25 PlV ce add  
 26 PlV aññattā 27 B bhagavato 28 B adhibbāyo 29 C nibbattā<sup>0</sup>  
 30 PlV vi 31 GK1K2PlRV nāse 32 GK1K2R omit 33 PlV aññatte  
 34 B ca adds 35 B ece 36 W omits 37 CGHK1K2R ace<sup>0</sup>  
 38 BCGHK1K2RV vināso 39 G visésa<sup>0</sup> HK1S <sup>0</sup>karaṇaṃ  
 40 B attabhāvaṃ HS ca

[5] Atha cetanāya<sup>1</sup> nāse attano nāso na bhavati  
ce<sup>2</sup>? Cetanāya attā añño siyā. Yathā aññassa<sup>3</sup> assassa<sup>4</sup>  
nāse mahissassa<sup>5</sup> nāso na bhavati. Evañ ca sati cetanāya  
anañño attā ti tava<sup>6</sup> paṭiññā hīnā<sup>7</sup>.

[7] Atha pi cetanattānaṃ<sup>8</sup> na<sup>9</sup> anaññatte sati  
attano anāse cetanāya pi anāso<sup>10</sup> bhavatu,<sup>11</sup> atha na  
bhavatu, paṭiññā hīnā<sup>12</sup>.

Atha vuttappakārato<sup>13</sup> pi<sup>14</sup> na<sup>15</sup> viparītāṃ  
vā<sup>16</sup> siyā : attā<sup>17</sup> nassatu, cetanā tiṭṭhatu. Atha pana  
evaṃ na bhavati ti<sup>18</sup> ce : Anaññattā<sup>19</sup> ce<sup>20</sup> pakkhaṃ  
pariccajasi.<sup>21</sup> Atha na<sup>22</sup> pariccajasi,<sup>23</sup> paṭiññāhīno<sup>24</sup>  
bhavati.

[6] Athāyaṃ<sup>25</sup> bhavato<sup>26</sup> 'dhippāyo<sup>27</sup> siyā<sup>28</sup> Nāyaṃ<sup>29</sup>  
mama attā cetanāya<sup>30</sup> anañño añño<sup>31</sup> yevā<sup>32</sup> ti. Atra<sup>33</sup>  
vuccate : Idha pana aññattāṃ duvidhaṃ hoti : lakkhaṇa-  
katamaññattāṃ ca desantarakatamaññattāṃ<sup>34</sup> cā ti. Tattha  
kiṃ<sup>35</sup> cetanattānaṃ<sup>36</sup> lakkhaṇakatamaññattāṃ<sup>37</sup> vadesi ?  
Udāhu desantarakatamaññattānaṃ ti ? Aha, lakkhaṇakata-  
maññattāṃ<sup>38</sup> vadāmi ti. Yathā hi<sup>39</sup> rūparasagandhādīnaṃ

- 
- 1 K2 Atha ceta omits 2 B omits 3 K2 thā adds 4 B sassa  
C assa 5 B cihissassa K2 mabhiyassa 6 PlV tevaṃ  
7 K2 bhinnā 8 PlV °tāna 9 B omits 10 B na adds  
11 C bhavati 12 B bhinnā 13 B vatta<sup>o</sup> 14 W omits  
15 BCGHK2PlSV omit 16 B omits 17 PlV omit 18 W omits  
19 C Aññattā 20 BCGHK2PlSV omit 21 B °caji 22 B pana  
23 CHPlSV si omit C na adds 24 B °bhinnā K2 paṭiññā-  
bhino 25 B Yaṃ omits 26 B sambhato 27 B dhibbāyo  
28 B siddho 29 B Nāya 30 Pl ya omits V °nāyaṃ  
31 C omits 32 C vā omits GK2PlRV yova 33 K1 Tatra  
34 PlV ma omit 35 PlV tva 36 PlV cetattānaṃ  
37 C lakkhaṇaṃ<sup>o</sup> 38 K2 aññattāṃ adds 39 K2 bhi

ekadesa vattamānānaṃ pi lakkhaṇato aññattaṃ hoti. Evaṃ cetanattānaṃ ekadesa vattamānānaṃ lakkhaṇato aññattaṃ hoti. Tasmā lakkhaṇakatamaññattaṃ vadāmi ti.

[7] Atra vuccate : Yathā<sup>1</sup> hi jātavedasā<sup>2</sup> dayhamāme āmakaghaṭṭe<sup>3</sup> sāmavaṇṇavināse<sup>4</sup> rasādīnaṃ vināso<sup>5</sup> bhavati, thah' eva cetanāya<sup>6</sup> vināse<sup>7</sup> attano pi vināso siyā. Kiṃ<sup>8</sup> kāraṇaṃ ti ce<sup>9</sup>? Rūparasādīnaṃ viya ekadesattā ti.

Ath' evaṃ<sup>10</sup> bhavato<sup>11</sup> mati<sup>12</sup> siyā : Ekadesatte sati pi attano pana vināso na bhavati, cetanāya<sup>13</sup> yeva vināso bhavati ti. Atra vuccate : Attano anāse cetanāya<sup>14</sup> pi anāso hoti. Kiṃ<sup>15</sup> kāraṇaṃ ti ce ? Rūparasādīnaṃ viya samāne pi<sup>16</sup> avinibbhogato. Atha samāne ekadesatte<sup>17</sup> avinibbhogabhāve kena hetunā cetanāya eva nāso bhavati? Na<sup>18</sup> pana attano? Atha visesakāraṇaṃ<sup>19</sup> natthi. Tava<sup>20</sup> laddhiyā : attā va nassatu, tiṭṭhatu cetanā. Atha cetanāya nāse<sup>21</sup> attano nāso na bhavati, ubhinnaṃ ekadesatā<sup>22</sup> natthi. Evañ ca<sup>23</sup> sati ko doso ti ce? Yam pana tāya vuttaṃ : yathā rūparasagadhādīnaṃ ekadesa vattamānānaṃ lakkhaṇato aññattaṃ, thathā cetanattānaṃ ekadesa vattamānānaṃ lakkhaṇato aññattan<sup>24</sup> ti, taṃ<sup>25</sup> ayuttaṃ, paṭiññā hīnā<sup>26</sup>.

1 Pl Tathā 2 B jātavede S jātadevadasā V jāta omits

3 B ka omits 4 B sāmavaṇṇe<sup>o</sup> 5 B na adds 6 B ya omits

7 Pl vināso 8 B Ki 9 PlV ta add 10 PlV ovaṃ

11 B bhagavato 12 V ti omits 13 V nāya omits 14 V ce omits 15 B Ki 16 BCGHK1K2RS samāne pi omit

17 B aneka<sup>o</sup> GK1K2R<sup>o</sup>desante 18 Pl omits 19 B<sup>o</sup>kāraṇaṃ

20 V Nava 21 B nāso PlV naso 22 GK2R<sup>o</sup>desanā

23 C pañca 24 K2 aññattaṃ S aññatti 25 Pl omits

26 B bhinnā



[8] Atha rūparasādīnaṃ viya samāne<sup>1</sup> pi ekadesatte yadi<sup>2</sup> attano anāse<sup>2</sup> cetanāya pi anāso na bhavati, paṭi-ññāhīno<sup>3</sup> asi.<sup>4</sup>

Atha vuttappakārato viparītaṃ<sup>5</sup> vā siyā, tava attā nassatu ce<sup>6</sup> cetanā tiṭṭhatu. Ath' eva<sup>7</sup> na bhavati ti ce<sup>8</sup> ekadesatā<sup>9</sup> ca<sup>10</sup> natthi.

[9] Atha desantarakatamaññattaṃ<sup>11</sup> vadesi, cetanattānaṃ ghaṭapaṭasakaṭakaṭādīnaṃ<sup>12</sup> viya aññattaṃ siyā. Cetanāya vinā attā anuññāto<sup>13</sup> ghaṭena vinā paṭo viya<sup>14</sup> añño va<sup>15</sup> ghaṭo añño va paṭo<sup>16</sup> ti. Evañ ca sati ko doso ti ce ? Acetano<sup>17</sup> attā ti pubbe vuttadosato na parimuccasī<sup>18</sup> ti. Tasmā<sup>19</sup> paramatthato na koci kattā vā<sup>20</sup> codetā<sup>21</sup> vā attā<sup>22</sup> atthi<sup>23</sup> ti daṭṭhabbaṃ.

[10] Yadi evaṃ, atha kasmā Bhagavatā<sup>24</sup>

"Asmā lokā paraṃ lokaṃ yo ca<sup>25</sup> sandhāvati naro, 27  
yo 'dha karoti<sup>26</sup> vediyati sukhadukkhaṃ sayam katan"\*  
ti ca,

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\* BM.Abv.779.87

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- 1 K1 sa omits 2 K2 anāsava 3 B °hīnā 4 B siyā  
5 C viyaparītaṃ 6 B omits 7 B evaṃ 8 B ce omits  
9 G °desanā K1K2R °desanāma 10 B va 11 HPLRSV  
°kamaññattaṃ 12 B °sakaṭādīnaṃ 13 B °ñāte 14 B añño  
sakaṭo añño sakaṭo adds 15 K2Pl ca 16 B añño va paṭo  
omits 17 C Cetano H Ace omits 18 B °casi 19 C Tassa  
20 B omits 21 B cetā 22 B atto 23 B atthi  
24 K2 °vato 25 MSS. ca omit cor. acc. BM.Abv.  
26 BR kāreti CGHK1K2PlSV kāroti cor. acc. BM.Abv.  
27 K1 kan

"Satto saṃsāram āpanno dukkham assa mahabbhayaṃ."\*

"Atthi mātā atthi pitā atthi sattopapātiko"<sup>+</sup> ti<sup>1</sup> ca,

"Bhārā<sup>2</sup> have<sup>3</sup> pañcakkhandhā bhārāhāro<sup>4</sup> ca puggalo  
bhārādānaṃ<sup>5</sup> dukkhaṃ<sup>6</sup> loke bhāranikkhepanaṃ sukhaṃ"<sup>†</sup>  
ti<sup>7</sup> ca,

"Yaṃ hi karoti<sup>8</sup> puriso kāyena vācā uda cetasā vā  
taṃ hi tassa sakaṃ hoti tañ ca ādāya gacchatī"<sup>§</sup> ti ca,<sup>9</sup>

"Ekass' ekena kappena<sup>10</sup> puggalass' aṭṭhisañcayo<sup>11</sup>  
siyā<sup>12</sup> pabbatasamo rāsi iti vuttaṃ mahesinā" || ti ca,

"Assaddho akataññū<sup>13</sup> ca sandhicchedo ca yo naro  
hatāvakāso vantāso sa ve<sup>14</sup> uttamaporiso"<sup>\*\*</sup> ti ca  
vuttan ti<sup>15</sup>?

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\* S.I.37;BM.Abv.780.87

+ M.III.52;BM.Abv.780.87

† S.III.26;ThagA.III.15;BM.Abv.781.87

§ S.I.93;BM.Abv.782.87

|| S.II.185;It.17;BM.Abv.783.87

\*\* Dh.p.97.14;BM.Abv.784.87

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1 B omits 2 CHR bharā 3 B ce for have CGHK1K2PlRV bhava

4 GK1PlV °bhāro 5 CGHK2PlRSV bhāra° 6 K1 dukkhaṃ V dukkha

7 B ti (?) looks like hi 8 PlV kāroti 9 B Yaṃ hi to ti ca

omits 10 B first written kammaena later cor. to kappena

11 Pl aṭṭha° 12 Pl sisiyā 13 B °taññū 14 BK1 ce

15 B vuccanti

Sabbam eva vuttam<sup>1</sup> Bhagavatā, tañ<sup>2</sup> ca kho  
sammutivasena<sup>3</sup> na<sup>4</sup> paramatthato<sup>5</sup>.

[11] Nanu Bhagavatā<sup>6</sup> idam pi vuttam<sup>7</sup> ?

"Kin<sup>7</sup> nu satto<sup>8</sup> ti pacesi

māraditṭhigatan nu te<sup>9</sup>

suddhasaṅkhārapuñño<sup>10</sup> 'yaṃ

nayidha<sup>11</sup> sattūpalabhatī<sup>12</sup>\* ti.

"Yathā hi aṅgasambhārā

hoti saddo ratho iti,

evam<sup>13</sup> khandhesu santesu<sup>13</sup>

hoti satto ti sammuti":

Tasmā na vacanamattam<sup>14</sup> evāvalambitabbam<sup>15</sup>,  
na ca<sup>16</sup> dalhamūlhaggāhinā<sup>17</sup> ca<sup>18</sup> bhavitabbam. Gurukulam<sup>19</sup>  
upasevitvā suttapadānam<sup>20</sup> adhippāyo<sup>21</sup> jānitabbo, suttā-  
padesu adhiyogo kātabbo. [12] Dve saccāni<sup>22</sup> Bhagavatā  
vuttāni: sammutisaccam<sup>23</sup> paramatthasaccan ti. Tasmā dve  
pi sammutiparamatthasaccāni<sup>24</sup> asaṅkarato<sup>25</sup> nātabbāni.

\* M.III.169; S.V.455; Thig.500; ThagA.290;

\* S.I. 135

1 CGHK1K2R vutte 2 B na 3 B samuti<sup>0</sup> 4 B pana 5 B looks  
like marama<sup>0</sup> 6 B <sup>0</sup>vato 7 S Kan 8 Kl santo 9 Kl to  
10 B <sup>0</sup>puñño 11 B ni iva or ni idha 12 BCGHK2S satto<sup>0</sup>  
13 PlV sattesu 14 B <sup>0</sup>mantar V vacanam 15 S <sup>0</sup>limbi<sup>0</sup>  
V eva<sup>0</sup> 16 B omits 17 B dalhamūlhaggāhi ca (?)  
18 K2 ma 19 B Garu<sup>0</sup> 20 B <sup>0</sup>dādinā 21 B adhibbāyo  
22 Kl saniccāni 23 B samuti<sup>0</sup> C saccam omits 24 B samuti<sup>0</sup>  
25 G <sup>0</sup>karoto K2 asakaroto 4 PlV <sup>0</sup>phale 15 G <sup>0</sup>dāpayata<sup>0</sup>

V <sup>0</sup>sampadāgata<sup>0</sup> 16 V hi adda 17 K2 nava adda  
18 S <sup>0</sup>thako 19 W lacuna Dh. vivasiduraya vacanvā,  
translated these two words as yagam sampatto and filled.  
20 K1K23 bārana<sup>0</sup>

paramadullab<sup>1</sup> Evam asaṅkarato<sup>1</sup> ñatvā koci kārako vā  
vedako<sup>2</sup> vā nicco<sup>3</sup> dhuvo<sup>4</sup> attā paramatthato natthī ti  
upaparikkhitvā paccayasāmaggiyā<sup>5</sup> dhammānaṃ pavattiṃ<sup>6</sup>  
sallakkhetvā paṇḍitena upāsakajanena atthakāmena<sup>7</sup>  
dukkhass' antakiriya<sup>8</sup>.

Caturaṅgasamannāgatatimiranikarabhūtesu  
dhammappadīpavirahitesu dvāsaṭṭhidiṭṭhigahaṇesu<sup>9</sup> Buddha-  
suffiṇesu kappakoṭisatesu pi vītiyattesu eko<sup>10</sup> dasabaladi-  
vākaro pātubhavati, atidullabho.<sup>11</sup> Etena nayena samuppa-  
nnesu (sabbaññūsu)<sup>12</sup> anakajane ghorasamsārasindhuto<sup>13</sup>  
uttāretvā nibbānathale<sup>14</sup> patiṭṭhāpitesu tumhe ajjāpi  
samsārapayonidhinimuggā ahu kalyāṇaguṇasampadāpagata-  
pubbabhāgattā.<sup>15</sup>

[13] Sac' etarahi pi<sup>16</sup> vassasataccayena  
samuggamanasīso vāyuvegena ca<sup>17</sup> kallolacchiddaghaṭi-  
tamattthato<sup>18</sup> (yugaṃ sampatto)<sup>19</sup> kāṇakacchapo<sup>20\*</sup> viya

\* M.III.169;S.V.455;Thig.500;ThagA.290;  
Miln.204;DhsA.60

1 CHS maṃsaṅkarato K1PlRV asaṅkaranto 2 W codako 3 B tiso  
4 B dhavo 5 PlV °giya 6 V pattim 7 CHS atta°  
8 B °kiriyaṃ ti. CHS antaki° Here in B ends the text  
with the sentence Nibbānapaccayo hotu. 9 V dvisatṭhi°  
10 V eka 11 K1 ati omits 12 W lacuna Dh. sarvajña-  
varayan, filled acc. Dh. 13 W anekāṅkorasindhuto,  
emended as anakajane ghorasamsārasindhuto inserting the  
word samsāra acc. Dh. 14 PlV °phale 15 G °dāpayata°  
V °sampadāgata° 16 V hi adds 17 K2 nava adds  
18 S °thako 19 W lacuna Dh. viyasidurata vannāvū,  
translated these two words as yugaṃ sampatto and filled.  
20 K1K2S bāraṇa°



paramadullabhamanussattam<sup>1</sup> paṭilabhitvā kenaci subhena  
 aṭṭhakkaṇavinimuttam<sup>2</sup> khaṇasampadam<sup>3</sup> sampādetvā tṭhitā  
 tumhe tam na sādhayissatha, ediso tumhākaṇ kadā labheyya<sup>2</sup>?  
 [14] <Api ca bho maṇi gaṇappabhābhāsuraratanākaram<sup>3</sup>  
 pavisitvā kaṭṭhakathalasāñcayam<sup>4</sup> viya karonto idam<sup>5</sup> accan-  
 tadullabham<sup>6</sup> dhammaratanasamujjalam<sup>7</sup> varasāsanaṇ<sup>4</sup> patvā<sup>5</sup>  
 cittavasam<sup>6</sup> gacchatha, atha imamhā<sup>7</sup> sāsana cutā bhava-  
 gahanagatā<sup>8</sup> <tantākulakajātā gulāguṇṭikajātā<sup>9</sup> muñjababba-  
 jabhūtā<sup>10</sup> anāgata-Tathāgatānaṇ dassanamattam pi alabhitvā  
 dvāsaṭṭhidiṭṭhiyo gaṇhitvā apāyaṇ duggatiṇ vinipātam<sup>11</sup>  
 saṃsāraṇ anatikkamantā cutito paṭisandhiṇ gaṇhamānā  
 tīsu bhavesu catusu<sup>11</sup> yonisu pañcasu gatisu sattasu  
 viññāṇaṭṭhitisu navasu sattāvāsesu gambhīraghorasāgare<sup>12</sup>  
 pakkhittanāvā viya yantesu yuttagoṇā<sup>13</sup> viya ca  
 paribbhamantā<sup>14</sup> yaṇ<sup>15</sup> yaṇ duccaritaṇ samācaratha, tumhe  
 nibbattanibbattaṭṭhāne vāsanaṇvegena<sup>16</sup> tam anukarontā  
 dīghassa addhuno accayena kenaci vidhinā anāgata-sugatassa  
 sammukhā hessatha.

+ J.III.352-355

† J.I.248f.

§ J.I.351ff.

- 1 HKLS °dullabham° 2 W only bhe stands for the whole  
word, emended acc. Dh. 3 W lacuna up to gaṇa°, cor. as  
 Api ca bho maṇi acc. Dh. GHK2S° gaṇappabhāśura°  
 4 V °sana 5 V pat omits 6 K1R kiccañcasam  
 7 S idamhā 8 CGHK1K2RS bhagavatā P1V bhavatā cor. acc.  
 Dh. 9 W lacuna, filled the two words tantākulakajātā  
 gulāguṇṭikajātā acc. Dh. 10 K1R °pabbaja° 11 K2 omits  
 12 K2 °sāgaressu 13 GHK2P1V °gono K1 suttagoṇo  
 S °gone 14 W paribbhami, cor. acc. Dh. 15 GK1RV  
 sabbāyaṇ HS sahāyaṇ K2 bhayaṇ P1 sayaṇ cor. acc. Dh.  
 16 G vāta° K2 vāsata°

CGHK1P1V nādikajātā

CGHK1P1RS °dhamma°

[15] Tattha so<sup>1</sup> narāmaraparisa majjhe<sup>2</sup> tumhākaṃ  
vāsanādosam āvikarissati. Gotamassa Bhagavato<sup>3</sup> sāsane  
mahallakabhikkhusa dvinnam daharānañ\* ca vāsanādosam  
viya Upanandaka<sup>+</sup> makkhikāvadha<sup>†</sup> Vāruṇīdūsaka<sup>§</sup>  
< Kuṭīdūsaka<sup>||</sup> Puṭadūsaka<sup>\*\*</sup> Ārāmadūsaka<sup>++</sup> Ambagopaka<sup>‡‡</sup>  
dubbaca<sup>§§</sup> kuhakādīnaṃ<sup>|||</sup> vāsanādosam viya ca tena  
tumhākaṃ bhavissati mahatī nindā<sup>6</sup>.

[16] Api ca sādhu-upāsakajānā sokaparideva-  
dukkhadomanassūpāyāsasalilasampanne<sup>7</sup> jātijarāvyādhi-  
maraṇatarāṅge<sup>8</sup> lobhādicandamacchākule<sup>9</sup> gaharakkhasā-  
divāse<sup>10</sup> tanhāsavantipaṭiggahe kāmavatte agādhāpāra-  
saṃsārasāgare<sup>11</sup> ummujjitvā nimujjitvā<sup>12</sup> vitakkavīci-abb-  
hātā<sup>13</sup> vicarantā kadalisahakāratālanālikerādiphalapādapa-  
sanchannaṃ<sup>14</sup> sattatimsavidhabodhipakkhiyadhammaratanākaraṃ<sup>15</sup>

\* J.II.151f.

\*\* J.II.390ff.

+ J.III.332-336

++ J.I.249-51

† J.I.248f.

‡‡ J.III.137-39

§ J.I.251ff.

§§ J.III.483f.

|| J.III.71ff.

||| J.IV.298-304

- 1 CGHK1K2RS nto PlV nte emended as so acc. Dh.  
2 K2 na omits 3 K1<sup>o</sup> vanto 4 W<sup>o</sup> dūsakā, emended as  
<sup>o</sup>dūsaka 5 W in between Vāruṇīdūsaka and paka  
a long lacuna, filled acc. Dh. 6 CHPlV ni Kl tina  
R ti S nina for nindā 7 CGK2<sup>o</sup> yāsāsālila<sup>o</sup>  
PlV<sup>o</sup> sampunṇa 8 W ṅge omits, cor. acc. Dh. 9 W lobhā  
omits, cor. acc. Dh. 10 Kl<sup>o</sup> sāvidhāvāse R se omits  
11 K2 dhā omits Pl agādha omits V agarapara<sup>o</sup>  
12 KlK2R omit Pl nimujj<sup>o</sup> 13 K2 vitavīcibhakkhāhatā  
14 CGHK1PlV nādikadalisālisahakāra<sup>o</sup> K2 nādakadali<sup>o</sup>  
15 CGHK1PlRS<sup>o</sup> dhamme<sup>o</sup>

saggāpavaggasukhadāyakaṃ manāpaṃ imaṃ sāsanaḍipam patvā<sup>1</sup>  
 samadhigatapatiṭṭho<sup>2</sup> kilesaṃ saliloghena<sup>3</sup> gantvā apāyavala-  
 bhāmukhe apatanatthāya<sup>4</sup> imaṃ saraṇasīlāḍipatiṭṭhiṃ  
 surakkhiṭaṃ katvā rakkhissatha.

[17] Api ca upāsakaratanāḍibhāvaṃ<sup>5</sup> pattā  
 upāsakajānā tumhe saṃsārasātalappatta-avijjāmūlaṃ<sup>6</sup>  
 saṅkhārakkhandhaṃ<sup>7</sup> bhavaggasaṅghaṭṭitajarāmaṇasikhaṃ<sup>8</sup>  
 sakalabhuvanatalavippakiṇṇatanāḥāsākaṃ viṣayaṇisakusuma-  
 pupphitaṃ dukkhaviṣaphalabhārābhāritaṃ<sup>9</sup> tebhūmakavaṭṭavi-  
 sarukkhaṃ<sup>10</sup> kammaṭṭhānaṃ aṇasikāreṇa<sup>11</sup> saṅkhepato catunnaṃ  
 mahābhūtānaṃ maṇasikāreṇa khaṇḍākhāṇḍitaṃ katvā dvācattā-  
 līsāya koṭṭhāsesu vitthāraṃ aṇasikāreṇa phāletvā<sup>12</sup>  
 nāmarūpapariḡgahena sakalikaṃ<sup>13</sup> katvā tass' eva  
 nāmarūpassa<sup>14</sup> paccaye pariyesantā mūlāṇi uddharitvā  
 anupubbavipassanāvatātāpe sosāpetvā<sup>15</sup> aggaphalaṃ saṃ-  
 patti-agginaṃ<sup>16</sup> jhāpetha.

Iti abhinavasāḍhūjanapāso jḡatthaya kato

- 
- 1 C pakatvā 2 K2 savāḍhi° W ṭṭho omits cor. acc. Dh.  
 3 W kilesa omits, emended acc. Dh. 4 S patatthāya  
 5 V °ratanabhāvaṃ 6 CGK1K2R saṃsārasālabahalasāra°  
 HPlSV °sālabahalasāra° cor. acc. Dh. 7 GHK2S saṃsāra°  
 8 CGHK2S bhāvagga° 9 CHS °bhāritaṃ PlV °phalābhāra°  
 10 C gebhū° K2 °makamaṇḍavisa° PlV te omit  
 11 GHK1K2RS mmaṭṭhāna omit PlV kaviṭṭhāraṃ aṇasikāre  
emended acc. Dh. PlV saletvā 13 W salikaṃ Dh. kābali  
kābali cor. accordingly. 14 PlV °passā 15 C anupabba°  
 16 W °sampattiṃ emended.

[18] Evaṃ sabbakilese jhāpetvā sāvakabodhiyā vā sammāsamboodhiyā vā attabhāvaṃ bhūsetukāmatā sabbakālaṃ<sup>1</sup> paṭipajjathā ti.

Ettāvatā saṅkhepena sīlādīnaṃ kusaladhammānaṃ niratthakavādinō parihāro niddiṭṭho hoti.

[19] Evaṃ kammaphale susaṇṭhitamanā  
 diṭṭhijjukamme ṭhitā  
 pālentā<sup>2</sup> saraṇaṃ varaṃ hataṇaṃ<sup>3</sup>  
 sīlaṃ ca niccetaṇaṃ<sup>4</sup>  
 sādhentā catucakkasampadavaraṃ<sup>4</sup>  
 saṃsāracakkāpahaṃ  
 taṃ nibbānaraṣaṃ pibantu vibudhā  
 sambuddhasaṃsevitā ti.

Iti abhinavasādhujanapāmojjatthaya kate

Upāsakajanālaṅkāre  
 puññaphalasādhakaniddeso<sup>5</sup> nāma navamo paricchedo.

---

1 PlV sabbā° 2 CGHK1K2S °to R °te 3 K2 gataṇaṃ  
 4 C °cakkam° K2 °sampavaraṃ Pl catusacca° V catusakka°  
 5 CGHK1K2RS °sādhaniiddeso  
 6 Pl °liddhīhi 7 K2 niddhāni°



[ NIGAMANAM ]

[20] "Atthato<sup>1</sup> ganthato cā pi  
suttato cā pi<sup>2</sup> ettha ca  
ayuttaṃ vā viruddhaṃ vā  
yadi dissati kiñci pi,

Pubbāparam viloketvā  
vicāretvā punappunaṃ  
dhitimātā gahetabbam  
gahetabbam<sup>4</sup> na dosato"\* ti<sup>5</sup>

[21] Nikāyantara<sup>6</sup>laddhīhi  
asammi<sup>6</sup>so c' anākulo  
Mahāvihāravāsīnaṃ  
pavattiphalanissito,

Nidānādikathāyutto<sup>7</sup>  
attho yasmā pakāsito  
tasmā hitatthakāmena  
kātabbo ettha ādaro.

---

\* BM.Abv.vv.1402,1403,137

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1 G attattha 2 S suttato cā pi omits 3 K2 dhitimantā  
Pl dhitimātā 4 PlV gahetabbam omit 5 CGHK1K2RS  
ti omit 6 Pl <sup>o</sup>liddhīhi 7 K2 nidānāni<sup>o</sup>

Pajānaṃ hitakāmena  
karontena<sup>1</sup> ca yaṃ mayā  
puññaṃ adhigataṃ tena  
sukhaṃ pappontu<sup>2</sup> pāṇino.

Antarāyaṃ vinā cāyaṃ<sup>3</sup>  
yathā siddhim upāgato  
tathā kalyāṇasaṃkappā  
siddhiṃ gacchantu pāṇino.

Yo tesāṃ pavaro āsi  
vibhāro sārūḍḍasaṃso  
siddhā [ KATTUSAMDASSANAṃ ]  
dānāṃ saṃpālāyo,

[21] Sirivallabhanāmena  
vissute pavare pure  
saddho mahaddhano pubbe<sup>4</sup>  
visālakulasambhavo<sup>12</sup>  
Lokuttamo ti paññāto  
āsi yo bhikkhu tena tu  
Jinasāsanam appetuṃ<sup>5</sup>  
dinnoṇvāde susaṇṭhito

1 CHPI SV karontehi 2 PlR papponti 3 G vāyaṃ

4 K2 pubbo 5 CH appetu

7 K2 sītalodaka<sup>6</sup> 8 W kulo adda cor. acc. Dh.

9 R emits 10 S mari 11 KIKR vi mit

12 CGHP13 bhāsura K2 subbhāsura 13 K2P1 vijayantu<sup>6</sup>

Paṇḍubhūmaṇḍale yo 'bhū

Vañño sāmanta<sup>2</sup>bhūmipo  
saccasandho<sup>1</sup> naye dakkho  
Coḷagaṅgo<sup>2</sup> ti vissuto

Tena kārāpitā rammā<sup>3</sup>

vihārā varadassanā<sup>4</sup>  
tayo<sup>5</sup> āsum<sup>6</sup> mahīkantā  
kirīṭam iva bhāsurā.

Āgamaṃ anurakkhantā

Yo tesam pavaro āsi<sup>am</sup> akappayū.  
vihāro cārudassano  
sītalūdakasampanno<sup>7</sup>  
nānādumagaṇālayo,

racito 'yaṃ<sup>5</sup> alankāro

Anekajanasammoda-janarāṇi<sup>ako</sup> ti.  
nayanālisamāgamo<sup>8</sup>

tassa<sup>9</sup> kittilatāpuppha-  
mañjarī<sup>10</sup> viya<sup>11</sup> bhāsuro<sup>12</sup>

Iti Sīhalācariyādharmasāntanandamahātheraviracito<sup>6</sup>

Tidasālayanissenī

viya jantuparāyano<sup>13</sup>

aghāpahaṇaṇo rammo

Pharaṇī sutivissuto,

1 PlV saccasando 2 Pl Coḷaṅgo 3 V rāmā

4 C vadadassanā 5 K2 tato 6 KlPlRV āsu

7 K2 sītalodaka<sup>o</sup> 8 W kulo adds cor. acc. Dh.

9 R omits 10 S mari 11 KlK2R vi omit

12 CGHP1S bhāsurā K2 subhāsurā 13 K2Pl vijayantu<sup>o</sup>

Guṇākara - Parampalli<sup>1</sup>  
 iti viññūhi dassito<sup>2</sup>,  
 Laṅkāḍīpamhi sakale  
 Damiḷānalasamākule<sup>3</sup>

Āgatā pātum attānaṃ  
 bhūyo<sup>4</sup> sāsanaṃ vuddhiyā  
 Tambapaṇṇiddhajā therā  
 sadā saddhammagocarā  
 āgamaṃ anurakkhantā  
 yasmaṃ vāsam akappayum.

Tassa pubbuttare ramme  
 pāsāde vasatā mayā  
 racito 'yam<sup>5</sup> alaṅkāro  
 sadā sajjanarañjako ti.

Iti Sīhalācariyabhadantānandamahātheraviracito<sup>6</sup>

Upāsakajanālaṅkāro

niṭṭhito.

1 GK2PlV Peramalli S Perampalmi 2 CHPlSV saddito

3 PlV Damiḷonala<sup>o</sup> 4 V bhīyo 5 K2 sam

6 G<sup>o</sup>theram<sup>o</sup>



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